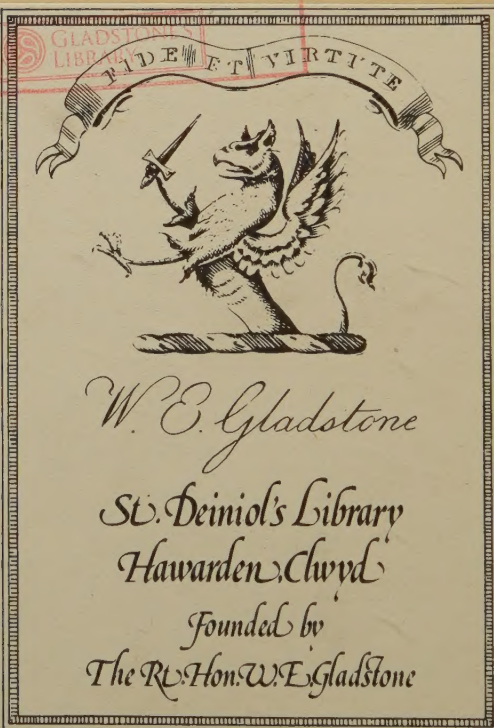


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THE BOOK OF JOB

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THE BOOK OF JOB

A REVISED TEXT AND VERSION

BY

C. J. BALL

WITH PREFACE

BY

C. F. BURNEY

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PREFACE

IN responding to Dr. Ball's request that I should write a preface to his commentary on the Book of Job I feel very strongly that I run the risk of appearing lightly to commit an act of intolerable assumption. Dr. Ball was well known as an accomplished Hebrew scholar when I was a child in the nursery. He guided my first steps in the study of Hebrew; and throughout my life I have been and still am his pupil, gaining from him a store of knowledge and inspiration for which it is impossible adequately to express my obligation. All Hebrew scholars who matter are well aware of his pre-eminent gifts, and will joyfully welcome his detailed and critical discussion of the most difficult book in the Old Testament. If, then, I undertake the task which gratitude and affection forbid me to decline, I must be understood to be addressing myself to younger scholars to whom Dr. Ball's reputation may not be so familiar as it is to an older generation.

Perhaps the most striking characteristic of the present commentary is its originality and freshness. The writer does not profess laboriously to have studied and digested the works of all former scholars upon the Book of Job; I suspect indeed that there are many such which he has not troubled to consult. This, in my opinion, is all to the good. Biblical exegesis labours under the burden of volumes which are, mainly if not wholly, commentaries upon other commentaries. Such a Rabbinic method of exegesis, if intelligently performed, has a certain value; yet it can hardly be doubted that it has a serious tendency to stifle originality of thought, and not seldom (we may suspect) it is the mark of the kind of scholarship which is incapable of reaching original conclusions. Dr. Ball is a scholar who has a masterly grasp of Hebrew idiom,

and a knowledge of cognate languages which in breadth and depth is unique; and with this he combines a feeling for literary style and a shrewd common sense such as few scholars can claim. If he be thought to deal somewhat drastically with the text of Job, it must be remembered that this text presents problems which call for drastic treatment by the scholar who possesses the equipment for the task; and it cannot be doubted that Dr. Ball is such a scholar. In this respect his work speaks for itself. Those of us who have worked for many years at the text of the Old Testament may have been responsible for the suggestion of a large number of emendations in corrupt and difficult passages; yet few indeed are the passages in which we can flatter ourselves that we have actually recovered the original, and settled the textual difficulty once and for all. I have read through Dr. Ball's proof-sheets with great care, and have also listened with delight to his verbal discussion of many of the difficulties in the text of Job, and I am convinced that in not a few textual problems he has actually reached finality, whilst in others his criticisms and suggestions rarely fail to illuminate the point at issue. One marked characteristic of his method which has always impressed me is that he carries his hearer or reader with him in such a way that the conclusion can often be divined before it is stated; and this is the best kind of proof of sound reasoning and critical acumen.

Dr. Ball's volume is not merely a commentary on the text of Job. It is a storehouse of material for the enrichment of the Hebrew Lexicon. This results, in the main, from his profound knowledge of the Babylonian language—a knowledge which is essential to progress in Hebrew studies, but in which the great majority of our professed Old Testament students are unfortunately lacking. In the present work the supreme value of such knowledge is illustrated by the writer's masterly translation and discussion of the text of 'the Babylonian Job' on pp. 12 ff.

For myself one of the most interesting and valuable features of the book is the elucidation of the original biliteral forms of Semitic roots by reference to Sumerian. In this Dr. Ball holds the position of a pioneer; and students who have not read his 'Semitic and Sumerian' (*Hilprecht Anniversary Volume*, 1909)

and 'Shumer and Shem' (*Proceedings of the British Academy*, vol. vii, 1915) should certainly make themselves acquainted with them, in order that they may understand more clearly the principles of phonetic interchange and of the formation of triliteral roots which the theory presupposes. So far as I have been able, with my limited knowledge, to test and use the theory, I believe it to be fundamentally correct; and it is greatly to be hoped that the present volume will serve to bring this most important line of investigation to the notice of all serious Semitic philologists.

C. F. BURNEY.

OXFORD,

October, 1921.

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INTRODUCTION

IN this great poetical book, the highest achievement of the Hebrew Muse, which indeed our own Tennyson held to be the greatest poem in the world, we move in a different atmosphere from that of the generality of books which precede it in the Hebrew Canon. Amid all diversities of style and statement, one doctrine appears to have dominated the minds of legalists, historians, prophets, and psalmists alike: the doctrine that material prosperity depends upon, and is the reward of, obedience to the Divine Law, while misfortune of every kind, whether national or individual, is a direct and inevitable consequence and penalty of sin. With this dominant belief was associated a settled conviction that God was the immediate agent in all the phenomena of Nature, and in all the events and vicissitudes of human life and history; secondary causes were hardly recognized at all. And since God was perfectly impartial and absolutely just in dealing out good and evil according to men's deserts, it seemed to follow that there could be no such thing as unmerited suffering; that suffering was always an infallible indication of guilt. Job's three friends and would-be comforters are represented as obsessed by this doctrine; Job himself boldly and vehemently controverts it, as contrary to his own bitter experience and contradicting facts open to the observation of all men. The Prologue gives us what is clearly intended by the author to be the clue to the mystery of Job's unparalleled misfortunes. While affirming his perfect integrity, and tracing all his troubles to the Hand of God, as unquestioningly as both he and his friends do in their long controversy, it reveals a Divine purpose in his sufferings which neither he nor they suspect; a purpose not punitive, but designed to test his motives and to establish beyond all contradiction the sincerity of his goodness and the disinterested nature of his godliness, which had been questioned so persistently by the malevolent cynicism of the Accusing Angel.

The author evidently did not believe that suffering was always retributive. He held that Iahvah might afflict His servants upon other grounds than that of chastisement for sin. And he did not consider that this detracted from the perfect justice of the Divine Arbiter of all events. The infinitely wise and almighty Creator might do what He would with His creature man. It was His absolute right, and, as such,

it involved no infringement of His attribute of Justice. *Shall the clay say to Him who mouldeth it, What makest Thou?* (Is 45⁹; cf. also Ro 9¹⁴⁻²¹). The poet's outlook, moreover, did not extend beyond the present life (see notes on 19^{25 ff.}). To him, as to his contemporaries, this earth was the sole field of the Divine dealings with man. All the unmerited calamities of his hero were amply atoned for, and the justice of God was fully vindicated, when Iahvah made good all his losses, giving him 'twice as much as he had before'; a conception of justice which seems to depend on legal ideas of compensation such as we find in Ex 22^{4,7,9} (cf. also Is 40² 61⁷ Zc 9¹²), but which hardly satisfies the modern mind. No matter how great the wisdom and power of Deity is supposed to be, the picture presented to us in the Prologue of a blameless person surrendered, from whatever motive and under whatever restrictions, to the pitiless handling of an evil Angel by the Lord of All, shocks our sense of Justice, and almost suggests the despairing cry of Gloucester in the great tragedy of Lear:

*As flies to wanton boys are we to the gods;
They kill us for their sport.*

But the poet of Job had no such misgivings. He was apparently altogether satisfied with the *dénouement* of the story in which, after the Divine intervention, Job's fortunes are restored and all goes merrily as a marriage bell. The modern conscience will sympathize far more readily with the innocent sufferer's indignant protests and passionate outcries against the cruel injustice of Heaven than with the explanation of it which satisfied the poet, who seems to classify it with the earthquake and the storm as a lawful if terrible exhibition of irresponsible omnipotence in which the idea of justice is swallowed up and disappears, and about which it is futile to argue from the standpoint of human knowledge which falls hopelessly short of understanding either the works or the counsels of God. He seems to be satisfied with the solution *He reigns*; and the King can do no wrong.

The poetically splendid but scientifically obsolete parade of the wonders of the natural world, inanimate and animate, which constitutes the long-drawn and perhaps later-extended reply of Iahvah to Job's final appeal (31³⁶), may appear to us little better than a magnificent irrelevance, but was certainly intended by its author as a complete vindication of the ways of God which had proved so perplexing to Job. It says not a word of the Divine purpose in afflicting Job (see Prol.); and its sole effect upon the sufferer is that he confesses his utter ignorance and impotence in relation to God. It lies open to the obvious objection that, if a man believes himself wronged, the sense and smart of wrong¹ are hardly relieved by demonstration that the wrongdoer is

incomparably stronger and wiser than he. At most, he may be reduced to the dull and dumb submission of the oriental fatalist by the conviction that resistance is futile; that he is a mere puppet in the hands of an Infinite Power.

Unlike so many thinkers of our own and former times, the poet of this immortal drama never loses faith in the being of God. The question of the existence of Iahvah, the supreme Arbiter of events, the absolute Lord of All ('the Sultan in the skies', as one has called Him), is never raised at all, never even approached or hinted at, within the whole compass of the book. Never, in the very extremity of his sufferings, does Job suggest a doubt that HE IS. Utterly baffled by the mystery of his own misfortunes, and steadfastly maintaining that he has not deserved them, he believes and affirms that the Divine Judge is fully aware of his righteousness, and repeatedly demands to be confronted with Him face to face; certain that he could then establish his contention, and satisfy his all-powerful Adversary. His confidence even reaches the point of solemnly declaring that his Avenger will one day appear on earth, and do him justice before his death (19^{25ff.}). This, accordingly, is what happens when Iahvah answers him 'out of the Stormwind' (38¹), rebukes and humiliates his uncharitable friends, and restores him to health, wealth, and peace.

In trying to find exact equivalents in modern speech for the ideas and phraseology of an ancient Hebrew thinker, it is necessary to bear in mind that our best results can only be approximately correct. To appreciate the breadth of the gulf which separates the common knowledge of our own time from the primitive standpoint of the poet and his contemporaries, we have only to glance at many of the questions about the ordinary phenomena of Nature, such as Light and Darkness, Dew and Rain and Hail, Frost, Ice and Snow, Clouds, Thunder and Lightning, which the Deity Himself propounds to Job as mysteries insoluble by human wisdom. In all such matters, thanks to the progress of Physical Science, the child of to-day may be far wiser than the sages of old. The ideas and terminology of the natural sciences are unknown to Biblical Hebrew. Everything is at the stage of the crudest beginnings. Light and Darkness, and other natural phenomena, e.g. the winds (Ps 135⁷), snow and hail, are conceived as substantive and independent entities, existing in separate abodes or storehouses, out of which they are fetched at will by the sovran Disposer of All.

It must indeed be granted that Physical Science, which has thrown so much new light upon the laws and processes of Nature, is still silent upon the question of the Ultimate Cause (or Causes) of things. In numberless instances it has solved or is solving the question of the *How*, but it seems to be as far as ever from determining the *Whence* or the

Why. It has failed to divine the final secret; it is baffled when it tries to transcend material bounds, or even to reconcile the antinomies of reason. *Canst thou fathom the nature of God?* remains a question which admits of no answer but an unqualified negative.

Theories of the electrical constitution of matter, theories about the universal ether, chemical analysis pushed to its farthest, leave untouched the age-long and still-persistent problems of Life and Mind. Spiritual things are spiritually discerned. We cannot find them at the bottom of a crucible, or inspect them through a microscope, or lay them bare with a dissecting-knife, or exhibit them by help of radioscapy. God is Spirit; and we only recognize His Presence in the marvellous pageant of His works because we also are Spirits—an influx into material conditions of the eternal Spirit Whose offspring we are and in Whom we live and move and have our being.

It may seem strange, at first sight, that Iahvah makes no attempt to explain or justify His treatment of Job. He neither adopts nor even alludes to the edifying suggestions of Eliphaz (5¹⁷) and Elihu. He simply humbles and silences the sufferer by bringing home to him the fact that he is as profoundly ignorant of God's ways and purposes in the world of Nature as in the moral world. The whole of Creation is a maze of wonders and mysteries: how then can an ephemeral being like Job dare to contend with the Majesty of the Universe, or presume to question the justice of the Divine dealings with the creatures of His Hand?

Thus the main, if not the only, motive of the writer would seem to be to discourage mankind from striving to penetrate the impenetrable secrets of God; to bid them recognize the limits of human understanding and abstain from all attempts to lay down rules for the Divine action even in the name of Justice and Right. Such inquiries are futile and lead nowhere. The subject is 'high as Heaven, deeper than She'ol'. Man must acquiesce in the dealings of Providence, assured that in the end everything will come right (cf. the story of Joseph).

The original work has evidently been much interpolated by later editors who were left unsatisfied by the poet's own solution of the moral difficulties raised by the story, and were doubtless as deeply shocked as many modern readers have been by the angry outcries and protests of Job against the apparent injustice of the Most High. How far the language of the poem has been modified under these influences, we cannot, of course, divine. Individual instances have been pointed out in the notes on particular passages. It is quite possible that ampler details of the Theophany were once given in the text (37^{21ff.} may preserve some traces of them: see notes). However that may be, the somewhat long-winded and mock-modest harangues of Elihu, so unlike the authentic portions of the work, making, as they do, an awkward and

unnatural break between Job's final appeal (31³⁵ ff.) and the Divine response (38¹), and referred to nowhere else throughout the book, are a signal instance of an interpolated section, foreign to the original form of the book, as is now very generally recognized by most competent judges. Emendations, more or less probable, may be considered to have cleared the text of some part of its inconsequence and obscurity; and it seems possible that Elihu's pose as a younger man criticizing his elders is a sort of hint by the author that he himself belonged to a later period than that of the poet upon whose argument he seeks to improve, with no very striking success, at least as it appears to us. His laboured apology for intervention, running through a whole chapter and beyond it, may perhaps point in the same direction. If the great poem was already well known, it might be judged presumptuous to venture upon addition or criticism.

But when all due allowance has been made for manifest inferiority of genius, defects of style, repetition and attempted reinforcement of some of the arguments of the older work, apparent incoherences of thought occasioned or aggravated by corruptions of the text, for which the author is, of course, not responsible, the section as a whole is an interesting record of the criticism provoked by the original work at some date not long subsequent to its publication, and was well worthy of preservation as a fresh endeavour to rehandle the unsolved problem of the elder poet more successfully.

After solemnly affirming his own perfect impartiality (32²¹ f.), and challenging Job to meet his arguments as those of a fellow-mortal, before whom therefore he need not be cowed as he had professed to be before his Divine Adversary (9³⁴ 13²¹ f.), Elihu proceeds to make objection against Job's assertions of innocence and complaints of God's hostile treatment of him and persistent deafness to his appeals (33⁵⁻¹³). Elihu then declares that God does speak to man in several distinct ways; warning him by dreams (a reference to 4¹³), or by the discipline of sickness, or by the voice of a 'Messenger' who interprets the providential meaning of his affliction (which is described in language intentionally recalling the sufferings of Job), and so leads him to repentance and salvation and joyful thanksgiving (33¹⁴⁻²⁸).

Here and elsewhere Elihu's exposition of 'the uses of Adversity' is far from valueless as a record of religious experience familiar to every Christian believer. But he travels considerably beyond the scope of the master-poet as defined by the Prologue and Epilogue.

After another rhetorical challenge to Job to answer his arguments, made in a tone which implies that they are unanswerable (Job and his three friends are supposed to be silent listeners throughout the section, in accordance with 31⁴⁰ 32^{3, 11} ff.), Elihu appeals to the Wise in general

(34^{2.10.34}note), the moral philosophers of the day, to weigh the force of his polemic against Job. He then returns to the subject of Job's self-justification and denial of the Divine justice (34⁵f.; cf. 9²¹ 19^{6.7} 27²⁻⁶), which he meets with an accusation of blasphemy and practical agreement with the godless (34^{7.8.36}f.), and with reiterated assertions that God is just, in that He rewards men according to their works, having absolute power of life and death, and dealing impartially with all, princes and people, rich and poor alike (34¹⁰⁻²⁰); seeing and judging all men, without need of holding a judicial inquiry in particular cases (as Job so eagerly desired in his own case); crushing mighty oppressors at the cry of their helpless victims, and putting down the impious king whom He has set up in His anger, and thus bringing him, it may be, to repentance (34²¹⁻³²). Does Job find fault with all this? can he suggest a better method for the administration of Divine Justice? (v. 33).

Elihu proceeds to combat the idea that righteousness is no advantage to a man (cf. 1⁹f.); ascribing this opinion to Job, doubtless on the ground of passages like 9^{22.28-31} 21⁷⁻¹⁵, although Job has nowhere said it, and it contradicts what he does say, 31^{2ff.14-23}, in reviewing the manner and motives of his past life. In opposition to this fallacious, though natural, deduction from some of Job's tortured utterances, Elihu declares that God in His Heaven is too far exalted above and remote from man to be personally affected by his conduct, good or evil. A man can only hurt or benefit his fellow creatures (35¹⁻⁸). Elihu seems to imply that, however righteous Job may have been, he could not have put the Deity under any obligation to reward him with the continuance of his prosperity. Righteousness establishes no claim upon God, as both he and his friends (v. 4) assumed (cf. Lk 17¹⁰). God has received nothing from him, and therefore owes him nothing. Men naturally cry out under oppression; but their cries are not necessarily, as they should be, directed heavenwards; and therefore God may disregard them. Such cries are no more evidence of humble turning to God than the instinctive cries of animals. The proper attitude under suffering is not angry exclamation, like Job's, but supplication and patient waiting for God (cf. 33^{25ff.} 34^{31ff.}). Such may perhaps be the general sense of this obscure and corrupt passage (35⁹⁻¹⁶). As it is, however, Job is voluble against the Divine indifference or injustice, because He does not always pour out His wrath upon the godless (vv. 15, 16; cf. 21^{7ff.}).

In what follows (chaps. 36, 37) Elihu varies his language, but adds little or nothing to what he has already urged in justification of God's dealings with Job. It is strange that, like the three friends, he nowhere makes any allusion to the clue afforded by the Prologue; viz. that affliction may be intended as a test of the genuine or disinterested character of a man's religion. He repeats that God is just, all-powerful,

omniscient; and then he harks back to his favourite thesis of the warning and corrective intention of suffering and disaster (36⁷⁻¹⁵; cf. 33¹⁴⁻³⁰ 34²⁴⁻³²); supposing the case of kings brought to repentance by captivity, and then restored to prosperity, like Manasseh (2 C 33¹¹, where the language coincides with that of 36⁸; see the note there). (36¹¹ may be an inference from 2 K 25²⁹; and vv. 13, 14, may refer to the untimely fate of Shallum-Jehoahaz, 2 K 23³¹ Je 22¹¹.) So far Elihu might seem to be more anxious to vindicate the justice of God than to prove that Job's calamities were the consequence of antecedent sin; but in the four verses 36¹⁸⁻²¹ he appears to hint (under cover of general precepts couched in proverbial form) that Job may have been guilty of certain sins common at the time among the rich and powerful, e.g. accepting bribes and indulgence in all-night carousals. In this, the author (or possibly an interpolator) not only ignores Job's own protestations of his integrity, but the Divine testimony thereto in the Prologue.

Elihu goes on to affirm that the Lord of All is accountable to none for His doings. His absolute power places Him as far beyond the sphere of human criticism, as the methods of His action in nature are beyond the range of human understanding; e.g. the formation of rain, clouds, thunder and lightning (36²²⁻³⁷). (It goes without saying that had the author lived in our day, he would have expressed himself differently on the subject of the phenomena of the natural world. But his gain would have been our loss. Exact science is prosaic; and is apt to palsy the play of poetical imagination.) So also the snow and heavy rains of winter, the hurricane, frost, ice, and hailstorm, and, once more, that wonder of wonders the lightning, are all instruments by which He works His sovereign will on earth (vv. 6-13). The remainder of chap. 37 has suffered much in transmission. It makes a final appeal to Job to 'consider the wonders of El', referring chiefly to the phenomena of cloud and sky; and at the close it seems to declare that the ground of religion is the union of Might with Right in the Supreme. (Vv. 21, 22 appear to prepare the way for the Theophany which follows, chap. 38. Indeed the author probably had his eye on chap. 38 while composing the last section of his work, chaps. 36²⁶⁻³⁷; thinking perhaps to supplement that incomparable utterance of the original poet by the addition of edifying glosses and comments somewhat in the manner of a Targum or Midrash. He is, of course, not responsible for the manifold corruptions and possible interpolations of his text; but, after every allowance on that score, we cannot but feel that as a poet he is far inferior to his glorious model.)

Another manifest instance of later interpolation is the famous monologue in praise of the Divine Wisdom (chap. 28). In the present context this fine piece has no visible connexion either with what precedes or with

what follows it. It presents points of contact with the Divine reply (chap. 38) and with Proverbs (Pr 3^{14f.} 8^{10f.} 22-31); but, both in tone and substance, it is quite unlike the language ascribed to Job in the rest of the book. It reads more like a practical conclusion drawn from the Divine remonstrance (chaps. 38-41) than a possible utterance of the suffering hero. It denies to man the ultimate knowledge of things: *rerum cognoscere causas* is the sole prerogative of the Creator who has bidden man to content himself with that practical wisdom which consists in *fearing God and departing from evil* (that very wisdom which is ascribed to Job by the Prologue, 1¹, and which he steadily claims as his own throughout the controversy). If Job had already reached this attitude of complete resignation in the face of mysteries insoluble to him and his contemporaries, not a vestige of which is to be found in his subsequent and final soliloquy (chaps. 30-31), the Divine demonstration of his ignorance in those high matters (which, moreover, had not really been the subject of his complaints and protests) becomes superfluous and irrelevant.

A minor objection to regarding the chapter as a genuine part of the original work may be noticed here. The enumeration of precious stones, to our taste perhaps somewhat overdone, though it faithfully reflects the exaggerated fondness for jewellery characteristic of Orientals down to the present day, is a feature which does not agree with the patriarchal times in which Job was supposed to have flourished. Silver and gold, flocks and herds and slaves, are the only elements of wealth recognized in the rest of the book. (See also the introduction to the chapter, pp. 331f.)

That the Book of Job is an original work in the highest sense of the word is self-evident to every discerning reader. We might as well expect to find Shakespeare as we know him in the pages of Holinshed or Plutarch, or in the plays of Plautus and Seneca, or in the dramas and romances of his Italian contemporaries, as to find the direct source of this extraordinary product of Israel's genius in Babylonian or any other older literature. To say this is not to say that the Hebrew poet invented either the persons or the plot of his drama, though he may be responsible for its religious colouring. The name of Job was known to the prophet Ezekiel as that of a personage famous for exceptional sanctity in the olden time ('Noah, Daniel, and Job,' Ez 14^{14, 20}); a fact which, apart from other evidence, might suffice to prove that it is a real personal name, and not, as some have supposed, an artificial figment of the poet, significant of the character or fortunes of his hero. When the Talmud states 'Moses wrote his own book and the section concerning Balaam and Job' (Baba Bathra 14^a), it merely means that the historian of the Patriarchal age (the author of Genesis) was credited

with the book of Job whose story is laid in that period. The name indeed may be regarded *pro tanto* as a mark of verisimilitude (although the Talmudic writer could hardly have been aware of the fact); inasmuch as the similar or identical A-a-bu (*Ābu* = *Ayabu*) and A-ia-bu (in the compound A-ia-bu-ia-qar = *Āyabu-yaqar*) occur in the lists of personal names of the Hammurabi-period (cf. Amraphel—*Ammurapi*, Gn 14). How far the story itself had its roots in Babylonian legend cannot at present be exactly determined. The cuneiform literature, as we know, has thrown much light upon the Biblical history of Noah; and the name of Daniel, who is also associated with Job by the prophet Ezekiel, and who was a traditional paragon of Wisdom (Ez 28³), may perhaps be compared with such names of the Hammurabi-period as Danya, Dan-Adad (?), Dan-URRA (cf. *dannu*, 'strong' > *dānu*, 'judge').

It may be taken for granted that during the Exile, if not before, the Jewish literati became acquainted with much of the religious literature of their conquerors (see 26^{12f.} notes); and the new knowledge doubtless exercised no small influence upon their ideas and subsequent writings (cf. Ez 1). It is now some twenty years since attention was first called to the remains of an old Babylonian poem in which many students have recognized a sort of parallel or prototype of the book of Job. The language is unusually difficult of interpretation; a difficulty aggravated for us by the more or less fragmentary condition of the tablets, especially the first, of which only a few lines have been preserved. These tablets, originally four in number and containing perhaps 120 verses apiece, are part of the treasure-trove from Assurbanipal's library at Nineveh; where also was found a commentary which supplies glosses on many of the more obscure words and phrases. Both text and commentary were copied by the royal scribes from originals in E-sag-ila, the great temple of Bel-Merodach at Babylon. The fact that a commentary was necessary to the understanding of the text even in the seventh century B.C. and before it, is significant of the great antiquity of the poem.

The purpose of this venerable relic of ancient piety is to glorify the god Merodach as a healer and saviour, and to attract sufferers to his temple in hope of deliverance. Unlike the book of Job, it is throughout a monologue (cf. Job's soliloquy 29-31), in which a king describes how, in spite of an exemplary attention to the claims of religious duty, by the agency of demons he was stricken with a terrible malady or accumulation of maladies, which baffled the wisdom of his magicians and soothsayers. God and goddess were deaf to his prayers, until at last Merodach relented, accepted his supplications, expelled the evil spirits, and freed the several members and organs of the patient from their manifold ailments, restoring his entire body to perfect health.

Below we give the text, so far as ascertained, and a translation (so far

as we have succeeded in the somewhat arduous attempt to make one). The reader will notice not only a general resemblance in the framework of the two stories, but also many points of coincidence in thought and language. The no less striking differences will also become apparent. They are, for the most part, such as might be expected from the later period and higher theological standpoint of the Hebrew writer, who has the whole historical experience of Israel and the religious teaching of her prophets and psalmists behind him. Naturally there is no mention of a 'goddess' in the appeals and expostulations of Job (though Eliphaz does contemplate a possible appeal to the 'Holy Ones' or Angels—those 'Sons of God' who, in the evolution of Israel's faith, have taken the place of the older Babylonian Pantheon). The supreme Iahvah shares His sovereignty with none; though He has a Court of lesser Powers, from which the sinister figure of the 'Satan', the Angel hostile to Man, is not excluded, since he also apparently is a 'Son of Elohim' (cf. 1 K 22 Zc 3^{1,2}). The name of the afflicted Babylonian king, Shubshî-meshrê-Nergal, is no more like the Hebrew Job (Eyob) than the Uta-napishtim of the Babylonian story of the Flood is like the Hebrew Noah. But the outlook on life is much the same in the two poems. In each the present world is all; and, accordingly, in both the hero of the drama of suffering is restored to health and prosperity in the present life. In both, the world of the dead is a land of darkness from which there is no return; a shadowy realm of eternal night, where the souls of the departed abide in a feeble phantom existence. The Babylonian monarch's catalogue of the manifold symptoms of his mysterious malady which brought him to death's door (Tab. II) recalls Job's frequent insistence upon his bodily torments which appeared likely to have a speedy and fatal issue; but whereas the Babylonian poet repeats the long list of his hero's ailments *seriatim*, when he comes to describing their divine cure (Tab. III)—with a view perhaps to suggesting that Merodach knows how to heal every kind of disease—the poet of Job says not a word about his hero's recovery from his grievous plagues. In both works the restoration is wrought by a *Deus ex machina*; but the Babylonian describes the process, step by step; the Hebrew seems almost to imply that the change was an immediate result of the Voice and Vision of God. (The fact that nothing is said of the disappearance of Job's disease may suggest that the author or editor, regarding Job's mysterious malady as a mere vehicle for his moralizings, did not think it worth while to say any more about it when its function in the drama was fulfilled. Or has a reviser abridged the conclusion of the story?)

In both works worship by prayer and sacrifice is presupposed as the normal expression of religion. The purpose of the Hebrew poet is certainly not to disparage the traditional modes of worship. The burnt-

offering is a special feature of Job's piety in the Prologue ; and it is prescribed by Iahvah Himself in the Epilogue as an atonement for the guilt of the three friends. The Babylonian king also dwells at length upon his assiduous devotion : 'Prayer', he says, 'was my rule, Sacrifice my law.' Yet, although his life had been thus blameless, he has to complain (like Job) that Heaven has treated him as if he were a heinous evildoer. Good rulers and bad fare alike ; and the unhappy king's misery inspires a momentary doubt whether religion is of any real advantage. Like Job, he makes no question of the existence of God and the supernatural world. His misgivings are only concerned with the customary worship which he had carefully observed and zealously enjoined upon his people. After a review of what he had done in this way, he exclaims : *I was sure that with God all this was acceptable* ; and he goes on to draw the despairing inference : *What seems good to a man's self is an offence to God ; What in his own thought is suppressed is good before his god*. His sceptical mood culminates in the doubt whether an ephemeral creature like man, whose condition is one of perpetual change and instability, and whose life may be cut short at any moment, can arrive at any certainty about the Mind and Counsel of God. *Who, he demands, shall learn the Mind (or Will : *tému*) of the gods in Heaven ? Who shall comprehend the counsel of God, fraught with obscurity(?) ? How did the communities (or mankind) learn the Way of God ?* The reader will see that all this is in essential agreement with much that we find in the Book of Job, and may perhaps exhibit the germ of it. It should also be noted that, as in the case of Job, the poet offers no intellectual solution of the questions which perplexed the mind of his hero. Neither Merodach nor Iahvah deigns to propound any explanation of the anomalies of life, the apparent inequalities of the ways of Providence. The problem is left where it was ; and both the older and the younger poet seem to think it enough that the sufferer was finally restored to his former prosperity.

Towards the end of Tab. III Obv., the poet-priest of Esagil, like Job's friends, appears to assume that the king's affliction was sent as a punishment for sin. He makes the king say that the anger of his Lord (Merodach) was appeased, so that He heard his prayers ; and an isolated line adds : *My sins He caused the wind to carry away*. It would seem therefore that the demons acted as ministers of the wrath of Merodach. The evil Spirit, however, is permitted to afflict Job, not on account of any sins he might have committed (see 7²¹ 13²⁶ 14¹⁷), but, as we have seen, to make trial of the sincerity of his godliness.

TEXT AND TRANSLATION OF 'THE BABYLONIAN JOB'.

TABLET I.

The first half-line, which gives the title to the whole poem, is preserved in the Colophon of Tab. II. The rest of the Tablet is only known from the Commentary, which once contained some thirty-three lines relating to this Tablet. Unfortunately most of these are broken away; and of the remainder only about six or seven can be made to yield an adequate and connected sense. The commentator naturally cites only those lines, which seemed to him to present some special difficulty. (See 5 R 47, where the remains of his work are lithographed.) We cannot, therefore, ascertain how many lines Tab. I of the poem originally contained. The opening words, *Ludlul bēl nīmeqi* . . . 'I will worship the Lord of Wisdom!' . . . , and a subsequent line, ingeniously restored by Jastrow, (*Qanī ildlika*) *atammaḥ*, 'I grasp the Staff of Thy Godhead!', seem to indicate that the exordium was occupied with the grateful hero's praise of Bel-Merodach, his divine Deliverer. His relation of the calamities that befell him follows; but the beginning of this is lost, owing to the deplorable state of the document.

(*uznāda usakki*)*ka ḥašikkiš émé*

'Mine ears He stopped, I became as one deaf.'

The first two words were restored from Tab. III. 51. But 5 R 47 gives *ba-ra*, not *-ka*. The glosses on the line are partly lost. Those which survive are *ḥa-šik-ku suk-ku-ku* ('stopped', 'blocked', 'deaf'; cf. Arab. سَكَّ), and *e-mu-u ma-ša-lu* ('to be or become like or equal to').

šarra kīma atur ana rēši

'A King, when I turned into a slave,'

rēšu, lit. 'a head', has the gloss LU URA, i.e. *wardu* or *ardu*, 'a slave'. But perhaps we should read *šar-ra-ku-ma a-tur ana rēši*, 'I was king and I became a slave'.

nalbubu tappē unamgarannī

'The fury of a comrade abuseth me'.

Such is the natural construction of the line. Cf. 'das Wüthen, Schnauben des Nächsten hat mich vernichtet (?)', suggested by HWB, s.v. *nakāru*. We do not know whether, in the original text, the line was immediately consecutive to the last or not. (Cf. 2 Sa 16⁵⁻¹³.) The gloss on *nalbubu* is *ši-gu-u*, 'to rage, be mad, to howl, lament', 'raging', 'mad'; e.g. *šumma sīsū iššegūma lū tappāšu lū amēlūti unāšak*, 'If a horse go mad and bite either his fellow or a human being' . . . ; *šumma kalbu ittenišgū*, 'If a dog show madness' . . . (see MA, p. 1009). The line cannot mean *Wie einen Narren haben mich meine Gefährten misshandelt*

(Landersdorfer). The verb, whatever its precise force may be, is sing., not plur. (*unamgarûnî* or *unamgarû'innî*; and the same is true of *erurannî* in the next line (L. *haben sie mich verflucht*). *unamgarannî* = *unangarannî* = *unaggarannî*; II. 1, Pres. 3 s. with Suff. of a root *nagâru*, נגַר, or *nakâru* (*naqâru*), נקַר, or even, as Jastrow supposes, *nakâru*, נכַר (cf. Meissner, *Gram.* § 15). In the first case, we might compare נִגְרָה, *bolt, bar*, and נִגַּר, *to shut in, or up* (Jon 2⁷): 'The violence of a (my?) friend imprisoned me.' Then the following *erurannî* might perhaps be 'he bound me' (see *MA*). It is, however, perhaps more likely that our word involves the root נקַר, which appears in Aramaic, Hebrew and Arabic with the meaning 'to bore', 'pierce', or 'hollow out'. The Arabic uses, in fact, appear to give the clue to the real meaning of our passage; for in that language the root (Med. *a*) is *perfodit, perforavit, excavavit*, and metaph. *fodicavit diceriis vel contumeliis* ('to sting a man with reproaches'): cf. also the same root (Med. *e*) *iratus fuit*. Accordingly, we may render

'The rage of (my) familiar revileth me';

which agrees with the statement of the next line

îna hâš puhri erurannî

'In the thronging of the assembly he cursed me.'

The gloss that once followed the line is almost entirely effaced.

ana qâb SAL-SIG-ia pîlâssu hâštum

'For him who spake well of me open for him was a pit.'

Or *for him who spake of favour for me*, i.e. from the gods. *qâb* is the St. Constr. of the Ptcp. *qâbû*. The Sumerian group should be read *damiqti* or perhaps *damqâti*, plur. (SIG-MEŠ): see 4 R 61, no. 2, 20 sq. I have taken *pîlâssu* as *pîlât-su*; Pm., 3 fem. s. of *pîlû*. For *hâštum*, see HWB *šuttu*, *šuttatu*, 'hole, pit, or pitfall'. The gloss is *š-u-(t-tu?)*.

ûmu šutânuhu mûšu gîrrâni

'Day was sighing, night was weeping';

ITU qita-a-a-ulu idirtu MU-AN-NA

'The month was wailing, the year mourning.'

The gloss on *qi-ta-a-a-u-lu* is *qu-u-(lu or lum)*; 'crying'.

TABLET II.

KÛR-ud-ma ana balâš adanna îtiq

'I had attained to a life which passed the limit' (?)

asahhar-ma limun limun-ma

'I look around, all is evil';

çaburti(tum) utaç(ç)apa išarti(tum) ul uttû

'Tyranny increaseth, justice I see not.'

Gloss on çaburtum: ru-ub-tum (ignotum per ignotius!).

DINGIR alsîma ul iddina pânišu

'To the god I cried, He vouchsafed not His countenance';

usallî (DINGIR) Išta(tar)ri ul išagqâ rišîša

'I besought my goddess, she lifted not her head.'

i-šaq-qa-a: scribal error for u-šaq-qa-a. Cf. *Desc. of Ishtar*, Rev 18.

LU ĠAL ina bîr (bi-rî) arkât ul iprus

'The Seer by vision determined not the future'; (cf. II. 75.)

ina maššakka(ki) LU EN-ME-LI ul ušâpî dîni

'By drink-offering the Soothsayer revealed not my judgement.'

Lit. *caused not my judgement or right to come forth or appear*: cf. II. 74. ušâpî = ušêpî. III. 1 Pf. of (w)apû = 𐎶𐎶. The reading of B, *ina maššakka u LU EN-ME-LI*, violates both grammar and parallelism; and is obviously a mere scribal error. The Commentary gives the line as follows: *ina maššakki LU EN-ME-LI ul i-ša-me DI*, 'With a drink-offering the Soothsayer doth not settle judgement'. *išâme* = *išâm*, Pres. of *šâmu*, 'to settle', 'decide', 'decree'; and DI = *dînu*, *dênu*, 'judgement', Sb 185. The gloss on *maššakku* (from *šaqû*, 'to water', 'give to drink') is *sur-ki-nu*, i.e. *surqînu*, *ša LU EN-ME-LI*, 'libation (or drink-offering) of a Soothsayer'. The Sumerian designation LU EN-ME-LI means *man who is master of pure spells*; i.e. a wizard or magician or sorcerer.

za-ki-qu apulma ul upattî uznî

'The sorcerer I told, but he opened not mine ear';

zakiqu for *zaqiqu*; i.e. *zâqiqu* or else *zaqîqu*. According to Zimmern, a necromancer. For the root, cf. Aram. 𐤐𐤒, 'to bind'; with reference to incantations. 'He opened not mine ear' = revealed nothing to me. Is 50⁵.

LU MAŠ-MAŠ ina kikiššê kimillî ul iptur

'The wizard with passes(?) the Wrath on me loosed not.'

For *kikiššê* the *Comm.* gives AG-AG-še-e; that is, the Sumerian ideogram AG, 'to do', repeated, with the Phonetic Determinative -tê added to remind the reader that the ideogram must be read *kikiššê*. The gloss AG-AG-šu-ú ni-pi-ši, 'mode of action, proceedings, ceremonies' (*HWB*), or more simply 'manual acts', is added. *nîpišu* is, of course, 'act', 'something done' (AG, epêšu); *kikiššê* may have sprung from a Sumerian KI-KID, KIKKID, KID-KID, 'handling', 'manipulating', or the like, from GAD, (G)ID, 'hand', or else from KID-KID (= SHID-SHID), 'ways', 'modes of action' (cf. 𒊕 SHID, *alaktu*; and see ZA, i. 183).

a-a-i-te epšēti šanāti mātitan

‘What doings! ’tis an altered world!’

a-a-i-te, A. a-a-it . . . , elsewhere a-a-ta (*HWB*, p. 47), seems to be fem. pl. of a-a-u, quis? (so Zimmern, Dhorme, Ungnad). For *epšēti*, ‘state’, ‘condition of things’, see *HWB*, p. 118 *ad fin.* We might render: ‘What a state of things! the whole world (or country) is changed!’ *šanāti* = *šanāta*, *šanat*, Pm. 3 fem. sing. of *šanā*.

amurma arkat ridāti ippīru

‘I looked back, Wrath or Misery was my pursuer.’

The line is difficult; but the general sense can hardly be very different from this. For the connexion of *arkat* (*Comm.* ar-ka-at, with the third sign almost effaced) with *ridāti* (*Comm.* ri-ša-a-tum, ‘rejoicings’; a mere scribal error for ri-da-a-tum), cf. the common phrases of the Assy. historical inscription *arkīšu ardī*, *arkīšunu ardedī*, ‘I pursued him (them)’. *ridāti* may be the Ptcp. fem. sing. I. Suff. 1 pers. for *redātī*, ‘my pursuer’ (cf. *bānāt* = *bānīt*); or, like *šanāti* in the preceding line, it may be a Permansive 3 sing. fem. (= *ridāta*, *ridāt*). *ridātum* is apparently the Ptcp. rather than an Abstractum pro Concreto, as Landersdorfer supposes. The gloss on *ippīru* is ip-pi-ri: ma-na-aḥ-tum: GIG; see Tab. IV. 7. (The text of the previous line, as given 5 R 47, is ip-pi-e-ši, which if correctly copied, is a scribal error. But Assy. e-ši is very like ri.) These glosses need not be exact equivalents of the obscure *ippīru*. If, as we suppose, *ippīrī* meant ‘my wrath’, i. e. the (Divine) wrath against me (cf. l. 9 *supr.*), they are merely exegetical: ‘He means his ailment or disease.’ Cf. Syr. ܦܦܪܐܝܐ ‘to snort’, which is used of a man snorting with anger. Then *ippīru* might be an If’āl form, *inpīru, like *ikribu*, *iptīru*, *eptennu* (Tab. IV. 2) = eptēnu. On the other hand, the ideogram for *ippīru*, which consists of the symbol for *man* followed by the same symbol inverted (cf. my *Chinese and Sumerian*, p. 20), seems rather to suggest overthrow, prostration, or the like. See 2 R 16. 30–33 b c, where we read:

DUG-MU AN-TA-TUM-TUM-MU

al-la-ka bir-ka-a-a

‘nimble (are) my knees’

GIR-MU NU-KUŠ-ŠA

la a-ni-ḥa še-pa-a-a

‘unresting my feet’

LU SAG DÚ DÚ NU-TUG-A

la ra-aš ta-šim-ti

‘not having judgement’

LU-𐎶 MU-UN-UŠ-E

ip-pi-ra ri-dan-ni

‘falls (i. e. *casus*, misfortunes) pursue me’.

This close parallel certainly seems to suggest the rendering 'I looked behind; Misfortune was the (my) Pursuer'; since *ippirû* might be plur., and *ridati* (= *rêdâtî* = *ri-da-a-tum*) fem. plur. of the Ptcp. in concord therewith. The primary meaning of *ippiru*, however, might still be (the Divine) Wrath which, as the ideogram indicates, overthrows a man or casts him down. (If the ideogram existed in the linear period of the writing, it really represents the upright human figure inverted and reversed—a man 'upset', 'turned upside down', or 'topsy-turvy'.) With the Assyr. word we might further compare Syr. ܦܪܐܬܗ *pûrâthô*, 'rage', 'anger'; ܐܬܦܗܝܪ *iltephîr*, 'to rage', 'be angry'; ܦܘܪ *poor* 'to boil'. (Assyr. *ippiru* may perhaps be a loan from a Sumerian IB-BIR; cf. IB *uggatu*, and BIR, *šardû*, 'to rend', or BIR, *šapâhu* (= *sapâhu*); *šaggaštum*: as if 'tearing wrath' or 'destroying anger'.)

kê šd tamkîlum ana DINGIR lâ ukînnu

'Like one who had appointed no offering for the god',

u ina mâkalê (DINGIR) Ištarri lâ zakru

'And at a meal made no mention of the goddess',

appi lâ ênû šukinni lâ amru

'(Whose) face was not bowed down, (whose) worship was not seen',

ina pîšu ipparkû suppê taslîti

'In whose mouth had ceased prayer (and) supplication',

ibîtilu UD-mu DINGIR i-nat-tâ eššeši

'(Who) neglected the god's day, breaking the fasts (?)',

natû, Pres. *inattû*, 'to break in pieces', 'smash'. *eššešu*, a word of doubtful meaning; perhaps connected with *ašāšu*, 'to grieve', 'be sad', or with the Sumerian ISISH, 'lamentation', 'mourning', e. g. for the god Tammuz.

iddû aššu NU¹-mišunu imîšu

'(Who) was remiss, (who) despised their image',

palâhu û iŕudu lâ ušalmedû UN-MEŠ-šu

'(who) taught not his people to fear and praise (them)',

DINGIR-šu lâ izkur êkul akâlšu

'His god he named not, ate his food',

izib D. ištarta-šu maštim la ubla

'Forsook his goddess, brought no drink-offering';

ana šd imhâ EN(bêla)šu imšû

'Unto him who was oppressive, who forgat his Lord'.

The Commentary quotes this line with *be-la-šu* for *EN-šu*; adding the gloss *im-ĥu-û ka-ba-tum* ('to be heavy', 'burdensome', 'oppressive'; cf. I Sa 5¹¹; I K 12¹³).

¹ NU, *šalmu*, 'image'; cf. Chinese *ngou*, *nöü*, *u*, *gu*, 'image'.

nîš DINGIR-šu kabli gallîš isqur anâku amšal

'(Who) lightly swear by his mighty god I, even I, was made like!'

ašsusma rāmān suppû taslîli(tum)

'Yet I, for my part, was mindful of prayer (and) supplication';

taslîli(tum) tašimat(mati, matum) niqû šakkûa

'Prayer was my rule, sacrifice my law';

Gloss: *šakkû parçi*.

UD-mu palâhî DINGIR-MEŠ tûb ŠAB-bi-ia

'The day of the worship of the gods was my heart's delight';

UD-mu ridûti (D.) Ištar nimeli(la) tatturru (tattûru)

'The day of Procession of the goddess was gain (and) riches';

ridûtu, 'marching.' The gods were carried in procession on their festivals. *tatturru, tattûru*, a *تَفْعُول* form, from the *וְתָר, וְתָר*; 'abundance', 'surplus', 'increase', and so 'wealth'.

ikribî LUGAL šî hidûti

'Homage to the King that was my joy',

û nigûtašu ana damiqti šumma

'And His musical Service my delight was that.'

If *šumma* were Pm. 3 fem. plur. of *šāmu*, II. 1, one would have expected a plur. *nigûtišu*. But, further, the strict parallelism of the preceding and following couplets and the incomplete parallelism of this ('Prayer to the Divine King was my joy, And His music'—harping in His honour, or, 'His musical festival'—) almost demands here the conclusion 'that was my delight'. *šumma* = *šû-ma*, carelessly written instead of *šî-ma* (since *nigûtu* is fem.); and *damiqtu*, 'brightness', is here used in the sense of 'happiness'. Perhaps, however,

'The king's (appointed) worship was my joy,

And his psalmody became my pleasure.' Cf. Zimmern.

ušâr (ušâri) ana KUR-ia A-MEŠ DINGIR našâri

'I taught my country the name of the god to keep';

ušar, apocopated form of *ušâri* (C.), is Pf. III. 1, of *arû* = *וְרָה, הוּרָה*, Heb. (so Dhorme). A-MEŠ (C. me-e) is an instance of the Phonetic use of a 'Borrowed Character', as the Chinese would call it (see my *Chinese and Sumerian*, p. 23). *Mê*, 'name', is here written with the Sumerian group denoting its homophone *mê*, 'water'.

šâmi (D.) ištar šâqur UN-MEŠ-ia uštâhiz

'The name of the goddess to honour, my people I instructed'.

tanâdâti LUGAL eliš (C. recte ilîš) umaššil

'The majesty of the king to that of a god I made equal';

ù puluḥtu(ti) E-GAL umman ušalmid

'And awe of the Palace I made the multitude learn.'

lā idē kī itti ilī ilamgur annāti

'I was sure that with God all this was acceptable.'

(Lit. there was accepting of these things.)

ša damqat rāmānuš ana DINGIR qullutum

'What is pleasing to oneself is abomination to God';

ša ina ŠAB-bi-šu mussukat UGU DINGIR-šu damqat

'What in one's own heart is held back, to one's God is pleasing.'

a-a-u tēm DINGIR-MEŠ kirib AN-ē ilammad

'Who the mind of the gods in Heaven can learn?'

milik ša DINGIR zanun zē¹ iḥakkim mannu

'The counsel of God full of subtlety who can comprehend?'

ēkāma ilmadā alakti DINGIR apāti

'How then have mortals learned the Way of God?'

ša ina amšat ibluṭu imūt uddēš

'He who was alive yestereve died on the morrow.'

surriš uštadīr zamār iḥtamaš

'In a moment was he troubled, quickly was he crushed.'

ina ṣibit appi izammur elēla

'At a seizure of the nose (a sneeze?) he sings a dirge';

ina pīt purīdi uzarrab lallareš

'In opening the fork he wails like a mourner.'

L. renders the last two lines as follows: *In diesem Augenblick singt und spielt er noch, Im Nu schon heult er wie ein Klagemann*: 'This moment he is still singing and playing; In a trice he is already howling like a wailing-man.' This is excellent sense, if it can be got out of the Assyrian. That *izammur elēla* means he sings (or plays) some kind of music, joyous (cf. *ina e-li-li*, unter Gesang, Abp. x. 95) or mournful (cf. *Desc. of Ishtar, ad fin.*), is certain; and that *uzarrab lallareš* means 'he howls like a (professional) mourner' is virtually certain also (cf. *kī lallari qūbé ušazrab*, 'Like a wailing-man he made him utter shrieks'. 4 R² 54. 21 a). *zarābu* must be cognate with *sarbu*, 'grief', 'mourning', 'lamentation' (NE IX. iv. 33-35 *ina sarbi*; cf. *id. IX. i. 2 zarbiš ibakkī*). But whether *ina ṣibit appi*, *ina pīt purīdi*, are phrases practically synonymous with *surriš* and *zamar*, is a question not so easy to decide.

¹ *Zā*, *zē* (zi-e), 'wisdom', 'craft', 'subtlety', or the like, may be a loan from Sumerian ZU, 'to know', 'wise', 'wisdom' (*idā*, *lē'a*, *nimequ*). Counsel and Wisdom are naturally associated: e. g. in the phrase *lā rāš tēme u milki*, 'destitute of wisdom and counsel' (Sn. v. 3). Cf. perhaps Br. 10557; 10561. (But Zimmern, *Dunkelheit*, 'darkness'.)

In 2 R 35. 44 c, d *çibit appi* renders the Sumerian UĜ-KIR ʔ-DIB, *slime* (mucus)-nose-seize; which might mean the attack of a cold or catarrh, or possibly, as HWB. suggests, a sneeze. 'In a sneeze' might perhaps be equivalent to 'suddenly'; and *ina pīt purīdi*, 'in the opening of the legs', 'in a (single) step', might be understood in a similar sense. 'Opening the legs' might mean stepping or walking (cf. *passus* from *pando*). See KB. vi 50.

kī pītē u katāmi(me) tēnšina šitnī

'Like the opening and close (of day) their mood changeth.'

or 'With Dawn and Dusk their mood is changed'. Gloss: *kī pītē u katāme*: UD-mu u mu-ši, Day and Night.

immučāma¹ immā šalamtāš

'When hungry, they are like a corpse';

išibbāma išannand DINGIR-šun

'When full, they challenge their god!'

ina tādī itāmd ilī šama'i

'In weal (gladness) they meditate (or talk of) ascending to heaven';

utaššašdāma² idibbubā arād irkalla

'In woe they speak (think) of descending to Hades.'

(Traces of another line appear in 4 R². The five lines following are preserved in the Commentary. How many intervening verses, not noticed by the Commentator, have been lost, we have no means of conjecturing.)

šulum limnu ittačā ina (assukki) šu (I. 2, Pf. gl. *šulum ekimmu*)

'An evil Spirit issued from his lurking-place' (*vid.* Tab. iv. 21).

itti urqīt KI-tum ipiççū lu'ūtum (gloss: *lu'ūtum*: *murçu*).

'Like the verdure of the ground the sickness yelloweth (or blancheth).'

labanī itīku urammū kišādu

'My nape they bruised, they relaxed the neck';

Cf. SA-TIG. = *laban kišādi* (Br. 3099), and SA-TIG(GŪ) BAN-RAĜ = *labanšu itīk*, 'his *laban* he crushed' (RAĜ, RA, *maḥācu*, *rapāsu*); *itīk* Pf. of *tāku* = *dāku* = *dakū*; cf. Targ. *הוּרַק* 'to injure'; *הוּרַקָא* 'injury'. (4 R 29, no. 3, 5 f.) Since SA means *buḏnu*, *riksu*, 'joint', 'ligament', 'sinew', 'muscle', or the like, SA-TIG may be 'neck-joint', or 'neck-muscles'. The gloss on *itīku* is *ramū*: *šebiru*, 'to loosen', 'to break'; which would seem to be a hyperbole for the effects of disease. But we do not really know the context of the line, nor whether the verbs are sing. or plur.

¹ *אָמַץ* Pres. *immuç*, 'to stint', 'confine'; (2) 'hunger.' Gloss *uncu bu bu-tum*

² II. 2. *ašāšu*, 'be sad or troubled'.

gatl rapšatu urbatīš ušnullum

'My ample form like a rush they threw prone';

(so HWB.) Gloss: ur-ba-tu, GĪŠ ur-ba-nu, 'rush' (= אורבינא Syr. אֲרָבָנָא, juncus).

kī uliltum annabik puppāniš annadī

'Like an *uliltum* was I overturned (?); on my back (?) I was laid.'

Gloss: *uliltum* su-un-kir-tum (which does not help us. Perhaps = sungir = šimmar in gi-šimmar, 'palm-tree'. Cf. Landesdorfer).

ašnan TAG-ma (illapit-ma) daddariš alaḥiš

'Bread was turned into stench, into corruption (sourness).'

Gloss: da-da-ru bu-u'-ša-nu.

appūndma elerik silētum

'Mightily was the malady prolonged.'

Glosses: ap-pu-na-ma ma'-a-diš: si-li-e-tum GIG (i. e. *murṣu*), 'sickness.'

ina lā (?) mākalē eḡ(bu) bu(būt) ?

'For lack of food grass was my fare.'

(?) muḥa dami issu(-uḥ)

'Die Kraft meines Blutes hat er mir entzogen (?)'

(L. nach Martin.) Rather perhaps read *it-mu-ḥa*, 'he took away', and *is-su-ḥa* (libbi-bi), 'wrenched away my understanding'; cf. 4 R 3. 19, 20 a.

e-ḡi?-da ?-tum uz-zu-gat a-ri mad-bar . . .

'Die Nahrung (Ernte) ward abgeschnitten, der Löwe der Wüste . . .'

(So Landesdorfer; but very doubtfully. The last two words might be a-tal-mad = *attalmad*, 'I was taught'.)

širānūa nuppuḥu u-ri-ik-tum meš

'My joints (or nerves) were set on fire,'

ši-ir-a-nu-ú-a; cf. Syr. שְׂרִינָא 'joint', 'nerve', 'membrane', 'vein', 'artery'. Lines 53-59, from the Sippara fragment, are very difficult and doubtful; partly owing to lacunae in the text and uncertainties of reading.

59. *aḥuz iršu mešru mūcé tanīḥu*¹

'I took to (my) bed; Pain was a bar to going forth';

ana kišukkīa ilūra bēlu

'The house (or chamber) became my prison.'

¹ ta-ni-ḥu? = *teniḥu*, 'bed.'

illurtum širīa nadā idāa

'A clog on my body my hands were laid';

maškan ramnā muqqutu šēpāa

'A fetter of myself my feet were prostrate.'

niddāa šumruṣā miḥiṣtu dan(nat)

'Mine overthrow was grievous; the wound was sore.'

qinazi iddanni malā(+ti) ṣillātum

'With a scourge he beat me down of many thongs(?)';

paruššu usaḥḥilanni ziqatum dannat

'With a staff (lance?) he pierced me whose point was hard.'

kāl ūmu riddā iriddanni

'All day long the driver driveth me';

ina kašād māši ul unappašanni surriš

'When night cometh, he allows me not a moment's breath.

ina itablakkdti¹ puṭṭurū riksāa

'With racking my joints (sinews) are loosened';

mešritūa suppuḥā itaddā aḥitum(ti)

'My members (or powers) are dissolved, thrown aside' (awry; distorted?).

ina rubṣāa abit kē alpi

'In my stable I fell down like an ox';

ubtallil kē immeri ina tabašlānāa

'I wallowed like a sheep in my own dung.'

72. *sakikkā iṣḥutu LU MAŠ-MAŠ*

'The malady in my members distracted (?) the Enchanter',

u tēritā LU-ĜAL utašši (II² ešū, verwirren)

'And the Seer confused my omens';

ul ušāpē āšipu šikin murṣāa

'The Sorcerer made not clear the nature of my sickness',

u adanna sili'tia² LU-ĜAL ul iddin

'And a term to mine infirmity the Seer assigned not.'

ul irūṣa ilu qātī ul iṣbat

'The god helped not, my hand He took not';

ul irimannī (D.) iṣ-ta-ri idāa ul illik

'My goddess pitied me not, beside me walked not.'

¹ Lit. by being torn or wrenched asunder = convulsed; cf. Mk 9²⁰.

² sili'tu, silētum = murṣu.

pitî KIMAG (v. *kimahi*) *iršû šukanāa*
 'Open(ed) was the Tomb; they took in hand my Burial';
adî lā mītālīma bikīti (v. *tum*) *gamrat*
 'Ere my death my mourning was over';
kāl mātīa kī hābīl¹ igbūni
 'My whole country said, "He is deceased!"'
išmēma hādūa immerā pānūšū
 'He that rejoiced over me heard of it; his countenance shone';
hādūti ubassirā kabillašū (v. *ša*) *ippirdu*
 'They told the good news to her that rejoiced over me; her spirits rose
 (*lit.* her liver brightened).'
idī ūmu ša gimir kimtīa
 'I thought of the day when all my family'
šā kirib šēdē ilātsūn irīm
 'Within the Door-gods adored their deity.'

TABLET III.

kabtat qātsu ul alī'i našāša
 'His hand was heavy; I cannot bear it.'

 (*mulmu*)*lli lutāmiḥ rit(tika)²* . .)
 'Let thy hand . . grasp the javelin!'
 (*Tābi-utul*)-(D.)*Bēl ašib Nippur* (*EN-LIL-KI*)
 'Tābi-utul-Bēl who dwelleth in Nippur'
 (*ana du*)*ubbubika išpurā(ni)*
 'To report to thee hath sent me.'
 (*pa-a*)-*na šū elī-ia id(din)²*
 'The face He himself hath shown to me'
 (*napa*)-*aš balāṭi iddā umašši' ba r(ka)²*
 'Extension of life He hath pronounced; He hath taken away
 weeping.'
 (*ina muši utul*)*ma šuttu anaṭṭal³*
 ('In the night? I lay down) and saw a dream':

¹ Cf. חבל on Palmyrene gravestones.

² *pānišu nadānu*, sich sehen lassen, sich zeigen; *pānišu la iddinšu*, zeigte sich ihm nicht.

³ Abp. iii. 119 *ina šad muši utulma*, &c.

(šá)tu šutlu aṭṭulu mūšīti

'This is the dream I saw in the night':

(ēpiš) ardati bānā zī(karī)

'The Maker of the maīd, the Creator of the man',

(mu-bil?)-la bi-ḥa-ti ilīš maš(lat?)

'Who conferreth a realm(?) equal to (that of?) a god',

(Four lines missing.)

17. eqbīma aḥulāp (aḥulapī) dannīš (MA-GAL) šunuḥ-ma

'Said I: "How long?" heavily sighing':

aiumma ša ina šat mūšī ibrā bi(i-ri)

'What was the vision which he saw in the night-time?'

ina MA-MI (D.) UR-DINGIR-NIN-TIN-BĀGGA šu(u-ma?)

'In the dream it was Ur-Bau himself.'

idlu darru āpir agāšu LU-MASŠ-MASŠ-ma nāšī li(c-ti?)

'The stalwart hero had donned his diadem, The Enchanter, Bringer of Victory.'

(D.) Marduk-ma išpuran(ni)

'Merodach hath sent me.'

ana (D.) Šubšī-mešrē-DINGIR-GIR ubilla ʿi(im-ri?)¹

'To Shubshi-meshrē-Nergal He hath brought happiness(?);'

ina SHU-šu AZAG-MESH ubilla ʿi(im-ri?)¹

'With his pure hands He hath brought happiness(?).'

muttabbīlā qatuššu ip(qid)²

'My Ruler to his hands He hath committed.'

(ina?) munattu išpurā šipir(ta)

In the morning twilight He sent the message';

... damqāti³ UN-MESH-ia uktal(lim)

'(the god?) favours to my people showed.'

(tes?)litu riku ʿir-it()

() arḥīš ugamir iḥḫipē (duppē?)

'... quickly he finished, broken in pieces was (my bond?).

() ša bēlīa libbašu i(nūḫ?)

'... of my Lord His heart was quieted';

()-sinī kabitta ip(šah?)

'... the temper was appeased.'

¹ ʿi(ri-ta) = ʿirritā, 'the sceptre'?

² ip(qid-sa), 'he hath committed it'?

³ L. qātā? but cf. šarru uktallim rāmu, 'the king has shown favour'; uštaklīma damiqtu, id.

(šū)u unninnî(-a išmēma imhuru supā'a?)¹

'He heard my prayer and accepted my supplication.'

..... tābu
'..... good

End of Tablet III. Obverse. A gap of unknown extent follows.

ēgātīa ušābil šāru (IM)²

'My sins He caused the wind to carry away.'

(iṭi)ihhamma tāšu (ella?)

'He drew near and (pronounced) his (pure) incantation';

(iṣap)par imhulla ana iṣid AN-e ana irat irṣitim ubil(šū?)

'He sendeth the ill wind to the foundation of Heaven; Into the bosom of Earth He brought it';

(bī)rit apsūššu šālu lim(nu utīr?)

'Into the middle of the Abyss He made the evil spirit return.'

utukku lā nību utīr E-kur-ri

'Demons without number He made return to Ekur';

GISH-KIB labartu šadā uštēse(ir)

'With vervain the Labart He led to the mountain';

Aḡū tāmātu šuruppā ušamṣi(i?)

'To the flood of Ocean He made the chill fever go forth.'

iṣid lu-u-tu³ ittasaḥ kīma šam(mi)

'The root of the disease He tore out like a plant's.'

šitti lā ṭābtu riḥā⁴ šalā(līa)

'The slumber unhealthy that overflowed my downlying'—

kīma qutru immalū AN-e ušta(ak-ta-mu) (cf. Sanh. iv. 68)

'As with smoke were filled the heavens, they were covered'—

ina ū-u-a-a a-a nīu nīšēš

'With a Ho! and a Ha! He drove back like a lion';

ušaḥḥi imbariṣ Kī-tim uš(mallī?)

'He let it rise (come on?) like a hurricane (and) fill the earth.'

lazzu GIG-SAG-du ša ZU⁵-u iṣḥup(pu)⁵

'The clinging ailment, the headsickness, which had confounded the wise',—

¹ Cf. Neb. II. 4.

² A line preserved in Comment. 5 R 47. (ēgāti = ḥiṭāti: Comm.)

³ lu'ātu: murṣu. Gloss.

⁴ Cf. NE. xi. 209 šittum irḥā elia.

⁵ Or 'overthrown the strong' (li'ū).

issuḥ(am ʔ)ma našši muši(ʔ) UĜU-ia uštez(nun ʔ)

‘He tore out, and the cool shower of night upon me He rained down.’

te-ʔ-a-ti SHI-aa ša uštašbiḥ šibiḥ mu-u(ši)

‘As for mine eyeballs(?) which He had caused a cover of night to cover’,—

ušaṭbī IM rašbu unammir niṭ(la-sin)¹

‘He brought on a mighty wind, He (or It) brightened their look.’

PI-aa ša uṭṭammima (v. me) ussakkika² ḥašikkīš

‘Mine ears which were stopped and blocked like a deaf man’s’,—

iḫal amīrašin iptētī(tē) nišmā-a-a

‘He took away their deafness, He opened Him their hearing.’

appa ša ina ridi ummi unappiqu ni(ipši-šu)³

‘My nose whose breathing He had obstructed with a flow of mucus’,—

nipšu is ‘smell’, ‘scent’, of a herb, in NE (xi. 272). *unappiqu* is difficult. The root cannot be identical with Aram. פָּצַח ‘to go out’. It may perhaps be another form of לָפַק which we see in Arab. لَفَق ‘to sew together’, ‘to join’; or we may compare it with Aram. לָבַק tenuit, retinuit; cf. the Syriac phrase לְבַכְתָּא דְנִשְׁמָא *difficulty of breathing*. As to the phrase *ina ridi (ridi) ummi, ridū* ‘to flow’ is common enough; while *ummu*, which is neither *ummu*, ‘mother’, nor *ummu*, ‘heat’, may possibly be related to the Syriac ܡܚܠ *emmā*, ‘pool’, ‘conduit’, ‘ditch’, Ne 2¹⁴ (= פְּרֻכָּה), ܡܚܠ *emma*, ‘channel of water’, Ecclus 24³⁴: cf. ܡܚܠ *amma*, ‘ditch’, Bab. Kam. 50 b, Shab. 128 b. (*appu*, ‘nose’, plur. *appē*, is masc., like Heb. אֶפֶס.) My *niribšu* seems quite as probable as Thompson and Landersdorfer’s *nipšišu* (l. 53), about the meaning of which the latter is not certain.

upaššiḥ miḫiṭašuma anappuṣ (andku)

‘He stilled its outpouring and I, I breathe again.’

šapīda ša illabba ilqā dan(nūtišina ʔ)

‘My lips which quivered, (whose) strength He had taken away’,—

ikpur pulḥatsīnāma qiṣiršina ip(šur)

‘He removed their fear, their knot He loosened’;

pīa ša uklattimu ṣabāriš aš(kun ʔ)

‘My mouth which He had closed, which I set only to whispering’,—

(im)suṣ kīma ki-e rušašu uš(nam-mir ʔ)

‘He refined(?) like bronze, its colour He made bright(?)’;

¹ Or ‘He cleared their sight’.

² v. *uissakkira*, ‘were barred or closed’.

³ Or *ni(riḫšu)*, ‘whose entrance’.

šinnāa ša illaṭṭatā šteniš inniqi(id-da)

‘My teeth which were held, which were tied fast together’,—

(ipte)tī biritsināma irdasin uštam(ziz?)

‘He opened the space between them,¹ their foundation He secured’;

(li)šānu ša innibṭa šutābulu² lā i(l’u?)

‘The tongue which was swollen, which could not articulate’—

(ip-šu)-uš šupuštašama iddad atma(ša?)

‘He anointed its mass and its speech became clear(?)’;

ur-ū-du ša innisru inappiqu lagabbiš³

‘The throat which was bound, whose passage He had obstructed . . .’,—

uštibba iratu(ti) ša malliš iḥtalliša(la?)

‘He made good the chest which piped like a flute’ (BPS 117).

(ru)’ti ša utappiqu lā (i)maḥḥaru (. . .)

‘My spittle which He had obstructed’,—

lagā’a ša isirma idiltāš iptī

‘The bonds which He bound and its barred door He opened’;

(Three broken lines follow.)

TABLET IV.

šammaḥu ša ina unṣi ittārū kīma pīr ān zal (ṣal? ṣil?) lī raksu

‘The stomach which quaked with want, which like a prisoner was bound’,—

The difficulty of this line has been generally recognized. Landesdorfer renders: ‘Dem Wohlhabenden, der dem Hungertode nahe gebracht war, gefesselt wie ein Schuldbeladener (?)’, (Brachte er Speise, versah ihn mit Getränk).’ But we have not yet done with the list of bodily members which are consecutively restored to health and efficiency (cf. *kīšādi*, l. 3; *umāši*, l. 5; *birkāa*, l. 8); and it seems probable that *šammaḥu* denotes some other part or organ of the body. Since it ‘quakes’ (Hab 3¹⁶) or trembles ‘with hunger’ and receives food and drink (l. 2), it can hardly be anything else but the stomach (unless perhaps the gullet be intended). As for the etymology, *šammaḥu* need not be connected with the Assyrian *šamāḥu*, ‘to grow luxuriantly’, ‘to thrive’, but is perhaps identical with *šamaḥḥu*, which is the name of a part of the body in 4 R 22 a, and is directly borrowed from the Sumerian SHA-MAG, ‘lofty interior’ (see 4 R 22. 34, 35).

¹ Lit. ‘their middle’ (*birtu*); or perhaps ‘their bond’ (*birtu*, *birītu*).

² *šutābulu*, III. 2 Infin. of *apālu*.

³ *lagabbiš* = *lagabbišu*: cf. LAGAB, *ušultum*?; IMI LAGAB, *ušultum ša zumri*, Br. 10165; 10204. Vid. HWB. (*tiṭti*).

imahhar iptenni ubbalā maškita

'It receiveth food, He bringeth drink.'

kišādī ša irmū irnama¹ ikkappu

'My neck which was relaxed, bowed to the root',

upattin qi-ni-e amališ izgup

'He made firm (as) a young palm (?), like a cedar He set up';

The verb *paṭānu*, which here occurs in the Intensive form (Pael), is not apparently connected with its homophone *paṭānu*, 'to eat', whence comes *iptennu*, 'food', l. 2 (although the uses of סמך and סער, 'to support', in the sense of sustaining or feeding, suggest a possible connexion). The פתן in the sense here required may be a cognate of פתל 'to twist', and so 'tighten', 'make firm'; cf. Heb. קנה, strictly 'twist', whence קו 'cord', 'line' = Assy. *qū*, and Arab. قَوَى 'to be strong', قُوَّة 'strength' and 'strand' (of a rope). The gloss on the next word *qi-ni-e* is *qi-nu-u gin-ú*. Probably the scribe inadvertently wrote *qi-ni-e* for *qi-ni-e-eš* or *qi-ni-eš*. For *qi-nu*, 'a young palm', see ZA xii. 410, 14.

The gloss on *amališ* is *a-ma-lu GIŠ Û-KU*, which is elsewhere equated with *ašūhu*, 'cedar' (5 R 65, 43; cf. PSBA., 1887, p. 127). Is this Assy. root *amal* (*awal*) identical with אול 'to be high', which appears to be the root of the Heb. tree-names אל, אלה, אלון?

ana gāmīr abdri umāši umaššil

'To one perfect in strength He made my structure equal.'

On *abāru* the gloss is *a-ba-ri e-mu-qu*, the latter being a common word for 'strength'. The root is, of course, the same as that of the Heb. אביר 'abbīr', 'mighty'. For more obscure *umāšu* the gloss is *ú-ma-ši KAK-MU*, or rather *DÚ-MU*; a Sumerian expression denoting 'my make' or 'build' or 'fabric' or 'structure' (*DÚ*, later *RÚ*, *banū*, *bīnātu*, *ēpēšu*, *palāqu*; Br. 5248 ff.).

GIM nakimtum šūcī ušappira ṣupuraa

'Like (those of) a she-*nākim* or a *šūcū*-demon He had made my finger-nails grow':

The demons called *nakmu* (masc.) and *nakimtu* (fem.), like other evil spirits, entered the bodies of men, so causing disease. See 4 R 28, No. 3, 11 a: *līšēcī nakma ù nakimti ša SU(MU)*, 'Let him expel the *nākim* and the *nākimt* of my body!' The *nakmu* is described by the Sumerian epithet *LU GISH-GI-KA-SAR*, which perhaps means *amēl ḫšī*, 'Man of the Reedy Swamp' (חִישַׁת קָנִים, חִישַׁתָּא); indicating his natural haunt or place of origin. (Cf. *GISH-GI*, *abu*, 'a reed-bed', and

¹ *Fort*, *ir-na-šu*. Gl. *e-ri-e-na šur-šū e-ri-na-ti*.

GI-KA-SAR, *hišu*, *id.*; Br. 2386; 2415 f.) An epithet of the *nakimtu*, his female counterpart, seems to indicate her baleful activity. She is called ID-KU(M) or A-KU(M), or A-RI(G). However the Sumerian group was read, the two signs of which it consists are *hand* + *pound* or *crush* (Br. 4710 f.; 6587); so that she grinds or crushes or pounds a man like corn (KUM, *hašālu*), or completely crushes his strength. From the present passage it also appears that, like other demons, she possessed sharp nails or claws (see Handcock, *Mesopotamian Archaeology*, p. 262).

The rare word *šūci* is explained by the following gloss: *amelu šū-ču-ú ša (ilu) Istar ana IZI UD-DU-A*, which means 'whom Ishtar casts out into Fire'—a suitable destination for a maleficent demon. (We should have expected *GIM nakintum u šūci*, 'like a *nakimtu* or a *šūci*-demon'. The conjunction may have been omitted because it was absent in the Sumerian text, of which this is probably a translation.)

It will be evident to the reader that a special interest attaches to this line as illustrating the Biblical story of Nebuchadnezzar's madness; one feature of which was that his hair grew 'like eagles' feathers and his nails like birds' claws' (Dan 4³³). In whatever relation the poem may stand to the book of Job, it seems clear, from the evidence of this and several previous lines, some of which have hitherto been misunderstood, that the familiar story of Daniel can hardly be altogether independent of this far older native Babylonian narration.

(As to the root *nakāmu*, I would compare it with the Arabic نَكَمَ
lakama, pugno percussit, 'he smote with the fist' (l = n, as often).)

itbuk manah̄tašun GAR(= šikin)-šun ušf̄f̄b

'He poured forth their ailment, He restored their condition.'

Glosses on this line are '*manah̄ta*: GIG' (= *mur̄cu*, 'sickness', elsewhere); and '*GAR-šu (sic!)*: SAG-DU', which is a Sumerian group denoting 'head' (*qaqqādu*), 'top', and here no doubt the 'top' or 'tip' of the nails, now restored to proper length and shape. It is thus an explanatory paraphrase rather than a strict equivalent or synonym of *šiknu*. That *manah̄tu* is *manāhtu* from *nāhu* (not from *anāhu*) is made probable by 2 R 27, 36-38, where apparently three homophones are distinguished, viz. *nāhu ša libbi*, 'to rest or be quieted, of the heart'—common phrase; *nāhu ša mur̄ci*, '*nāhu*, of sickness', from which doubtless our *manāhtu* springs; and *nāhu ša šahē*, 'to be fat, of a swine'.

birkāa ša uktassā bāciš . . .

(Gl. bu-çi: *içcār hurri*, 'bird of holes')

'My knees which were fettered like a falcon's (He unbound?)';

šuklultum pag(ri)ia ištad(dā çalam)šu

'The entire form of my body He heightened its figure';

For *šuklultum* (*ti*) *pagrīa*, see 4 R 57. 53 a; for *šadū*, 'to be high', *ištādī*, 'he made high', see Muss-Arnolt, s.v. Perhaps, however, the mutilated word was *ištaddal*, 'he enlarged, made fine or noble'. Cf. *çalam pagrīšu*, NE. I. col. ii. 2.

imšuš mammē rūšūš uzakkī

'He wiped away the rust, he purified its colour';

Glosses on this line are *ma-šá-šu*: *ka-pa-ru*: *ma-am-mu-u*: *šú-uḫ-tu*: *ru-ši-iš*: LU(DIB)-BI. With *kapāru*, cf. *dímtaša ikappar*, 'he wipes away her tears' (Myth of Nergal and Ereškígal; see ME. p. 78, l. 20). *Mammū* is probably a word of Sumerian origin (MAM, MAN?); its equivalent *šúhtu* (= Syr. שֹׁחַתָּא 'rust', 'verdigris', 'foulness') is one of the Assyrian values of the Sumerian character for copper (CT xii. 7); as is also *qū*, Tab. iii. 58 *supr.*, with which the present line must obviously be compared.

dūtum ummultum ittapirdī

'The enfeebled (?) form grew bright.'

Here we have the gloss *du-ú-tu*: *bu-un-na-nu-u* (i. e. 'form', 'appearance'). With *ummulu*, f. *ummultu*, cf. Heb. אַמְלֵל אַמְלֵל 'weak', 'feeble'. The Assyrian *dātu*, 'form', 'figure', may be from the *דמה* 'to be like', and thus identical with Heb. דְּמוּת 'likeness'; cf. *Dūzu*, from *Du'ūzu*, from *Dumūzu*, Tammūz.

ina itē DINGIR-ID ašar dēn UN-MEŠ ibbirru (I. 1. Pres.)

'On the banks of the divine River where doom passeth on men',

Gloss on *itē DINGIR ID* (i. e. *itē ili Nēri*): *hur-ša-an*. *Huršān* was probably a local name ('eine heilige Landschaft', Hommel, *Grundriss*, 251).

muttātu ammarit abbutum appa (fe-ir?)

'I had my long locks plucked, of the fetter I was freed.'

The context points to some rite of lustration or purification, which completes the restoration of the sufferer; and this rite naturally has place on the bank of a sacred stream. Cf. the case of Naaman, 2 K 5¹⁰⁻¹⁴). With *muttu*, plur. (?) *muttātu*, 'hair' of the temples (?), cf. Syr. מְנָא מְנָא, plur. מְנִין 'a hair', 'hair' = בִּינִי בִּינָה, cf. Targ. and Talmud.

(Gap of four lines.)

... *katru ina piširti ala'*

'... in release I go up (?)'

ana E-SAG-ILA égu¹ ina SHU-ia lémur

'Unto Esagîla let the sinner through my guidance look!'

¹ Gloss on *égú*: *e-gu-u ḫa-tu-u*.

ina pī girra KU-ia iddī napsama (il) Mardug¹

‘In the mouth of the lion devouring me Merodach put a bit’;

(il) Mardug ša mukaššidā ikim aspašu assukkašu usahhar²

‘Merodach took away my pursuer’s wily work by turning his ambush.’

THE STORY OF NEBUCHADNEZZAR’S HUMILIATION AND REINSTATEMENT (Dan 4).

Tantalizing as we find the lacunas and obscurities of the text, this fragment of ancient Babylonian literature throws unexpected light upon another late portion of the Old Testament Canon besides the book of Job. The failure of the king’s seers and soothsayers, sorcerers and enchanters, to relieve him of his perplexities (Tab. ii) and to reveal the cause and duration of his malady (Tab. iii) reminds us of the inability of the wise men, enchanters, sorcerers and astrologers, to reveal and interpret the dreams of Nebuchadnezzar (Dan 2 and 4); and it is by the dream of a seer of Nippur that Shubshî-meshrê-Nergal is warned of his approaching deliverance. But it is Nebuchadnezzar’s personal narrative of another dream and its interpretation and issue (Dan 4) which presents the most striking points of contact with the personal narrative of Shubshî-meshrê-Nergal. The tall tree of the Bible story may have been suggested by the statement that the god made the bowed neck of the sick monarch as *firm as a young palm* and *erect as a cedar*; cf. also the earlier lines *My ample form like a reed they (the demons) prostrated*; *Like a palm was I overturned, on my back I was thrown*. The idea of Nebuchadnezzar’s *heart* or *sense* being *changed* to that of a beast, so that he dwelt with the beasts of the field and *did eat grass like oxen*, may perhaps be based on the (more or less conjectural) lines *For lack of food grass (ispu, ‘sprouts’; or iṣbu or iṣbu?) was my fare. He seized my blood, wrenched away my heart (or understanding). All the day the driver driveth me. . . . In my stable I fell down like an ox; I wallowed like a sheep in my own dung*. In the process of cure Merodach *tore out the clinging ailment and the head-sickness, and rained down upon me the cool showers of night*. So Nebuchadnezzar’s *body was wet with the dew of heaven*. The lines *Like (those of) a she-swampfiend or a shûṭū-*

¹ Glosses on this line: gir-ra: UR-MAG: nap-sa-mu: ma-ak-ṣa-ru ša KA ANSHU KUR-RA, ‘bond of the mouth of a horse’.

² Glosses. as-suk-ku . . . tu: aš-pu uš-bu, ‘ambush’: see HWB. s.v. *aspu*. Delitzsch explains *assukku* as ‘a screen’, ‘stalking-fence’, or ‘cover for an ambush-cade’. (The commentary preserves the fragments of five lines more; of which, however, little or nothing can be made.)

demon He had sharpened my nails; He poured forth their ailment, He made good their state vividly remind us that Nebuchadnezzar's humiliation continued until his hair had grown long as (that of) griffon-vultures, and his nails as (those of) birds (Dan 4⁸⁰, AV⁸³). So, when Merodach heals him, the old king says: *Of my long hair I was plucked, Of the fetter I was freed.*

The Daniel-story makes pride the sin for which Nebuchadnezzar was so severely punished. This was perhaps an inference from the lines

*The Majesty of the King to that of a god I made equal;
And awe of the Palace I made the multitude learn.*

The Babylonian sovereign speaks only of his *sins* in general, which his Lord caused the wind to carry away.

The closing words of the Biblical account *Now I Nebuchadnezzar praise and extol and honour the King of heaven* read almost like a paraphrase of the opening words which constitute the title of the Babylonian poem *Ludlul Bél nîmeqi*, 'I will worship the Lord of Wisdom'. The line *Šarrākuma atār ana rêši*, 'I am (was) king, and I became a thrall' (i. e. I was treated like one; I was abased from my royal dignity and humiliated to the utmost) might be regarded as the key-note to the story of Dan 4, which was written to demonstrate that *the Most High is sovran in the kingdom of men and gives it to whom He will, and appoints over it the lowliest of men* (Dan 4¹⁴⁽¹⁷⁾).

Lastly, it may be remarked that the line *In the mouth of the lion devouring me Merodach put a bit* supplies the *motif* of Dan 6.

DATE OF THE BOOK OF JOB.

The date of the book can only be surmised with any degree of probability from internal evidence, part of which has already been submitted incidentally in the foregoing considerations. Not much stress can be laid upon the social characteristics and conditions of the time as they appear to be reflected in passages like chap. 24 or 29⁷⁻¹⁰, 30¹⁻⁸, which might equally well indicate, so far as we know, any period of the history from the age of Abraham (First Babylonian Dynasty) down to the close of the Jewish monarchy. As we have seen, the moral questions raised by the book grew out of the painful experience of Jewish history. The prophets of the eighth century B. C. are unanimous in regarding the calamities of Israel and Judah as Iahvah's judgement upon the national sins. They are silent on the point which Job found so inconsistent with ordinary ideas of justice, 9²² ff., that the innocent may be involved in the fate of the guilty. The questions *Will thou even*

sweep away righteous and wicked alike? Shall not the Judge of all the Earth do justice? do not seem to have occurred to Hosea and Amos, Isaiah and Micah (see Gn 18²³⁻³³ J² circ. 650 B. C.). It is not before the times of continual disaster, the age of Jeremiah and Ezekiel who witnessed the final tragedy of their country, that we hear voices of agonized entreaty and remonstrance with Iahvah such as meet us in the book of Job. *And I said, Alas, my Lord Iahvah! surely Thou hast altogether misled this people and Jerusalem with a promise of peace, whereas the sword reacheth to the life* (Je 4¹⁰): *Is there no balm in Gilead? is there no physician there?* (ib. 8²²). *Chastise me, Iahvah, but with justice; not in Thine anger, lest thou make me few* (ib. 10²⁴). *Righteous art Thou, Iahvah, though I complain of Thee: yet would I argue the case with Thee. Why does the way of the wicked prosper? why are all treacherous deceivers unmolested? Thou plantest them; they take root: they sprout* (לִחְלוּ? cf. Ps 90^{5,6}, Ho 14⁷), *they bring forth fruit: Thou art nigh to their mouth, and far from their reins* (ib. 12^{1,2}). Cf. Jb 21⁷ ff. Jeremiah too is never weary of tracing the calamities of Judah to the national unfaithfulness to Iahvah in religion and breaches of the moral law in the dealings of everyday life. His contemporaries appear to have preferred to account for their misfortunes by the sins of their ancestors (cf. Ex 20⁵). In contradicting this popular view, which they expressed in a proverb current at the time, the prophet foretells happier days when people will no longer say, *The fathers have eaten sour grapes And the teeth of the sons are set on edge*; but a man will die for his own sin, and the eater of the sour grapes will have his own teeth set on edge (Je 31^{29 f.}): in other words, the innocent will not be involved in the fate of the guilty, but each will fare according to his personal deserts. As Ezekiel puts it, discussing the same proverb (Ez 18), *The soul that sinneth, it shall die. A son shall bear no part of the guilt of the father, and a father shall bear no part of the guilt of the son* (Ez 18²⁰). Ezekiel is combating the assertion that *The way of the Lord is not equitable* (יָתֵבֵן? measured out, scil. by the strict rule of right); which is precisely one of the contentions of Job. Zephaniah (1¹²) denounces coming judgement upon *the men who are settled upon their lees* (like wine left undisturbed to fine); *who think that Iahvah does neither good nor harm*—is indifferent to human conduct, intervening neither to rescue the righteous nor to punish the guilty great ones (*temp.* Josiah; before 621 B. C.).

But it is in Malachi,¹ the last of the OT prophetic writers (he belongs

¹ It is surely no real objection to the name Malachi = Malachiah that it belongs to no other person in the OT records. The same objection would lie against the name Hachaliah, f. of Nehemiah, or Jedidiah (2 S 12²⁵). If the full name was מְלָאכִיָּהוּ Iahvah's Messenger, it would quite naturally be abridged in colloquial use into מְלָאכִי, which happens to coincide with the appellative מְלָאכִי my messenger, which

to the Persian period; cf. 'thy pasha' 1⁸) that we have clear evidence of widespread unbelief in the practical value of the ancient faith and the traditional worship. *Ye have wearied Iahvah with your words and ye say, By what have we wearied Him? By your saying, Every one that doeth evil is pleasing in the eyes of Iahvah, and in them He delighteth: or else, Where is the God of Judgment?* (2¹⁷). *Your words have been strong against Me, said Iahvah, and ye say, What have we talked against Thee? Ye have said, It is vain to serve Elohim; and what profit is it that we have observed His observance, and that we have walked as mourners because of Iahvah Sabaoth? And now we call the presumptuous happy; yea, the doers of wickedness are built up; yea, they have tested Elohim and escaped hurt* (3¹³⁻¹⁵). Cf. Jb 21⁷⁻¹⁵ 34⁹ 35³. In view of the despairing mood of the pious and the scoffs of apostates, the prophet can only seek to reassure the one and alarm the other class in the community by announcing the intervention of Iahvah; after which they will *again see the difference between a righteous one and a wicked, between one who serveth Elohim and one who hath not served Him* (3¹⁷ f. 4¹ ff.).

If we are right in reading אנר instead of ארנ in 7⁶, as a royal post or mounted courier (= Gk. ἄγγελος), cf. 9²⁵, the word will point us to the Persian period for the book of Job also. But however that may be, the appearance of 'The Satan' in the Prologue as an Angel hostile to man finds its only parallel in Zechariah who prophesied under Darius Hystaspis (520 B. C. onwards): see Zc 3^{1.2} where 'The Satan' plays the part of Adversary to Joshua the High Priest before the Angel of Iahvah.

There is certainly some evidence of progress in OT dealing with the problem. Ezekiel is content to deny that children suffer for the sins of their fathers, irrespective of the question of their own guilt or innocence.

occurs 3¹ as an allusive reference to the prophet's personal name (cf. 2 Esdr 1⁴⁰). That 3 read מלאכי, *his messenger*, may only indicate that in the translator's time the existence of the prophet was already forgotten, if it was not due to a common confusion of the two similar letters Waw and Yod. To say that 'the name is not a likely one' (EB) is simply to beg the question. It is true that Malachiah or Malachi does not recur in the OT; neither does Habakkuk (cf. also Jonah, Nahum). But rarity is no argument against the authenticity of a Proper Name; and as regards the meaning, a prophet might as fittingly be named *Iahvah's Messenger* as *Iahvah's Servant* (Obadiah); cf. the Sumerian LUG, *messenger* or *minister* (also read SHUKKAL, SUKKAL, Assy. *sukkallu*), which may be in this sense a variation of LAĜ, *to go* (Caus. *to send?*) = לאך ✓ of מלאך (cf. Eth. *la'aka*, 'to send', *tal'eka*, 'to be sent', 'wait on', 'minister'). The Sum. LUG (SHUKKAL) is used of subordinate deities who, like the classical Mercury and Iris, serve as ministers or messengers of the greater gods; and it occurs in personal names such as LUG (*Sukkal*)-*Rammân*, 'Rimmon's Messenger' or 'Minister'.

It seems possible that the word הנביא, *the prophet*, has fallen out of the text before אהבתי. If so, the original heading of Malachi was like those of Habakkuk and Haggai (Hab 1¹ Hg 1¹).

Iahvah is just; His way is equal; every man 'dies' for his own sins. If a sinner turn righteous, he 'lives'; if a righteous man turn sinner, he dies. A later generation was not satisfied with this simple solution which seemed to contradict experience. Malachi makes it clear that in his day many were throwing doubt on the value of the established religion, on the ground of its apparent inefficacy to ensure the prosperity of its adherents or to shield them from adversity. Their openly expressed conclusion was that *It is vain to serve Iahvah, since they who forget God prosper*. The prophet can only meet the difficulty by assuring his fellow-believers that it will not be so always: Iahvah will interpose in His approaching Day. Then the balance will be redressed; the godless will be swept away in fires of judgement, and will become ashes under the feet of the godly; and doubters and waverers will again discern the difference between righteous and wicked, between irreligious and religious. The difference in their fate will make it clear. The doubt, however, was not finally laid by this pronouncement. The Day of Iahvah was delayed. The vicissitudes of history, now favourable, now unfavourable, to the Jewish community, kept the question alive until, in the time of Christ, we hear the disciples asking whether congenital blindness was a punishment for the sufferer's own sins (committed, we must suppose, in a former life) or for those of his parents. Our Lord's answer contradicted both theories of suffering, by declaring (in the spirit of the Prologue of Job) that affliction is not necessarily punishment and, therefore, no presumption of antecedent sin. It may be designed to give scope for the play of Divine forces (Joh 9^s) and so to illustrate the Glory of God. This is surely the Final Cause and End of all permitted evil, as of all created existence—unless indeed we are to cry with the frank sensualist

‘Thou, Nature, art my goddess!’

and surrender ourselves to a base idolatry of appetite, more degrading than the worship of stocks and stones with which, in other stages of human culture, it is usually associated.

Note on the prosody of the poem.

Some of the poetical portions of the book are translated into quatrains of triple-stressed lines after the original measures, which are not entirely obscured by the numerous interpolations of the text. Possible interpolations are enclosed in square brackets, thus [].

THE BOOK OF JOB IN ENGLISH

A TRANSLATION OF THE REVISED TEXT

CHAPTER 1.—1. A man there was in 'Ûç-land, Eyob by name. This man was moral and upright—godfearing and
2 averse from evil. So there were born to him seven sons
3 and three daughters; and his livestock came to seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and an immense body of slaves: he became, in fact, the greatest of all the Eastern tribesmen.

4 Now his sons were wont to go and banquet in each others' houses in turn; and they would send and invite their three
5 sisters to eat and drink with them. But when the round of the banquets was complete, Eyob sent and purified them; and he would rise early and offer burnt-offerings in proportion to their number, for he thought 'Perhaps my sons have sinned by cursing God in thought!' so used Eyob to do all the year round.

6 But the day came when the Sons of God went in to stand in attendance on Iahvah; and the Satan too went in among
7 them. Said Iahvah to the Satan, 'Whence comest thou?'

The Satan answered Iahvah, 'From roving on the earth and
8 roaming about in it.' Said Iahvah to the Satan, 'Hast thou noticed my servant Eyob? he has not his like on earth—a man moral and upright, godfearing and averse from evil.'

9 But the Satan answered Iahvah, 'Is it for nothing that Eyob
10 fears God? hast not Thou Thyself made a fence all round him and his household and everything that belongs to him? the work of his hands Thou hast blessed, and his livestock
11 has multiplied in the land. However, only stretch out Thine Hand and strike all that belongs to him, and he will assuredly
12 curse Thee to Thy Face!' Said Iahvah to the Satan, 'There! all that belongs to him is in thine hand! only against his

person stretch not out thine hand !' The Satan then withdrew from the presence of Iahvah.

- 13 And the day came when his sons and his daughters were eating bread and drinking wine in their eldest brother's house, 14 and a messenger went in to Eyob and said : 'The oxen were 15 ploughing, and the she-asses were grazing hard by, when the Sabeans attacked and seized them, but the young men they put to the sword ; and only I scarce escaped alone to tell 16 thee !' He was still speaking when another came in and said : 'The Fire of God hath fallen from Heaven and set fire to the sheep and goats and the young men and devoured them ; 17 and only I have scarce escaped alone to tell thee !' He was still speaking when another came in and said : 'The Chaldeans made three companies and dashed upon the camels and seized them, but the young men they put to the sword ; and only 18 I scarce escaped alone to tell thee !' He was still speaking when another came in and said : 'Thy sons and daughters were eating bread and drinking wine in their eldest brother's 19 house, when lo, a hurricane blew from beyond the wilderness and struck the four corners of the house, and it fell upon the young men, and they perished ; and only I have scarce escaped alone to tell thee !'
- 20 At that, Eyob started up and tore his mantle and shaved his head, and then threw himself upon the ground and did 21 reverence. Then he said :

'Bare came I forth from my Mother's womb,
And bare must I thither return !
'Twas Iahvah who gave, and Iahvah who took—
Let Iahvah's Name be blest !'

- 22 In all this Eyob sinned not, nor charged any faultiness to God.

CHAPTER 2.—1. But the day came when the Sons of God went in to stand in attendance on Iahvah ; and the Satan too went in among them.

- 2 Said Iahvah to the Satan, 'Whence comest thou ?' The Satan answered Iahvah, 'From roving on the earth and roaming about in it.' Said Iahvah to the Satan, 'Hast thou noticed my servant Eyob ? he has not his like on earth—a man moral and upright, god-fearing and averse from evil. He still maintains his virtue, though thou didst incite me against him, 4 that I might swallow him up without cause.' But the Satan

answered Iahvah, 'One skin for another! and all that the
 5 man hath will he give for himself. However, only stretch
 out Thine Hand and strike his bone and his flesh, and he will
 6 assuredly curse Thee to Thy Face!' Said Iahvah to the Satan,
 'There! he is in thine hand! yet spare his life!'

7 The Satan then withdrew from the presence of Iahvah and
 smote Eyob with a malignant eczema from the sole of his
 8 foot to the crown of his head; and he took him a potsherd to
 scratch himself with. Now he was sitting among the ashes,
 9 when his wife demanded, 'Art thou still maintaining thy
 10 virtue? Curse God and die!' But he replied: 'Thou speakest
 like one of the silly wantons! Are we actually to accept
 what is good from God, and not to accept what is evil?'
 In all this Eyob sinned not with his lips.

11 And Eyob's Three Friends heard of all this evil which had
 come upon him; and they came from their respective places—
 Eliphaz the Temanite and Bildad the Shuhite and Zophar the
 Minean—and met by appointment, to come to condole with
 12 him and to comfort him. But when they caught sight of him
 from a distance and failed to recognize him, they burst into
 loud weeping and tore each of them his mantle and sprinkled
 13 dust upon their heads, throwing it up into the air. Then they
 sat down with him on the ground for seven days and seven
 nights, none of them speaking a word to him, because they
 saw that the pain was intolerable.

CHAPTER 3.—1. *Afterwards Eyob opened his mouth and
 2 cursed his day. And Eyob answered and said:*

3 Perish the Day I was born,
 And the Night that said, 'Here is a Man!'

4 That Day become Darkness!
 Light seek it not from Above,
 Nor Sunlight beam upon it!

5 Darkness and Deathshade bedim it!
 Cloud settle upon it!
 Benightings of day affright it!

6 That Day—utter Gloom seize it!
 Be it not one in the Days of the Year,
 Nor be counted in the Days of the Month!

8 Day-enchanters ban it,
 Adept in rousing the Dragon!

- 7 That Night become stone-barren !
 No joyous birthshout enter it !
 9 Darkened be the Stars of its Twilight !
 Let it wait for the Light in vain,
 Nor look on the Eyelids of Dawn !
 10 Because it barred not my door(s),
 Nor hid Trouble from mine eyes.
- 11 Why was I not born dying,—
 Coming forth from the womb but to expire ?
 12 O why did knees receive me,
 And breasts that I might suck ?
 13 For then had I lain down and were quiet ;
 I had slept ; then peace were mine !
 14 Like Kings and national Councillors,
 Who rebuilt ruins for their pleasure ;
 15 And like Princes who had much gold,—
 Who filled their houses with silver :
 16 Or as a buried abortion I had been,—
 As babes which never saw light.
 17 There the wicked cease from raging ;
 And there the weary rest.
 18 Together the prisoners repose ;
 They hear not the taskmaster's voice :
 19 Small and great are there ;
 And the slave is free from his master.
- 20 Why is light given to the sufferer,
 And life to them that are sorrowful,—
 21 Who wait for Death in vain,
 And dig for it rather than treasure,—
 22 Who are glad beyond gladness,
 And rejoice when they find the grave,—
 23 To the Man whose path is hidden,
 And whom Eloah hath fenced about ?
 24 He feedeth me with bread of sighs,
 And I pour out my groans like water.
 25 If I dread a thing, it cometh upon me,
 And what I fear befalleth me.
 26 I have neither ease nor quiet,—
 No rest, and trouble cometh.

CHAPTER 4.—1. *In reply Eliphaz the Temanite said:*

- 2 Should one address discourse to the sick?
Yet who can withhold speech?
- 3 Lo, thou hast put many right,
And wouldst strengthen drooping hands:
- 4 Thy words would raise the stumbler,
And thou madest bowed knees firm.
- 5 But now it cometh to thyself, thou art overcome;
It reacheth thee, and thou art bewildered.
- 6 Is not thy piety thine assurance,
And thine hope the perfectness of thy ways?
- 7 Think now, who that was guiltless ever perished?
And where were the upright wiped out?
- 8 In my ken, 'tis the plowers of trouble
And the sowers of misery, that reap it:
- 9 By the breath of Eloah they perish,—
By the blast of His wrath are ended.
- 10 The fangs of the lion are shattered,
And the teeth of the young lions broken out:
- 11 The old lion perisheth for lack of prey,
And the she-lion's whelps are scattered.
- 12 But to me a word stole in,
And mine ear caught a whisper of speech;
- 13 In thoughts woke by visions of night,
When deep sleep falleth on men.
- 14 A fear came over me, and trembling,
And every bone of me it shook with fear;
- 15 And a Breath o'er my face glideth on,—
It raiseth the hairs of my head.
- 16 And behold, Shaddai is passing!
He stoppeth, but I discern not His form;
A Shape is before mine eyes;
I hear a murmuring sound:
- 17 'Can a mortal be righteous with Eloah,
Or a man be pure with his Maker?

- 18 Behold, in His Servants He trusteth not,
And on His Angels He putteth no praise:
- 19 Much less in denizens of clay,
Whose foundation is in the dust;
Who are crushed at the turn of Dawn,—
- 20 Between Morning and Evening are shattered!’
- [For lack of Wit they perish for ever;
21 They die for want of Wisdom.]

CHAPTER 5.—1. Call then ; is there any to answer thee ?

And to which of the Holy Ones wilt turn ?

- 2 Nay, impatience slayeth the fool,
And passion killeth the simple.
- 3 I myself have seen the fool uprooted,
And his home was suddenly plucked up.
- 4 His sons are far from welfare;
They are crushed in the gate without help.
- 5 Whose harvest the hungry devoureth,
And the thirsty ingathereth their fruitage.
- 6 For Affliction issueth not from the dust,
And Trouble springeth not out of the ground:
- 7 [For Man is born to Trouble,
As the vulture’s brood to soaring.]
- 8 But I, I would appeal unto El,
And would set my case before Elohim,
- 9 Who doeth great things and unsearchable,
Wonders beyond all reckoning:
- 10 Who giveth rain on the ploughland,
And sendeth water on the commons;
- 11 To set the lowly on high,
And to raise mourners to wellbeing:
- 12 [Who thwarteth the schemes of the wily,
That their hands achieve nothing real;]

- 13 Who catcheth the wise in their own craft,
And the plan of the shifty befooleth;
14 So that by day they fumble with darkness,
And grope at high noon as in the night.
15 So He saveth the humble from the sword,—
The needy from the hand of the strong;
16 And hope is born for the poor,
And Iniquity shutteth her mouth.
17 Happy whom Eloah correcteth!
'Then refuse not Shaddai's chastisement!'
18 For 'tis His way to hurt and bind up;
He smiteth, and His own hands heal.
19 In six straits He will rescue thee;
Yea, in seven no harm shall strike thee;
20 In famine will He ransom thee from Death,
And in war from the grip of the sword;
21 When the Pest is abroad, thou shalt be hidden,—
Shalt be fearless of Havoc when it cometh;
22 At the lion and dragon thou shalt laugh,
And of wild things have no fear;
23 [Having league with the children of the field,
And the wild things being made thy friends.]
24 And thou shalt know thy tent is safe,—
Shalt go over thy fold and miss nothing.
25 Thou shalt know that thine offspring are many,—
Thine issue as the grass of the earth.
26 Thou shalt come to the grave in thy vigour,
As the corn is carried up in its season.
27 Lo this—we have searched it, thus it is;
We have heard it; know it thou for thyself!

CHAPTER 6.—1. *In reply Eyob said:*

- 2 Would that my 'impatience' were weighed,
And my misery balanced against it!
3 For 'tis heavier than the sand of seas;
Therefore my words would go up.

4 For the arrows of Shaddai are in my flesh,
Whose venom my spirit drinketh;
Eloah's terrors trouble me,
And the dread of El dismayeth me.

5 Doth a wild ass bray over grass,
Or loweth an ox over fodder?

6 Is tasteless stuff eaten unsalted?
Or is there flavour in the sap of mallows?

7 [My appetite declineth it;
Loatheth it like vomit of my food.]

8 O that my boon might come,—
That Eloah would grant my hope!

9 That Shaddai would will to crush me,—
Would unloose His hand and cut me off!

11 What is my strength, that I should wait,
And what my end, that I should endure?

12 Is my strength the strength of stones,
Or my flesh—is it of bronze?

13 Behold, I have no aid,
And help is driven away from me!

14 My friend hath cast off kindness,
And forsaketh the fear of Shaddai.

15 My kin are faithless as a wâdy,—
As a bed of transitory waters,

16 Which were dark with a pall of ice,
And on which the snow lay piled:

17 In the dry season they disappear;
When it is hot, they are extinct from their place.

19 The caravans of Tema looked forward,—
The travelling companies of Sheba expected them;

20 They were ashamed for their confidence in them,—
They reached them and were confounded.

18 They turn their way backward;
They go up into the desert and perish.

- 21 Such now have ye proven to me;
Ye see some scare, and are afraid.
- 22 Is it that I have said, 'Give me something,
[And bribe with your means on my behalf;
23 And rescue me from an enemy,
And ransom me from robbers?']
- 24 Teach me, and I, I will be mum;
Yea, give me to understand mine error!
- 25 Why are honest words grievous?
And what doth your reproof reprove?
- 26 Mean ye to reprove mere words,
And to answer windy speech?
- 27 Even upon the blameless will ye fall,
And concoct words against your friend?
- 28 And now, so please you, face me!
To your faces I surely shall not lie!
- 29 [Pray return; let there be no unfairness;
But hear ye my straightforward pleadings!]
- 30 Is there really injustice in my tongue,
Or cannot my palate distinguish truth? *

CHAPTER 7.—11 I too will not gag my mouth,—
I will open my lips with Thee;
I will speak in the anguish of my spirit,—
Will complain in the bitterness of my soul:—

- 12 'Am I the Sea, or the Sea-Dragon,
That Thou settest a guard over me?'
- 13 When I say, 'My couch will comfort me,—
My bed ease in part my complaining';
- 14 Thou scarest me with dreams,
And with visions dost affright me;
- 15 So that I choose strangling,
And prefer death to my torments.
- 16 I said, I cannot always live;
Let me alone, for my days are a breath!
- 17 What is a mortal that Thou shouldst make much of him,
And shouldst set Thy mind upon him?

18 That Thou shouldst visit him morn by morn,—
Shouldst try him moment by moment?
19 How long wilt Thou not look away from me,
Nor give me a moment's respite?

20 If I sin, what do I to Thee,
Thou that keepest watch on man's heart?
Why hast Thou made me a butt for Thee,
So that I am become Thy target?

21 Why dost Thou not forgive my transgression,
And let my sin pass?
For soon in the dust I shall lie;
And if Thou seek me, I shall be no more.

7.—1 Hath not Man a hard service on earth?
Are not his days like those of a hireling?
2 Like the slave that panteth for the shade,
And like the hireling who looketh forward to his wages,

3 So have I been assigned delusive days,
And troubled nights have been allotted me.

4 Should I lie down on my bed, I say,
'O that it were morning, that I might rise!'

And if I rise, 'O that it were evening!'
And I am full-fed with tossings until twilight.

5 My flesh is clothed with worms;
My skin gathers and runs.

6 My time hath passed more swiftly than a post,—
Hath hopelessly come to an end.

7 Remember then my life is but air;
Mine eye will no more see good.

8 [The eye of my Beholder will not descry me;
While Thine eyes are upon me, I shall vanish.]

9 The smoke dissolveth and disappeareth;
So he who goeth down to Sheol cometh not up:

10 He returneth no more to his home,
And his place knoweth him no more.

CHAPTER 8.—¹ *In reply Bildad the Shuhite said :*

- ² How long wilt thou utter such things,
And shall thy mouth multiply windy words?
³ Would El wrest judgement,
Or Shaddai pervert justice?
⁴ Though thy sons did sin against Him,
And He threw them into the power of their transgression;
⁵ If thou thyself wilt seek El earnestly,
And make thy prayer to Shaddai,
⁶ Surely now He will listen to thee,
And repay thee after thy righteousness:
⁷ And thy first estate shall seem small,
And thy last shall be very great.
⁸ For ask, I pray, of the first generation,
And give heed to the findings of the Fathers;
⁹ [For ourselves are of yesterday, and we know not;
And our time upon earth is like a shadow :]
¹⁰ Will not they teach thee and tell thee,
And forth of their heart utter words?
¹¹ Can papyrus grow tall without mire?
Or the Nile-rush wax great without water?
¹² Yet budding, if it have no moisture,
Faster than any herb it withereth.
¹³ Such is the end of all who forget El,
And the worldling's hope—it perisheth:
¹⁴ Whose confidence is but a cobweb,
And his trust a spider's house:
¹⁵ [If he lean against his house, it standeth not;
If he hold on thereby, it is not steady.]
¹⁶ He is fresh and green before the sun,
And his suckers spread over his garden;
¹⁷ About a cairn his roots he twineth,
And a stony house he chooseth.
¹⁸ El swalloweth him up from his place,
And it disowneth him—'I never saw thee!'
¹⁹ Thus HE plucketh up his abode,
And from the ground causeth another to spring.

- 20 Lo El doth not spurn a perfect one,
Nor hold the hand of evildoers!
21 The mouth of the upright He filleth with laughter,
And the lips of the pure with shouting.
22 [They who hate Him are clothed with shame;
And the tent of the wicked is no more!]

CHAPTER 9.—1 *In reply Eyob said :*

- 2 Ah yes, I know it is so :
And how can frail man be right with El?
3 If he would fain dispute with Him,
He will not answer him one question in a thousand.
4 Allwise and Almighty—
Who hath ever opposed Him without hurt?
5 That removeth mountains, that they are not seen,
And from the roots overturneth them in His wrath;
6 That shaketh Earth out of her place,
And the pillars of Heaven—they tremble:
7 That forbiddeth Sol to rise,
And sealeth about the stars :
8 That spread the heavens, unhelped,
And treadeth the summits of the earth :
9 That made Kesil and Kîmah,
And built the Chambers of the South :
10 [That doeth great things beyond search,
And wondrous things beyond number.]
11 Lo, He passeth by me, but I see Him not,—
He glideth on, but I perceive Him not.
12 Should He break out, who can turn Him back?
Who say to Him, What doest Thou?
13 Eloah turneth not back His wrath ;
Under Him bowed the Helpers of Rahab!
14 Much less could I answer Him,—
Could I choose my words with Him :
15 Whom, though I were right, I would not answer ;
I would rather beg mine Adversary's mercy.

- 16 If I summoned Him, and He responded,
I could not believe He would listen to my plea,
- 17 Who would snatch me away with a blast,
And give me many wounds for no cause;—
- 18 Would not let me recover my breath,
But would surfeit me with bitter griefs.
- 19 If I think of Might, He is strong;
And if of Right—who is to arraign Him?
- 20 Though I were righteous, my own mouth would condemn me,—
Though perfect, He would find me perverted!
- 21 I am perfect, but regard not my life,—
Righteous, but loathe my existence;
- 22 Therefore say I, 'Tis all one!
Perfect and godless alike He endeth!
- 23 [If the Scourge kill suddenly,
He mocketh at the slaughter of the innocent!—
- 24 The land He hath given to a Godless One;
And the face of her judges He veileth:
If not He, who else hath done it?]
- 25 My days have been swifter than a runner;
They have fled without seeing any good;
- 26 They have sped like skiffs of papyrus,—
Like a vulture that swoopeth on food.
- 27 If I say, 'I will forget my complaining;—
Relax my looks and be cheerful';
- 28 I am fearful because of my sufferings;
I know Thou dost not hold me innocent.
- 29 [If 'tis I who am in the wrong,
Why should I labour in vain?]
- 30 Though I had washed me white as snow,—
Had cleansed my hands with lye,
- 31 Thou wouldst plunge me then in filth,
And my clothes would make me abhorred!
- 32 For He is not a man like me,
That we should come to trial together.

- 33 Would there were an umpire between us,
To lay his hand upon us both!
- 34 Let Him move His Rod from off me,
And let not the awe of Him appal me!
- 35 I would speak, and would not fear Him;
For I, I know Him not right!

- CHAPTER 10.—I have taken disgust at life;
I will give the rein to my complaining:
2 I will say to Eloah, Treat me not as guilty!
Let me know why Thou quarrellest with me!
- 3 Doth it please Thee to wrong the perfect,—
To spurn the creature of Thine Hands?
- 4 Hast Thou mere human eyes,
Or dost see as a mortal seeth?
- 5 [Are Thy days brief as a mortal's,
Or Thy years as the days of a man,]
6 That Thou seekest for my offence,
And searchest after my sin—
7 When Thou knowest I am not guilty
And there is no wrong in my hands?
- 8 Thine own Hands framed me and fashioned me;
And wilt Thou turn round and swallow me up?
- 9 [O remember that Thou madest me of clay,
And to dust wilt make me return!]
10 Didst Thou not pour me out like milk,
And curdle me like cheese?
- 11 With skin and with flesh Thou didst clothe me,—
With bones and sinews didst enclose me.
- 12 Compassion and kindness Thou showedst me,
And Thine Oversight guarded my spirit.
- 13 But all this Thou didst hide in Thine heart,—
I know that this was in Thy thought:
14 Should I sin, Thou wouldst observe me,
And wouldst not absolve me from my fault;
- 15 Were I wicked, woe to me!
And were I righteous, I might not hold up my head.

- 16 Thou wouldst again deal wondrously with me,
 17 And renew Thy blows upon me;

[Thou wouldst aggravate Thine anger with me,
 And bring fresh thralldom upon me.]

- 18 But why out of the womb didst Thou bring me?
 I might have died, and no eye have seen me:
 19 As though I had never been, I should be,—
 Borne from the belly to the tomb!

- 20 Are not the days of my life but few?
 Let me alone, that I may cheer me awhile,
 21 Before I depart, without return,
 To the land of Darkness and Deathshade;

- 22 [The land of gloom sans light,
 And daylight shineth not thereon.]

CHAPTER 11.—*1 In reply Zophar the Minaean said:*

- 2 Shall a master of words be unanswered,
 Or a man of ready lips be justified?
 3 At thy babble shall people be silent,
 And thou scoff without rebuke?
 4 [And say, 'I am pure,
 And clean have I been before Him'?]
 5 But Oh that He would speak,
 And open His lips with thee,
 6 And show thee the secrets of Wisdom—
 For It is wonderful in substance!
 7 [Canst thou fathom the nature of Eloah,
 Or exhaust the being of Shaddai?]
 8 'Tis higher than Heaven—what canst thou do?
 Deeper than She'ol—what canst thou know?
 9 Longer than Earth in measure,
 And broader than the Sea.
 11 For HE knoweth the wicked,
 And seeth evil without effort.
 12 But a witless wight will get wit,
 When a wild-ass colt begetteth a man.

- 13 If even thou wilt prepare thine heart,
And spread forth thine hands towards Him—
- 14 If Evil thou banish from thine hand,
And harbour not Wrong in thy tent;
- 15 [Then indeed thou shalt hold up thy face,—
Thou shalt become steadfast and fearless.]
- 16 Then thou, even thou, shalt forget Trouble,—
Shalt remember it as a flood that is past:
- 17 And thy light shall be steady as noontide;
Thou shalt shine forth, become like the Dawn.
- 18 And thou shalt know that there is indeed hope,
And unafraid shalt lie down in safety:
- 19 Thou shalt couch, with none to alarm;
And many shall pay thee court.
- 20 But the eyes of the godless shall fail,
And refuge be lost to them;
And their hope is a dying breath,
For Eloah disdaineth their trust.

CHAPTER 12.—*In reply Eyob said:*

- 2 Doubtless ye are the Wise,
And with you Wisdom will die!
- 3 I too have sense like you;
And who hath not store of such talk?
- 4 Laughter to my friends I become;
They laugh at the just and perfect:
- 5 Upon Ruin they pour contempt—
Dishonour upon him whose foot slippeth.
- 6 [Robbers' tents are carefree,
And provokers of El are secure.]
- 7 Ask now the beast, and it will teach thee,—
The bird of the air, and it will tell thee;
- 8 Or contemplate Earth, and she will teach thee,
And let the fish of the Sea inform thee!
- 9 Who knoweth not, by all these creatures,
That Iahvah's Hand hath done this?
- 10 In Whose Hand is the soul of everything living,
And the spirit of all human flesh.

- 11 Doth not the ear test words,
 As the palate tasteth food?
 12 Do not many years bring Wisdom,
 And length of days Understanding?
 13 [With Him are Wisdom and Might;
 His are Strength and Understanding.]
 14 Lo, He breaketh down, and there is no rebuilding;
 He prisoneth a man, and there is no release!
 15 Lo, He stoppeth the waters, and they dry up;
 He letteth them go, and they overwhelm the land!
 16 With Him are Might and exceeding Power;
 The misled and the misleader are His!
 17 The counsel of Counsellors He maketh folly,
 And the Judges of the land He befuddleth.
 18 The raiment of kings He looseth,
 And removeth the girdle of their loins.
 19 He marcheth Priests away disrobed;
 And the words of Prophets He maketh naught.
 20 He depriveth the shrewd of speech,
 And the judgement of Elders He taketh away.
 21 He poureth contempt upon nobles,
 And the girdle of magnates He looseth.
 22 He revealeth deep things out of Darkness,
 And bringeth things hidden forth to Light.
 23 He leadeth nations astray, and destroyeth them;
 He felleth peoples, and wipeth them out.
 24 He distracteth the heads of a people,
 And maketh them wander in a pathless waste:
 25 They grope in darkness void of light,
 And wander from the way like a drunkard.

CHAPTER 13.—1 Lo, mine eye hath seen it all;
 Mine ear hath heard and perceived it!

- 2 I too have knowledge like yours,
 And I fall not short of you.

- 3 Yet would I speak to Shaddai,
And to El would fain present my case:
4 But ye, ye are quack-plasterers—
Pseudo-physicians are ye all!
- 5 O that ye would keep strict silence!
It might serve your turn as wisdom.
6 Hear ye now the reproof of my mouth,
And listen to the pleading of my lips!
- 7 For El will ye speak unfairly,
And for Him will ye utter deceit?
8 Will ye show favour to Shaddai,
Or be special pleaders for El?
- 9 Will it be well when He searcheth you through?
Or will ye trick Him like a mere mortal?
10 Assuredly He will punish you,
If ye secretly show Him favour.
- 11 Should not the Fear of Him dismay you,
And His Awe fall upon you?
12 Pray remember that ye dwell in the dust,
And your houses are houses of clay!
- 13 Be silent, and I too will speak;
And let Wrath pass over me!
14 I will take up my flesh in my teeth,
And put my life in my hands:
- 15 Though He kill me, I will not wait,
But my ways to His face will I prove!
16 Yea, HE must needs deliver me,
For not before Him am I impious.
- 17 Hear ye still my discourse;
And let me tell my knowledge in your ears!
18 Behold now, I have drawn up my case;
I know it is I will be found right!
- 19 Who is there to contend with me?
Were there any, I would be silent and die!

- 20 Grant Thou but two things in dealing with me;
Then from Thy Face I will not hide!
- 21 Put far Thine Hand from off me,
And let not Thy Terror intimidate me!
- 22 And call Thou, and I will reply;
Or I will speak, and do Thou answer me!
- 23 How many misdeeds are mine?
Let me know my transgression and my sin!
- 24 For what dost Thou hide Thy Face,
And accountest me foe to Thyself?
- 25 Wouldst Thou scare a driven leaf,
Or chase a withered stalk,
- 26 That Thou decreest bitter things for me,
And bringest home to me the sins of my youth,
- 27 And putttest my feet in the stocks,
And settest a bound to my steps?
- 28 (While they are like a fraying brocade—
Like a garment the moth hath fretted.)

CHAPTER 14.—1 Man, of woman born,
Is shortlived, and full-fed with trouble.

- 2 Like the flowers he flowereth and fadeth,
And fleeth like a shadow and stayeth not.

And he is like a decaying waterskin—
Like a garment the moth hath fretted.

- 5 Also his days are determined,
And the number of his months is with Thee.

[His bound Thou hast set, and he passeth not.]

- 3 Upon such a being dost Thou open Thine eye,
And him dost Thou bring into Judgement?
- 4 [Who can purge himself from his uncleanness?
Of all the sons of man not one.]
- 6 Look away from him and let him alone,
Till his day, like a hireling's, be done!

- 7 For a tree indeed hath hope,
If it have its boughs cut off;
It may sprout again and bud,
And the shoot of it may not fail.
- 8 If its root wax old in the earth,
And its stock die in the soil;
9 At scent of water it may bud,
And make wood like a sapling.
- 10 But a man dieth and is powerless—
The human expireth and is no more!
- 11 [Waters have gone from a sea,
And a river may parch and dry up;]
12 [And a wight lieth down and riseth not :]
Till the heavens decay, he will not wake,
Nor be roused out of his sleep.
- 13 O that Thou wouldst hide me in Hades—
Wouldst conceal me till Thine Anger turn away,—
Wouldst set me a term, and then remember me,
14 And from Death thereafter wouldst revive me!
- All the days of my hard service must I wait,
Until my successor cometh.
- 15 Thou wilt call, but I shall not answer Thee;
For the creature of Thine Hands Thou wilt yearn.
- 16 For now my very steps Thou countest,
And passest over none of my sins;
17 Thou hast sealed my transgressions in a bag,
And set a stamp upon all my misdeeds.
- 18 But the mountain falleth to ruin,
And the rock removeth from its place;
19 Stones the waters wear away,
[And a flood may wash away the soil,]
And the hope of mortal man Thou destroyest.
- 20 [Thou overpowerest him, and for ever he departeth;
Thou changest his face and sendest him off.]
21 His sons are honoured, but he doth not know,—
Are reduced, but he doth not observe them :—
22 Only, his flesh upon him is in pain,
And his soul upon him mourneth.

CHAPTER 15.—*In reply Eliphaz the Temanite said:*

- 2 Should a wise man reply with wind,
And charge himself full with the East?
- 3 Should he argue with speech that serveth not,
And with words devoid of profit?
- 4 Thou, moreover, dost violate Reverence,
And withdrawest prayer before El:
- 5 For thy guilt instructeth thy mouth,
And thou choosest the tongue of the cunning.
- 6 [Thine own mouth condemneth thee, not I,
And thine own lips testify against thee!]
- 7 Wast thou born first of mankind,
And before the hills wast thou yeaned?
- 8 In the Council of Eloah didst thou listen,
And was Wisdom revealed unto thee?
- 9 What dost thou know, and we know not,—
Kennest thou, and it is not with us?
- 10 Both greybeard and withered age are among us,
And one that is older than thy father.
- 11 Are El's consolations a little thing,
And is Eloah's Word too little for thee?
- 12 [Why do thy feelings carry thee away,
And why are thy glances haughty?]
- 13 That thou blowest thy breath at El,
And lettest out words from thy mouth.
- 14 [What is a mortal that *he* should be pure,
Or one born of woman be righteous?]
- 15 Behold, in His Holy Ones He trusteth not,
And the Heavens are not pure in His eyes!
- 16 Much less a loathly and stinking one,
That drinketh in wrong like water.
- 17 I will tell thee what I know; listen to me,
And what I have seen I will relate!—
- 18 Facts which the Wise declare,
And which their fathers concealed not from them.

- 19 [To whom alone the land was given,
And no alien passed over amongst them.]
20 All his days the wicked is anxious ;
And but few years are the tyrant's :
21 Dreadful sounds ring in his ears ;
In peace-time the spoiler may assail him.
- 22 Unsure of return out of darkness,
He expecteth the hands of the sword :
23 He is the destined food of kites ;
He knows that his ruin is ready.
- 24 [A day of darkness alarmeth him ;
Straits and distress encompass him.]
25 For he stretched forth his hand against El,
And would match his might with Shaddai ;
26 He would rush upon Him with a buckler,—
With a warrior's helmet and shield.
- 24^b [Like a king ready for the fray.]
27 For he covered his face with fat,
And amassed brawn on his loins ;
28 And settled in ruined cities,—
In houses that none should inhabit.
- 29 Though he be rich, his wealth shall not last ;
Nor shall he strike his roots in the soil.
30 The sunglare shall wither his shoots,
And his blossom shall be blown away by the wind.
- 31 [Let him not trust in a gadding vine,
For naught will its produce be !]
32 His branch shall be lopped ere its time,
And his palm-bough shall not be green.
33 He shall mar like a vine his unripe grapes,
And will shed his bloom like an olive.
- 34 For the tribe of the impious is stone-barren ;
And fire hath devoured the tents of bribery :
35 They are big with mischief, and bring forth misery,
And their womb harboureth delusion.

CHAPTER 16—*In reply Eyob said:*

- 2 I have heard many things like those;
Sorry comforters are ye all!
- 3 [Will windy words have an end?
Or what aggrieveth thee that thou must answer?]
- 4 I also could talk like you,
If yourselves were in my place;
Could compose speeches against you,
And shake my head over you;
- 5 Could hearten you with the issue of my mouth,
And with a word of my lips make you strong!
- 6 [Should I speak, my pain will not be checked;
And if I cease, what will go from me?]
- 7 But now El hath utterly wearied me,—
He hath wasted and worn out my skin;
- 8 And my ruin for witness riseth against me,
And my grief maketh answer to my face.
- 9 His wrath hath rent in pieces and slain me;
He hath gnashed His teeth over me.
[The shafts of His troops have fallen upon me;
My foes look daggers at me.
- 10 They have gaped at me with their mouth,—
In scorn they have smitten my cheeks;
With fury they are filled against me.]
- 11 El giveth me up to the unjust,
And into the hands of the wicked He hurleth me.
- 12 Whole was I, and He shattered me;
He seized me by the nape, and dashed me to pieces.
He setteth me up for His target;
- 13 His marksmen compass me around.
He cleaveth my kidneys mercilessly;
He poureth my gall to the ground.
- 14 He breacheth me, breach upon breach;
He rusheth upon me like a warrior.
- 15 [Sackcloth have I stitched upon my hide;
I have thrust my horn into the dust:]
- 16 Mine eyes, they are red with weeping;
And on mine eyelids is fallen darkness:

- 17 Although there is no violence in my hands,
And the prayer of my lips is pure.
- 18 O Earth, cover not my blood,
And let there be no place for my cry!
- 19 Lo, my Witness is in the Heavens,
And 'e'en now my Voucher in the Heights!
- 20 My prayer, it reacheth Eloah,
And before Him mine eye droppeth tears—
- 21 That He may judge for a man with Eloah,
And between a son of man and his fellow!
- 22 [For, come but a few years more,
And the way without return I must go.]

CHAPTER 17.—1 My mind is too disordered for speech;
Words are extinct to me:

- 2 A pack of sophists is with me,
And mine eye dwelleth on deceivers.
- 3 O appoint me a surety with Thyself!
For who is he that will pledge himself for me?
- 4 For Thou hast hidden insight from their heart;
Therefore Thou wilt not lift up their horn.
- 5 'Tis my lot to pour down tears,
And mine eyes fail with weeping:
- 6 [And Thou hast made me a byword of peoples,—
A portent to nations I become.]
- 7 And mine eye is dim with sorrow,
And my frame is worn to a shadow.
- 8 [Upright men would be confounded at this,
And an innocent be moved to impiety:
- 9 But the righteous will hold to his way,
And the guiltless wax more resolute.]
- 10 [But pray you, come on again;
And I shall not find a wise man among you.]
- 11 My days, they vanish like chaff;
Snapt are the cords of my heart:
- 12 Night for day I put;
And the light is dim for darkness.

- 13 Yea, I hope for She'ol as my home,—
In the Darkness have I spread my 'couch;
14 To the Pit I cry, 'Thou art my father!,'—
'My Mother and Sister!' to the maggot.
15 And where then is there hope for me?
And my good, who can descry it?
16 Will they descend with me into She'ol?
Or shall we go down together into the Dust?

CHAPTER 18.—1 *In answer Bildad of Shuah said:*

- 2 How long wilt thou not restrain words?
Hold! that we too may speak.
3 Why are we regarded as cattle,—
Are we like to the brutes in thine eyes?
4 Shall the Earth be dispeopled for thy sake,
And the rock remove from his place?
5 Yea, the light of the wicked goeth out,
And the flame of his fire doth not shine.
6 [The light is darkened in his tent,
And his lamp above him goeth out.]
7 His footsteps are cramped as he goeth,
And his own counsel throweth him to the ground.
8 For he is rushed into the net by his own feet;
And he walketh himself upon the toils.
9 The trap catcheth his heel;
The gin layeth hold upon him:
10 His snare is hidden in the ground,
And his springe upon the path.
11 All around Terrors alarm him,
And Fearfulness dogs his heels.
12 Famine consumeth his strength,
And Ruin is ready to swallow him.
13 He teareth himself in his rage;
For hunger he devoureth his own flesh.
14 His cords are broken away from his tent;
Terrors hunt him like a lion.
15 [The Vampire haunteth his tent;
Brimstone is sprinkled on his homestead.]

- 16 Beneath, his roots dry up;
And above, his branches wither.
- 17 His memory perisheth from the land,
And he hath no name in the street.
- 18 God thrusteth him out of light into darkness,
And maketh him flee out of the world.
- 19 Nor chit nor child hath he among his people,
And there is no survivor in his haunts.
- 20 At his Day his juniors are appalled,
And his elders Horror seizeth.
- 21 So fareth the abode of the wrongdoer,
And so the home of the ungodly.

CHAPTER 19.—1 *But Eyob answered as follows:*

- 2 How long will ye grieve my soul,
And crush me with words without knowledge?
- 3 Ten times over ye insult me,
And feel no shame in hurting me.
- 4 But even had I in sooth gone astray,
With myself would my error abide:
- 5 But you against me talk big,
And make my misery proof against me.
- 6 Know then, 'tis Eloah that hath bent me,
And closed his net in upon me:
- 7 Lo, I cry 'Murder!'; and am not answered;
I shriek, but there is no justice!
- 8 My way He walled up, that I cannot pass;
And on my paths He setteth darkness:
- 9 He hath stript me of my glory,
And removed the coronal of my head.
- 10 He demolished me all round, and I am gone!
And He pulled up my hope like a tree:
- 11 And His anger burned against me,
And He reckoned me as a foe.
- 12 My clansmen He hath put far away from me,
And my friends are wholly estranged from me:
- 13 My neighbours and my acquaintance have ceased (?);
The guests of my house have forgotten me.

- 15 My bondmaids reckon me a stranger,—
 A foreigner am I become in their eyes:
 16 My slave I called, but he would not answer;
 With my mouth I must needs entreat him.
 17 My smell is odious to my wife;
 And my stink to the sons of my body (?).
 18 Even the boys despise me;
 Would I rise, they remark upon me.
 19 All the men of my circle abhor me,
 And they whom I loved have turned against me:
 20 To my skin my bone sticks fast,
 And I escape with my flesh in my teeth.
 21 Pity me, you my friends,
 For the hand of Eloah hath stricken me!
 22 Why like El run me down,
 And not have enough of slander?
 23 O that my sayings might be written,—
 My words inscribed in a roll,—
 24 That with stylus of iron and with lead
 They might be graven in rock for ever!
 25 For I, I know my Avenger;
 At last He will come forward on earth!
 26 I shall see, yet living, El's revenges,
 And in my flesh gaze on Eloah!
 27 I myself shall behold Him, not Another,—
 Mine eyes will look on Him and no Stranger!
 My vitals are wasted with waiting
 Until my hope shall come.
 28 If ye muse, 'What shall we say to him,
 That we may find in him the root of the thing?'
 29 Fear ye a Sword for yourselves!
 For Wrath will consume the unjust.

CHAPTER 20.—*1 In reply Zophar the Minaean said:*

- 2 Not so my thoughts reply to me,
 And within me my heart is hot;
 3 The monition of my reins I hear,
 And my discerning spirit answereth me:

- 4 Knowest thou not from of old,—
From the placing of Man upon Earth,—
5 That the joy of the wicked is soon over,
And the mirth of the impious but momentary?
- 6 Though his height tower to heaven,
And 'his head reach the clouds,
7 In his greatness he perisheth for ever—
They who saw him ask, 'Where is he?'
- 8 Like a dream that vanisheth, he is not found;
And he flitteth like a vision of night:
9 The eye that once glanced at him, doth it not again;
And his place beholdeth him no more.
- 10 His palms oppress the poor,
And his hands finger their substance:
11 His bones are full of perfidy,
And with himself in the dust it lieth down.
- 12 Though evil be sweet in his mouth,—
Though he hide it under his tongue;
13 Though he save it, nor let it go down,
And hold it back in the middle of his palate;
- 14 Into venom in his bowels it turneth,—
Into poison of asps within him:
15 He gorgeth riches, and throweth them up;
El driveth them out of his belly.
- 16 Venom of asps he sucketh;
The tongue of the viper killeth him:
17 He shall never look on streams of oil,—
On rivers of honey and butter!
- 18 He toileth in vain, and profiteth not;
He hopeth for his increase, and eateth not:
19 For he breaketh the neck of the poor;
He seizeth a house that he built not.
- 20 No safety for him in his wealth,
Nor doth he escape by his treasures.
21 There is no survivor in his tent;
Therefore his name endureth not.

- 22 With a full fist, he is in straits;
 'Mid all his plenty, trouble assaileth him:
 Iahvah filleth his belly,
 23 [Looseth against him His hot anger,]
 And raineth upon him snares.
- 24 If he flee from weapons of iron,
 The bow of bronze pierceth him through;
 25 And the barb issueth from his back,
 And the flashing point from his gall.
- 26 All darkness is reserved for him;
 Fire unblown devoureth him:
 [And consumeth the survivor in his tent]
 27 The Heavens expose his guilt,
 And the Earth upriseth against him.
- 28 The flood carrieth off his house,—
 Sweepeth it away in the day of his ruin.
 29 Such is the lot of the wicked from Iahvah,
 And his portion assigned by El.

CHAPTER 21.—*I In reply Eyob said:*

- 2 Hear attentively my word,
 And be that your comfort to me!
 3 Suffer me, and I too will speak;
 And after my speech ye may jeer!
- 4 For me, is my plaint of Man?
 Or why should I not be impatient?
 5 Face ye me, and be appalled,
 And lay hand on mouth!
- 6 When I think of it, I am confounded;
 A shudder seizes my flesh:
 7 Why do the godless live on,
 Grow old, yea, are mighty in power?
- 8 Their seed is established before them,
 And their issue before their eyes:
 9 Their homes are safe from alarm—
 No rod of Eloah over them!

- 10 Their bull covers, nor fails;
 Their cow calves, nor miscarries:
11 Their boys play about like the flock,
 And their lads skip like the calf.
12 They sing to tabor and lyre,
 And 'are merry at the sound of the pipe:
13 They end their days in happiness,
 And in a moment go down to She'ol.
14 Yet they said unto El, 'Depart from us!
 We want not knowledge of Thy ways!
15 What is Shaddai, that we should serve Him?
 And what should we get by entreating Him?'
16 [Their weal was not in their own power;
 The counsel of the godless is far from me.]
17 How often is the lamp of the godless put out,
 And cometh their ruin upon them;—
18 Become they like chaff before wind,
 And like stubble the storm carries off?
19 Doth He store his woe for his children?
 Let Him recompense himself, that he may know!
20 Let his own eyes see his ruin,
 And of Shaddai's burning anger let him drink!
21 For what hath he to do with his house after him,
 When the sum of his months is cut short?
22 Shall not El teach knowledge,
 When it is He that judgeth the Heights?
23 One man dieth in perfect felicity,
 Entirely untroubled and at ease:
24 His belly is full of milk,
 And the marrow of his bones is moist:
25 And another dieth in bitter mood,
 Having never tasted happiness.
26 Together they lie down in the dust,
 And worms cover them over.
27 Behold, I know your thoughts,
 And the imaginings wherewith ye wrong me!

- 28 For ye say, 'Where is the Great Man's house?
And where are the dwellings of the godless?'
- 29 Have ye not inquired of travellers,
And their signs do ye not recognize,
- 30 That the bad man is kept from 'calamity,—
That in the Day of Wrath he escapeth?
- 31 Who durst expose his way to his face?
And what he hath done, who requiteth him,
- 32 When he to the tomb is borne,
And above him a mound keepeth guard?
- 33 He is quiet 'mid the clods of the glen;
And after him all men march.
- 34 How then would ye comfort me with breath,
And answer me with profitless falsehood?

CHAPTER 22.—1 *In reply Eliphaz of Teman said:*

- 2 Can a man benefit El,
That a learned and wise one should do it?
- 3 Is it Shaddai's concern that thou art just,
Or His profit that thou perfectest thy ways?
- 4 Is it for thy godliness He chideth thee,—
Entereth into judgement with thee?
- 5 Is not thy wickedness manifold,
And are not thine iniquities endless?
- 6 Doubtless thou distrainest upon thy kin without cause,
And strippest off the clothes of the naked;
- 7 Givest no water to the fainting,
And from the hungry withholdest bread;
- 9 Widows thou hast sent away emptyhanded,
And the arms of orphans thou crushest;
- 8 But the man of power thou favourest,
And the person of rank thou treatest well.
- 10 Therefore snares are about thee,
And a sudden scare alarmeth thee
- 11 Thy light is darkened, that thou seest not,
And a deluge of waters whelmeth thee.

- 12 Look at the Heavens, and see,
And behold the Stars far aloft!
- 13 And sayest thou, What doth El know?
Through the mirk of clouds can He judge?
- 14 [The clouds are a cover to Him, that He seeth not,
And upon the arch of Heaven He walketh.]
- 15 Wilt thou keep to the ancient way
Which men of wickedness have trodden,
16 Who were snatched away untimely,—
Whose foundation was washed away as by a stream?
- 17 Who said to El, 'Depart from us!
What can Shaddai do for us?'
- 18 Yet 'twas He that filled their houses with good;
And the counsel of the godless was unheeded by Him.
- 19 The righteous see and rejoice,
And the innocent jeereth at them:
- 20 'Verily our adversaries are effaced,
And their remnant fire hath devoured!'
- 21 O be reconciled with Him, and prosper!
Truly thy gain shall be good!
- 22 O receive instruction from His mouth,
And set His words in thine heart!
- 23 If thou repent, and turn unto Shaddai,—
If thou banish injustice from thy tent;
- 24 Thou shalt make gold as dust,
And Ophir ore as the rocks of the glen.
- 25 [And Shaddai will become thy Refiner;
And will make thee shine as refined silver.]
- 26 For then thou wilt delight thyself in Shaddai;
And wilt lift thy face toward Eloah:
- 27 Thou wilt pray unto Him, and He will hear thee;
And thou wilt pay unto Him thy vows.
- 28 And He will raise thee thy righteous tent;
And the light shall shine on thy paths:
- 29 For He abaseth the high and haughty;
And the lowly-eyed He saveth.
- 30 [He letteth the innocent escape from ruin;
And he escapeth thro' the purity of his palms.]

CHAPTER 23.—*In reply Eyob said:*

- 2 To-day too my plaint is of Shaddai;
His Hand, it lies heavy on my sighing.
- 3 O that I knew where to find Him,—
That I might come to His fixed Abode!
- 4 That I might marshal my case before Him,
And fill my mouth with proofs!
- 5 That I might know the words He would answer me,
And understand what He would say to me!
- 6 Would He strive with me in overwhelming strength?
Or would not HE listen to me?
- 7 There would He wrestle and reason with me,
And I should escape from my Judge for ever!
- 8 [Behold, I go east, but He is not there,
And west, but I discern Him not;
- 9 North I seek Him, but see Him not;
I turn south, and perceive Him not!]
- 10 For He knoweth my standing way;
If He test me, I shall come forth as gold.
- 11 My foot hath held fast to His steps;
His way have I kept without swerving.
- 12 From the commands of His lips I depart not;
In my bosom have I treasured His words.
- 13 But HE spoke, and who shall reverse it?
And what Himself pleased, He hath done:
- 14 I know that He will fulfil His decree,
And will finish His quarrel with me.
- 15 Therefore am I cowed before Him;
I consider, and stand in dread of Him:
- 16 Yea, 'tis El that hath softened my heart,
And Shaddai that hath cowed my soul:
- 17 For I am appalled by the darkness,
And my face the gloom hath covered.

CHAPTER 24.—*Why are not oppressors annihilated,
And the wicked see not their own ruin?*

- 2 They remove their neighbours' landmarks;
The flock they snatch and shepherd it:
- 3 The ass of orphans they drive off;
They distrain the widow's ox.

- 4 They thrust the poor aside from justice ;
The humble folk are hidden away together ;
5 Like wild asses, into the steppe go forth,—
Like ass-colts in quest of forage.
6 In the villain's field they reap,
And the vineyard of the godless they glean.
7 They pass the night naked, for want of clothing,
And their skin hath no covering in the cold.
8 They are drenched with the mountain storm,
And for want of a refuge hug the rock.
9 [They snatch the orphan from the breast,
And the poor man's babe they take in pledge.]
10 Naked they go about without raiment ;
And hungry, they carry the sheaf.
11 Between the twin rows they press oil ;
They tread the winepresses, and are thirsty.
12 [From the city the dying groan,
And the soul of the deadly-wounded crieth for help ;
But Eloah heareth not their prayer.]
13 [These are rebels against daylight ;
They acknowledge not its ways,
And abide not in its paths:]
14 [Ere dawn riseth the murderer ;
He slayeth the poor and needy :
And at night prowleth the thief.]
15 [The adulterer's eye watcheth for dusk,—
He thinks, ' Not an eye will see me !'
And putteth a veil over his face.]
16 [They break into houses in the dark,
And by day they seal up their doors :
They know not to see the light.]
17 [For the morning scareth them all,
But they are used to the terrors of darkness.]

18 [Accursed are they before Heaven ;
Their portion is accursed on earth :
They turn not from the way of bloodshed.]
19 [Heat drieth up waters of snow ;
And She'ol snatcheth the sinner.]
20 [To-morrow his place will forget him,
His name shall no more be remembered :

And Injustice is shattered like a tree.]

- 21 [He hath wronged 'the barren that bare not';
And he doeth not good to the widow:
And he draggeth off the poor with his hook.]

22 [He standeth, 'but is uncertain of life',—

- 23 His trust whereon he leaneth, is not lasting:
And the eyes of El are on his ways.]

- 24 [He is exalted awhile, and is no more;
He is brought low, and is plucked like the mallow,
And cut off like the head of a corn-ear.]

- 25 But if not, then who shall prove me liar,
And reduce my word to nothing?

CHAPTER 25.—I *In reply Bildad of Shuah said:*

- 2 An awful sovran^yty is with Him;
He maketh peace in His Heights.

- 3 Can his troops be numbered?
And against whom riseth not His ambush?

- 4 [How then can a man be righteous with El,
And the womanborn be pure?]

- 5 Lo, the Moon halteth and shineth not,
And the stars are not pure in His eyes!

- 6 Much less, a man—a maggot,
And a son of man—a worm!

26. 5 Do not the Dead tremble before Him,
Whose dwellings are beneath the waters?

- 6 She'ol is naked before Him,
And Abaddon hath no covering.

- 7 He stretcheth the North over the Void;
He hangeth the Earth over the Abyss.

- 8 He bindeth up water in His clouds,
And the bank bursteth not beneath it.

- 9 He hideth the face of the full moon,
By spreading His cloudbank over it.

- 10 He drew an arch over the face of the waters,
Unto the boundary of Light and Darkness.

- 11 The pillars of Heaven rock,
And are astounded at His rebuke.

- 12 By His power He stilled the Sea,
And by His craft He shattered Rahab.

- 13 By His Wind He cleared the skies;
 His Hand pierced the Dragon.
 14 Lo, these are the fringes of His Way,
 [And what a whisper we hear in it!]
 And the sum of His feats who perceiveth?

CHAPTER 26.—1 *In reply Eyob said:*

- 2 How hast thou helped the powerless,—
 How aided the nerveless arm!
 3 [How hast thou counselled the imprudent,
 And plentifully declared sound wisdom!]
 4 Whom hast thou told mere words?
 And whose breath hath issued from thee?

CHAPTER 27.—1 *And Eyob resumed his mashal and said:*

- 2 As El liveth, Who hath set aside my right,
 And Shaddai, Who hath embittered my soul—
 3 [For 'my breath is still in me entire',
 And Eloah's spirit in my nostrils—]
 4 My lips do not speak wrong,
 Nor my tongue murmur deceit!
 5 Be it far from me to own you right!
 Till I die, I will not disown my perfectness!
 6 My righteousness I hold fast, nor let it go!
 My conscience reproacheth me not.
 11 I will instruct you in the Hand of El;
 What is with Shaddai I will not hide.
 12 Lo, ye all yourselves have seen!
 And why do ye vapour in vain?

[*In reply Zophar the Minaean said:*]

- 7 Let mine enemy be as the godless,
 And mine assailant as the wrongdoer!
 8 For what is the hope of the impious,
 When he lifteth his soul to Eloah?
 9 Will El hear his cry,
 When distress cometh upon him?
 10 Will he take delight in Shaddai,
 And call unto Him continually?
 13 This is the award of the godless from El,
 And the portion of the tyrant from Shaddai.

- 14 His sons grow up for the sword,
 And his offspring is not satisfied with bread.
 15 [His survivors perish by the Plague,
 And his widows do not weep.]
 16 Though he heap up silver like earth,
 And provide apparel like clay;
 17 He may provide, but the just shall wear it,
 And the innocent share out the silver.
 18 Like a spider he buildeth his house,
 And like a booth which a keeper maketh.
 19 He lieth down, and riseth not again;
 He openeth his eyes, and is no more!
 20 Terrors overtake him by day;
 In the night a storm carrieth him off.
 21 The Sirocco taketh him up and goeth,—
 Yea, it whirleth him away from his place.
 22 El shooteth at him unsparingly;
 From His Hand he fain would flee.
 23 The passer-by clappeth his palms at him,
 And hisseth at his day of disaster.

CHAPTER 28.—[An interpolation.]

- 12 Wisdom, whence cometh it?
 And where is the place of Insight?
 1 For silver hath a source,
 And the gold they refine hath a place;
 2 Iron out of dust is taken,
 And ore is smelted into copper.
 5 Out of the earth cometh the jacinth (?).
 And under her are carbuncle and jasper (?);
 6 The place of sapphire are her stones,
 And the gleam of the emerald is theirs.
 3 [A bound man setteth to darkness and deathshade,
 And the very end of gloom he exploreth.
 4 A foreign folk breaketh up the glens,
 Erst untrodden by the foot:
 Exiled from men and wanderers.]
 12 But Wisdom, whence cometh it?
 And where is the place of Insight?
 7 The path thereto no eagle knoweth,
 Nor hath eye of hawk descried;

- 8 The Sons of Pride have not trodden it ;
The Roarer hath not passed over it.
9 Against flint man stretches forth his hand ;
Overturneth mountains from the roots :
10 He divideth the depths of Nile-streams,
And his eye seeth all things precious.
11 [The springs of the Rivers he searcheth,
And bringeth to light what is hidden.]
12 But Wisdom, whence doth she come ?
And where is the place of Insight ?
13 Man knoweth not the way to her,
Nor is she found in the land of the living.
14 The Deep saith, She is not in me !
And the Sea saith, She is not with me !
15 Fine gold cannot be given for her,
Nor silver be weighed as her price.
16 She cannot be poised against Ophir-gold,
Against precious onyx (?) and sapphire.
17 [Refined gold is not equal to her,
Nor are things of beaten gold her worth.]
18 Coral (?) and Crystal are not to be named,
And the price of Wisdom is above red coral.
19 One cannot compare with her the topaz of Cush ;
Against pure gold she cannot be balanced.
20 But Wisdom, whence doth she come ?
And where is the place of Insight ?
21 It is hid from the eyes of all living,
And concealed from the birds of the air.
22 Abaddon and Death declare,
We have heard mere hearsay thereof.
23 Elohim, He discerneth the way to her,
And 'tis He that knoweth her place ;
24 For 'tis He that looketh to the ends of the Earth,—
Seeth under the whole of Heaven.
25 When He made the weight for the Wind,
And meted out the Waters by measure ;—
26 [When He made a law for the Rain,
And a way for the Thunderbolts,—]
27 Then He saw her and examined her,—
He discerned her, yea, and proved her.
28 [*And He said to Mankind:*

Lo, the Fear of the Lord, that is Wisdom ;
And turning away from Evil is Insight !]

CHAPTER 29.—1 [*And Eyob resumed his mashal and said :*]

- 2 Oh that I were as in months of old,
As in days when Eloah used to guard me ;
- 3 When He made His lamp shine above my head,
And by its light I could walk amid darkness ;—
- 4 As I was in the days of my health,
When Eloah protected my tent ;
- 5 [When Shaddai was still with me,
And my young men stood around me ;]
- 6 When my goings were bathed in curds,
And my footsteps ran with milk !
- 7 When I went forth to the gate by the city,—
In the square set up my seat,—
- 8 The young men saw me and retired,
And the aged arose and stood :
- 9 Princes did stop talking,
And would lay the palm to their mouth ;
- 10 The voice of chiefs was silenced,
And their tongue clave to their palate.
- 21 To me they listened and were silent,
And would tarry for my counsel.
- 22 After I spake, they would say no more,
And upon them my speech I would drop ;
- 23 They tarried for me as for rain,
And opened wide their mouth as for the spring-rain.
- 24 If I smiled on them, they could not credit it ;
The light of my face they durst not expect.
- 25 [I would try their way and examine them,
And I abode like a king in the host,
Like a captain of thousands in the camp.]
- 11 The ear heard, and called me happy ;
The eye saw and bare me witness :
- 12 For I would save the poor from the opulent,
And the orphan who had no helper.
- 13 The blessing of the perishing would come on me,
And I made the widow's heart shout for joy.
- 14 I put on Righteousness, and it put me on,—
Justice, like mantle and turban.

- 15 Eyes I became to the blind,
And feet to the lame was I.
16 A father was I to needy ones,
And the cause I knew not I would search out;
17 And I broke the grinders of the wronger,
And out of his teeth would draw the prey.
18 And methought, My stem will grow old,
And like the palmtree I shall multiply days:
19 My root will sprout toward the water,
And the dew will lie all night upon my boughs;
20 My palmbranch will renew its leafage,
And my suckers will shoot forth again.

- CHAPTER 30.—1 But now they laugh at me;
The sons of aliens insult me,
Whose fathers I had disdained
To set with the dogs of my flock!
2 [Yea, the strength of their hands is relaxed,—
With them vigour hath perished:
3 With want and with famine they are spent;]
They who gnaw the roots of the desert,
The growth of the desolate wild;—
4 Who pluck saltwort beside the bush,
And the root of the broom is their bread.
5 From sojourn in the city they are driven;
Men shout at them as at a thief.
6 The caves of the glens must they dwell in,—
Holes in the ground and the rocks.
7 Among the bushes they bray;
Under the scrub they huddle together:
8 Sons of the fool and sons of the nameless
Whose remembrance is lost from the land.
9 But now am I become their song,
And I serve them for a byword.
10 They loathe me, they stand aloof from me;
They refrain not to spit in my face:
11 [For their cord they have loosed, and humbled me,
And relaxed the bridle of their mouth.]
12 The young men arise behind me,
And raise their taunts at me:
13 They break up my path for my fall;

- They engulf them that are helpless.
 14 Like a broad outburst they come ;
 Like a terrible storm they roll on :
 15 Mine honour fleeteth like the wind,
 And like a cloud my welfare hath passed.
 16 Upon me my soul is outpoured ;
 Days of affliction grip me :
 17 By night my bones are racked,
 And the gnawers of my skin are sleepless :
 18 Like the wings of my raiment they enwrap me ;
 Like the neck of my tunic they encircle me.
 19 *Thou* hast compared me with clay,
 And I am made like dust and ashes.
 20 I cry for help to Thee, and Thou answerest not ;
 I entreat, and Thou dost not heed me :
 21 Thou turnest cruel to me ;
 With the strength of Thine Hand Thou assailest me.
 22 Thou liftest me, dost mount me on the wind,
 And like chaff the storm whirleth me away.
 23 I know that to the Grave Thou wilt make me return,—
 To the House of Assembly for all living.
 24 [If I stretched not forth a hand against the poor,—
 If in his calamity I would help him ;
 25 If I wept for him whose times were hard,—
 If my soul was grieved for the needy :]
 26 I hoped for good, and evil came ;
 I waited for light, and there came darkness.
 27 My bowels boiled, and were not quiet ;
 Days of affliction met me.
 28 A mourner I went about without a comforter ;
 I rose in the Moot, crying for help.
 29 A brother became I to jackals,
 And a comrade to ostriches.
 30 My skin is blackened with disease,
 And my bones are burnt up with fever ;
 31 So that my harp is become lamentation,
 And my pipes the voice of weepers.

CHAPTER 31.—1 A covenant I made for mine eyes ;
 Never would I gaze on a virgin :
 2 And what was Eloah's award from Above,

- And Shaddai's allotment from on High?
3 Should not Ruin befall the unjust,
And Misfortune evildoers?
4 Could not HE see my ways,
And take account of all my steps?
5 If I walked with men of falsehood,
And my foot hastened toward fraud,—
6 (Let Him weigh me in true balances,
And Eloah will know my perfectness!)
7 If my footsteps would swerve from the way,
And if my heart have gone after mine eyes;
8 Let me sow and let another eat,
And let mine offspring be uprooted from the land!
9 If my heart have been enticed over a woman,
And I have lurked at my neighbour's door;
10 Let my own wife grind for another,
And over her let others incline!
11 [For that were wanton villainy;
And that is a criminal offence:
12 'Tis a fire that devoureth unto Abaddon;
And wherever it cometh, it burneth.]
13 If I slighted the cause of my thrall
Or my bondmaid in their quarrel with me;
14 What should I do if El rose up,
And if He visited what should I answer Him?
15 [Did not my own Maker make him in the belly,
And form him in the selfsame womb?]
16 If I balked the poor of their desire,
And let the eyes of the widow fail;
17 And would eat my morsel alone,
And not feed the orphan therefrom—
18 [Nay, but from his childhood like a father I reared him,
And from his mother's womb I did guide him!]
19 If I saw one perishing for lack of clothing,
And covered not the needy;
20 If his loins did not bless me,
Nor was he warmed with the fleece of my lambs;—
21 If I shook my fist at the orphan,
When I saw my abettors in the Gate;—
22 May my shoulder drop from its socket,
And my arm break off from the joint!

- 23 [For the dread of El came over me,
And before His Majesty I was powerless.]
24 If I ever made yellow gold my confidence,
And called the red gold my stay;
25 If I joyed that my wealth was great,
And my hand had come upon much;—
26 If I looked at the Sun as it shone,
And the Moon marching in splendour,
27 And my heart was in secret seduced,
And my hand kissed my mouth;—
28 [That also were a criminal offence,
For I had been false to El above!]
29 If I rejoiced at the ruin of my foe,
Elated when Misfortune found him;—
30 (Nay, I suffered not my palate to sin
By imprecating his death:)
31 If the men of my tent have not said,
'O that we might be satisfied with his flesh!'
32 [The stranger did not lodge in the street;
I would open my doors to the traveller.
33 If I covered my transgressions as with a cloke,
Concealing my guilt in my bosom;
34 Because I dreaded the great concourse,
And the scorn of the clans alarmed me;—
[So that I kept quiet, nor went out of doors;—]
38 If my land would cry out against me,
And its furrows weep together,—
39 [If I have eaten its produce free,
And sniffed at its owner's life;]
40 For wheat let the brier spring up,
And noisome weeds for barley!
- 35 O that El would hear me,—
That Shaddai would will to answer me;—
That mine Adversary would write an indictment,
And set out His case before me!
36 Verily, I would carry it on my shoulder,—
I would bind it as a coronal on my brows:
37 The sum of my steps would I declare it,—
As the words of a Prince would I present it!

The words of Eyob are ended.

CHAPTER 32.—1 And these three men ceased to answer
 2 Eyob, because he was right in his own eyes. And the anger
 of Elihu ben Barak'el, the Buzite of the clan of Râm, was
 kindled ; against Eyob was his anger kindled, on account of
 his considering himself more righteous than Elohim.

3 Also against his (Eyob's) three friends was his anger kindled ;
 because they had found no answer, but let Elohim appear
 unrighteous.

4 Now Elihu had waited while they were speaking with Eyob,
 5 because they were his elders in years. And Elihu saw that
 there was no answer in the mouth of the three men ; so his
 anger was kindled.

Then answered Elihu ben Barak'el, the Buzite, and said :

Young am I in years,
 And ye are all of you aged ;
 Therefore was I timid and afraid
 Of showing my knowledge to you.
 7 Methought, 'Age should speak ;
 And multitude of years should teach wisdom.'
 8 But the Spirit of El is in Man ;
 And the Breath of Shaddai informeth him.
 9 'Tis not seniors that are wise,
 Nor the old that understand judgement :
 10 Therefore say I, 'Hearken to me ;
 And I too will declare what I know !'
 11 Behold, I awaited your words,—
 I pondered, while ye sought what to say ;
 12 And lo, Eyob had none to confute him,
 To answer his words, among you.
 13 But say not, 'We encountered wisdom ;
 El may rout him, not a man !'
 14 He marshalled no words against me ;
 And with your arguments I will not answer him.
 15 (Dismayed, they answered no longer ;
 The power of speech forsook them :
 16 And shall I wait, because they speak not,—
 Because they stopped, and answered no longer ?)
 17 I also will answer with my lore ;
 I too will display my knowledge :
 18 I will speak, for I am full of words ;

The spirit in my bosom constraineth me.

19 Lo, my bosom is as wine unopened ;

Like wineskins new it will burst :

20 I must speak to find relief,—

Must open my lips and answer !

21 I would show favour to none,

And to no man will I be indulgent :

22 For I know not showing favour—

Soon would my Maker away with me !

CHAPTER 33.—1 Hear now, O Eyob, my words ;

And unto my sayings give ear !

2 Lo now, I have opened my mouth,—

My tongue in my palate hath spoken !

3 There are in my heart words of knowledge ;

My lips shall speak sincerely.

4 'Twas the Spirit of El that made me ;

And the Breath of Shaddai gave me life.

5 If thou canst, reply to me with words ;

Marshal them before me, take thy stand !

6 Lo, I like thee am no god ;

I too was nipt off from the clay !

7 Lo, my 'Terror shall not scare thee,

Nor my palm lie heavy upon thee' !

8 But this thou saidst in my hearing,

'And the sound of thy words I heard :

9 'I am pure, and without transgression ;

I am clean, and I have no guilt.

10 Behold, He findeth pretexts against me ;

He accounteth me a foe to Himself :

11 He setteth my feet in the stocks ;

He watcheth all my ways !'

12 How sayest thou, 'I cried and He answereth not?'

Should Eloah contend with a mortal ?

13 Why complainest thou of Him,

That he answereth none of thy words ?

14 For in one mode speaketh El,

And in a second He doth not reverse it

15 In a dream, in a vision of night,

In slumbers upon the bed :

- 16 Then He uncovereth the ear of men,
And with ghostly Vision alarmeth them;
17 To make a mortal depart from wrong,
And to clear a man of pride.
18 [To keep back his soul from the Pit,
And his life from passing into She'ol.]
19 Or he chideth him with pain on the bed;
And the pining of his bones is perpetual:
20 So that his soul loatheth bread,
And his appetite dainty fare.
21 His flesh consumeth with sickness,
And his bones are dried up for lack of moisture:
22 And his soul hath drawn nigh to the Pit,
And his life to the Place of the Dead.
23 If there be beside him a Messenger,
An Interpreter, One of a thousand,
To declare to the man his fault,
And to make known to him his sin;
24 And Eloah show him favour and say,
'I will redeem him from descent to the Pit!
[I have found a ransom for his life!]
25 Let his flesh wax plumper than childhood's,—
Let him return to the days of his youth!'
26 Then he prayeth to Eloah, and He is pleased with him;
And he seeth His Face with joy;
And He restoreth to the man his wellbeing.
27 He singeth unto men, and saith:
'I sinned and made crooked my way,
And He requited me not my misdoing:
28 He ransomed my soul from the Pit,
And my life gazeth on the Light.'
29 Lo, all this El is wont to do,
Twice, yea thrice, with a man!
30 [To bring back his soul from the Pit,—
To let him gaze on the light of life.]
31 Attend, Eyob! listen to me!
Be silent, and I will speak!
32 If thou hast arguments, answer me;
Speak; for I wish to find thee right!
33 If thou hast not, listen thou to me;
Be silent, and I will teach thee wisdom!

CHAPTER 34.—*I And Elihu answered and said:*

- 2 Hear, O ye wise, my words,
And ye sages, give ear to me!
- 3 [For 'the ear, it trieth words,
As the palate tasteth food.']
- 4 Choose we us what is right!
Let us see between us what is good!
- 5 For Eyob hath said, 'I am just,
And El hath set aside my right:
- 6 To me my Judge is false;
Sore is my wound, sans fault!'
- 7 But indeed, what man is like Eyob,
Who imbibeth scoffing like water;
- 8 And is for joining with workers of wickedness,
And for walking with men of ungodliness?
- 9 (For he said, 'A man gaineth nothing
By being on good terms with Elohim'.)
- 10 Therefore, ye wise, give ear!
Men of mind, listen to me!
Far be it from El to deal wickedly,
And from Shaddai to pervert justice!
- 11 For after a man's work He rewardeth him,
And according to one's way He causeth to befall him.
- 12 And indeed, El dealeth not wickedly;
And Shaddai perverteth not right.
- 13 Who assigned Him the Earth as His charge?
And who set Him over the whole world?
- 14 Should He recall His Spirit to Himself,
And gather in His Breath to Him;
- 15 All Flesh would expire together,
And Man would return to the dust.
- 16 But if thou hast wit, hear this;
O give hear to the sound of my words!
- 17 Accountest thou El a foe of Right?
Or impugnest thou the Justice of the Mighty One
- 18 Who calleth a king worthless,
And nobles godless men?
- 19 He showeth no favour to princes,
Nor preferreth a rich to a poor man:
[For they all are the work of His Hands.]
- 20 Suddenly they die, are cut off;

They perish like moths and pass away.

[And He removeth the magnates without hand.]

21 For His eyes are upon a man's ways,

And all his steps He beholdeth :

22 No darkness there is, no deathshade,

Where evildoers may hide :

23 For He setteth not a man a time

To go unto El in judgement.

24 He breaketh the mighty without trial,

And setteth up others in their stead :

25 He noteth well their doings,

And overthroweth them by night, that they are crushed.

26 Therefore He shattereth the godless ;

He hurleth them down into the Place of the Dead :

27 Because they turned aside from following Him,

And considered not all His ways.

28 [To cause the cry of the poor to come to Him,

And that He might hear the shriek of the oppressed.

29 Should HE keep quiet, who shall rouse Him ?

If He cover the face, who shall see Him ?]

If His wrath be kindled at a nation,

30 And He make an infidel king :

Who hardeneth himself against Him,

And maketh his yoke heavy on the people :

31 When unto Eloah he saith,

'Forgive me ! I will no more deal corruptly !

32 Do THOU show me the way ;

And if I did wrong, I will not again !':

33 By *thy* standard should Eloah requite him,

That thou despisest the chastening of Shaddai ?

For thou must choose, and not I ;

So what thou knowest, speak !

34 Let men of sense give ear to me,

And the wise man listen to me !

35 Eyob speaketh not with knowledge,

And his words are void of insight :

36 I will prove Eyob to the end,

For answers like men of wickedness ;

37 [For he addeth rebellion unto his sin ;]

For against Shaddai he clappeth his hands,

And multiplieth his words against El.

CHAPTER 35.—*And Elihu answered and said:*

- 2 Dost reckon this for right,—
Dost think it just with El,—
- 3 That thou sayest, 'What profit have I?
What advantage have I above sinners?'
- 4 'Tis I that will answer thee with proofs,
And thy three friends along with thee!
- 5 Look at the Heavens and behold,
And see the Skies far above thee!
- 6 If thou sin, what workest thou against Him?
If thy revolts be many, what doest thou to Him?
- 7 If thou art righteous, what dost thou give Him,
Or what receiveth He from thine hand?
- 8 To a man like thyself is thy wickedness,
And to a son of Adam thy righteousness.
- 9 At abounding oppressions men make outcry,—
They shriek at the arm of the great ones:
- 10 But they say not, 'Where is Eloah our Maker,
Who setteth watches in the night,—
- 11 Who teacheth us more than the beasts of the earth,
And maketh us wiser than the birds of the air?'
- 12 There they cry, unanswered,
Because of the pride of the wicked:
- 13 But an idle plaint El heareth not,
And Shaddai hearkeneth not to vanity:
- 14 Much less when thou sayest thou seest Him not,
The case is before Him and thou waitest for Him!
- 15 And now, because Eloah hath visited
And hurt himself sorely for transgression,
- 16 Eyob vainly openeth his mouth,
And without knowledge multiplieth words.

CHAPTER 36.—*And Elihu said besides:*

- 2 Wait me a while, and I will show thee;
For Elihu hath yet more to say:
- 3 I will lift my thought to Him that is far off,
And to my Maker ascribe Justice.
- 4 For indeed my words are no lie;
The Perfect in all Knowledge is with me.
- 5 Lo, El is mighty and fainteth not—

- Strong in Power and wise-hearted.
6 He letteth not the soul of the godless live,
And the cause of the oppressed He judgeth.
7 He letteth kings come to the throne,
And seateth them in state, that they wax haughty.
8 And, if bound they walk in fetters,
Caught in the cords of distress,
9 And He hath shown them their behaviour
And their transgressions, that they played the tyrant,
10 And hath opened their ear to correction,
And bidden them return from wickedness :
11 If they obey Him and do Him service,
They fulfil their days in weal,
And their years in happiness ;
12 But if not, they pass into She'ol,
And expire for lack of knowledge.
13 And the impious, in heart they lay up wrath ;
And to El they cry not when He chasteneth them.
14 Their soul must die in childhood,
And their life pass away in youth.
- 15 He delivereth the oppressed from his oppression,
And redeemeth the needy from tyranny :
16 Yea, and He removeth him out of straits,
And broadeneth his goings under him.
[His table is filled with fatness.]
17 But the doom of the godless faileth not ;
Judgement and Justice lay hold of them.
- 18 See that a bribe seduce thee not,
Nor let much ransom turn thee !
19 Is thy weal to be compared with gold,
Or with all the treasures of wealth ?
20 Prolong not the night over wine,
Till the rising of day in its place.
21 Beware, turn not unto wickedness !
Because for this thou wast tried with affliction.
- 22 Lo, El is exalted in His Power ;
And who is a teacher like Him ?
23 Who imposed on Him His Way ?
And who shall say, Thou hast done Injustice ?

- 24 Remember that great is His Work
 Beyond what mortals have seen.
 25 All mankind do gaze thereon,
 And a mortal beholdeth it afar off.
 26 [Lo, El is great, beyond knowledge ;
 The number of His years is unsearchable.]
 27 For He collecteth the drops of water,
 And bindeth up the rain in His mist ;
 28 Wherewith the skies flow in its season,—
 They drop on the ground in showers.
 29 Who understandeth the spread of the cloud,—
 The rise of the cloudbank, His covert ?
 30 Lo, He spreadeth the cloud over the light,
 And the sun with the cloudbank He shroudeth :
 31 For through them He nourisheth the nations ;
 He giveth food to all flesh.
 32 With clouds He covereth the light,
 And chargeth it not to shine forth ;
 33 He draweth over it a curtain,—
 The place of the tent of the Storm.

- CHAPTER 37.—I With terror my heart fluttereth,
 And springeth from its place within me.
 2 Hark to the rumble of His Voice,
 And the mutter that issueth from His Mouth !
 3 Under all Heaven He letteth it go,
 And His light unto the corners of Earth.
 4 After it His Voice roareth ;
 He thundereth with His Voice of Majesty :
 Nor doth He restrain the flood of waters,
 When His Voice of thunder is heard.
 5 El performeth wonders ;
 He doeth great things, we know not how.
 6 For He saith to the snow, Be stored up !
 And to the torrent-rain, Overflow !
 7 Every man He sealeth up,
 That mortals may know His work ;
 8 Wild beasts go into the lair,
 And abide in their dens.
 9 Out of the Storechamber cometh the Cyclone,
 And out of the Garners issueth Cold.

- 10 By the Breath of El it freezeth ;
And the broad water is like cast-iron.
11 Also the Flash putteth the Clouds to flight,—
His Light scattereth the cloudmass ;
12 And it—it compasseth Heaven,
It turneth about by His guidance,
To do whatsoever He biddeth
All over His earthly world :
13 [Whether for a Rod of Wrath on the tyrant,
Or for mercy to His land He send it forth.]
14 Give ear to this, O Eyob,
And consider the Wonders of El !
16 Dost thou teach Him that spreadeth the clouds,
And instruct the Perfectly Wise,
15 When He maketh the clouds His cloak,
And the light of His thundercloud shineth out ?
17 Thou whose garments are warm
When the land is stilled from the South.
18 Couldst thou, like Him, beat out the skies
Hard as a molten mirrour ?
19 Teach us what we should say of Him ;
And from marshalling words we will refrain !
20 Will He be angry because I talk ?
Or will a man be swallowed up because he spoke ?
21 And now the light is not seen,—
Bedimmed it is in the skies ;
But the stormy wind cleareth them,
22 And out of the North a Brightness cometh.
Upon Eloah appeareth Splendour ;
23 But Shaddai is not found therein.
He showeth great Might and Justice ;
And the cause of the righteous He wresteth not :
24 Therefore do men fear Him ;
But none of the Sages can see Him.

CHAPTER 38.—*1 And Iahvah answered Eyob out of the Stormwind, and said :*

- 2 Who here obscureth counsel
By words void of knowledge ?
3 Pray gird up thy loins like a warrior ;

- I will ask thee, and do thou let me know!
4 Where wast thou, when I founded the Earth?
Declare, if thou knowest Insight!
5 Who determined her measures, since thou shouldst know;
Or who stretched the line upon her?
6 Upon what were her bases planted,—
Or who laid her cornerstone,—
7 When the Stars of Morning cheered together,
And all the Sons of Elohim shouted acclaim?
8 And who shut in the Sea with the sand,
When he burst forth, issuing from the womb?
9 When I made cloud his apparel,
And thick vapour his swathingband,
10 And imposed on him a decree,
And set a bar and doors:
11 'Thus far thou mayst come, but no farther;
And here shall thy swell be broken!'
12 Didst thou order his outgoing to the Morning,
And appoint the Dawn his place;
13 To lay hold of the corners of Earth,
And to kindle flames out of her?
14 She changeth like clay under seal,
And standeth in the Light as (in) a garment.
15 [But their light shall be withheld from the wicked;
And the high arm shall be broken.]
16 Hast thou reached the springs of the Sea,
Or walked the bottom of the Deep?
17 Have the Gates of Death been discovered to thee,
And didst thou see the Doors of She'ol?
18 Hast thou considered the breadth of the Earth?
Tell, if thou knowest how great it is!
21 Thou knowest, for then thou wast born,
And the number of thy days is many.
19 Where dwelleth the Light,—
And Darkness, where is his place?
20 For thou takest him unto his bourn,
And perceivest the paths to his house.
22 Hast thou been into the Storechambers of Snow,
And the Storechambers of Hail canst thou see,
23 Which I reserved for the time of trouble,—
For the day of battle and warfare?

- 24 Where is the way to where Light forketh,
 And scattereth flashes over Earth?
 25 Who clave a conduit for the downpour,
 And a way for the thunderbolts;
 26 To rain on the land unpeopled,
 On the wild where no man is;—
 27 To sate the desert waste,
 And to make grass spring from the dryness?
 28 Hath the Rain a father?
 Or who hath begotten the dewdrops?
 29 Out of whose womb came the Ice?
 And Heaven's Hoar-frost, who bare it?
 30 [Like stone the waters stiffen,
 And the face of the Deep groweth solid.]
 31 Dost thou fasten the bonds of Kîmah,
 Or loose the fetters of Kesil?
 32 Dost thou make Mazrô rise in his season,
 And 'Aish with her Sons dost thou lead?
 33 Didst thou impose the laws of Heaven,
 Or appointest thou an ordinance for Earth?
 34 Canst thou lift thy voice to the clouds,
 That a deluge of water may cover thee?
 35 Sendest thou the lightnings, that they go,
 And say to thee, 'Here are we!'
 36 Who set thee such wisdom in the reins;
 Or who gave insight to a fool?
 37 Who telleth the clouds by Wisdom;
 And who tilteth the waterskins of Heaven,
 38 When the soil hardeneth into lumps,
 And the clods cleave fast together?
 39 Dost thou hunt the prey for the lioness,
 And dost thou satisfy the young lions,
 40 When they crouch low in their lairs,
 And sit in their covert in ambush?
 41 Who provideth the raven his fare,
 And who bringeth him prey;
 When his young ones cry to El,
 And scream for want of food?

CHAPTER 39.—I Carest thou for the rock-goats?
 The travail of the hinds dost thou watch?

- 2 Dost thou reckon the months they fulfil,
And fix their time of yeaning?
- 3 They bow, they liberate their young,—
They shoot their burdens forth, and are well.
- 4 Their fawns grow up in the open;
They go forth, and return not unto them.
- 5 Who let the wild ass go free,
And who loosed the bonds of the onager,
- 6 Whose home I made the steppe,
And his haunts the salty waste?
- 7 He laugheth at the uproar of the city;
He heareth not the shouts of the driver:
- 8 He rangeth the mountains, his pasture;
And seeketh after everything green.
- 9 Will the wild-ox be willing to serve thee, —
Or would he pass the night at thy manger?
- 10 Canst thou bind him with the cords of thy yoke;
Or will he harrow the furrows of thy land?
- 11 Wilt thou trust him, because his strength is great,
And leave to him thy labour?
- 12 Wilt thou rely on him to bring home thy seed,
And to gather thy wheat into the threshing-floor?
- 13 Dost thou rejoice in the ostrich,
Or love her that lacketh counsel?
- 14 For she leaveth her eggs to the earth,
And layeth them on the ground,
- 15 And forgetteth that the foot may press it,
And the wild beast tread upon it;
- 16 Dealing hardly with her young as not hers,
For nought hath she toiled without care;
- 17 For Eloah made her forget wisdom,
And gave her no share in sagacity.
- 18 When she worketh her wings in the race,
She laugheth at the horse and his rider.
- 19 Givest thou strength to the horse?
Dost thou clothe his neck with Terror?
- 20 Dost thou make him leap like the locust?
Dost thou teach him his snort of thunder?
- 21 He paweth and exulteth in his strength;
He goeth forth into the valley to battle.

- 22 He laugheth at the lance, and quaieth not;
And recoileth not from the sword.
23 Upon him rattleth the quiver,
The flame of spear and dart.
24 In his eagerness he scoopeth the ground,
And standeth not at sound of trumpet.
25 At the sound of it he crieth 'Aha!'
And afar he scenteth the fray;
The cry of the warriors daunteth him not,—
The thunder of the captains and the shouting.

- 26 [Through thy wit doth the hawk ply his wings,
And spread his pinions southward?]
27 At thy hest doth the vulture soar,
And for thee set high his nest?
28 On the crag he settleth and dwelleth,—
On the tooth of the crag and the fastness;
29 And from there he searcheth for food;
His eyes see far away.
30 His nestlings gorge them with blood,
And are gluttoned with flesh of the slain.

CHAPTER 40.—2 Is Shaddai's opponent corrected,
And Eloah's critic answered?

3 *And Eyob answered Iahvah and said:*

- 4 Lo, I am little! what can I reply to thee?
My hand have I laid to my mouth.
5 Once spake I, but I will not repeat it;
And twice, but I will not again.

6 *And Iahvah answered Eyob out of the Stormwind and said:*

- 7 Pray gird up thy loins like a warrior;
I will ask thee, and teach thou Me!
8 Wilt thou really abolish my Justice?
Wilt condemn Me, that thou mayst be right?
9 Hast thou then an Arm like El's,
And with a Voice like His canst thou thunder?
10 Pray deck thee with Majesty and Grandeur,
And put on Glory and Greatness!
11 Scatter the overflowings of thy wrath,
And bring every proud man low!

- 12 Look at every proud man and humble him ;
And crush the godless where they stand !
13 Hide them in the dust together,
And their faces enshroud in clay !
14 For then I also will praise thee,
Because thine own right hand can save thee.
15 Behold now Behemoth, My work !
Grass like the cattle he eateth.
16 Behold now his strength is in his loins,—
His force in the thews of his belly.
17 His tail is as rigid as a cedar ;
The muscles of his thighs are close-knit.
18 His bones are brazen pipes ;
His legs are iron bars.
19 He was the prime fruit of His Way ;
Eloah made him to sport withal.
20 The beasts of the hills stare at him ;
And all the live things of the field are astonished.
21 Under the deep water he lieth,
In covert of reed and fen ;
22 The lotus-trees screen him reclining ;
The willows of the wādy environ him.
23 [Though the River overflow, he is not flurried ;
He is calm, though it burst into his mouth.]
- 25 Canst thou draw up Leviathan with a fish-hook,
And bind cords on his teeth ?
26 Canst thou put a rush-line through his nose,
And pierce his jaw with a hook ?
24 Canst thou take him alive in a trap,
Or with bird-snares catch him by the snout ?
31 Canst thou pack his hide with spikes,
Or his head with fishing-spears ?
27 Will he supplicate thee much,
Or address thee in gentle speech ?
28 Will he come to terms with thee,
That thou take him as a lifelong thrall ?
29 Wilt thou play with him like a pet sparrow,
Or keep him as a sport for thy maidens ?
30 Shall partners bargain about him ?
Shall they divide him between the traders ?

- 32 If thou lay thine hand upon him,
 Thou wilt think of a battle no more!
 CHAPTER 41.—1 Lo, the hope of his assailant proveth vain!
 Even at sight of him he will be thrown!
 2 He is fell; who durst arouse him?
 And, who can stand up before him?
 3 Who hath ever faced him without hurt?
 Under all Heaven there is none!
- 4 I will not be mute on his array,—
 His might and the strength of his outfit.
 5 Who can strip off the surface of his coat?
 Who can pierce his double mail?
 6 The doors of his mouth who can open?
 About his teeth is Terror.
 7 His back shields encompass;
 They shut it in as with wall of flint:
 8 One close upon another,
 No space cometh between them.
 9 [Each to his fellow clinging,
 They hold together inseparably.]
 10 His snorting flasheth light;
 And his eyes are like the lids of Dawn.
 11 Forth of his mouth go flames,
 And sparks of fire escape.
 12 From his nostrils issues a smoke,
 Like a pot blown hot and steaming.
 13 His breath kindleth coals,
 And a flare issueth from his mouth.
 14 [Behind him stalketh Fierceness,
 And before him boundeth Panic.]
 15 The folds of his flesh are solid;
 Firm-set upon him, it shaketh not.
 16 His heart is firm as a stone,
 And harder than the nether millstone.
 17 At his noise heroes are afraid;
 At his crashing the brave take to flight.
 18 If the sword reach him, it holdeth not;
 The spear starteth from his mail.
 19 He counteth iron as straw,—
 Bronze as worm-eaten wood.

- 20 The son of the bow cannot rout him ;
 The stones of the sling become chaff to him.
 21 The lance counteth to him as chaff ;
 He laugheth at the hurtling of the javelin.
 22 Under him are the sharpest of potsherds ;
 He spreadeth a threshing sledge upon the mire.
 23 He maketh the Deep boil like a pot ;
 The broad stream he maketh like a caldron.
 24 Behind him he whiteneth his track ;
 The Deep might be thought hoar-haired.
 25 There is not on earth his like,
 Who was made a lord of things living.
 26 Him every high one feareth ;
 He is King over all the things that creep.

CHAPTER 42.—1 *And Eyob answered Iahvah and said :*

- 2 I know that Thou art all-able,
 And nothing is unattainable to Thee :
 3 Therefore hast Thou shown me what I discerned not,—
 Things too hard for me that I knew not.
 5 By mere hearsay had I heard of Thee,
 But now mine own eye hath seen Thee ;
 6 Therefore I melt where I stand,
 And become like dust and ashes.

- CHAPTER 42. 7-17.—7 Now after speaking these words to Eyob, Iahvah said to Eliphaz of Teman : ' I am incensed against thee and thy two friends, because ye have not spoken
 8 right of Me like my servant Eyob. But now take you seven bullocks and seven rams and go to my servant Eyob and offer a burnt-offering on behalf of yourselves, and let my servant Eyob intercede for you ; for his intercession I will accept, that I may not wreak destruction upon you ! because ye have not spoken what was right of Me, like my servant Eyob.'
 9 Accordingly, Eliphaz of Teman, Bildad of Shuah, and Zophar of Ma'ân, went and did as Iahvah had bidden them ; and
 10 Iahvah accepted the intercession of Eyob. Iahvah restored Eyob's exile, when he interceded for his friends ; and Iahvah
 11 doubled all Eyob's possessions. Then came to him all his kinsmen and all his kinswomen and all his old acquaintance and feasted with him in his house ; and they condoled with

him and comforted him for all the evil which Iahvah had caused to come upon him, and each of them made him a present of an ingot and each a golden earring.

- 12 Now Iahvah blessed the end of Eyob more than his beginning; so that he had fourteen thousand sheep and goats, and six thousand camels, and a thousand yoke of oxen,
13 and a thousand she-asses. He had also seven sons and three
14 daughters. He named the first (of the latter) Yemîmah, the
15 second Keçî'ah, and the third Kèren-happûkh. No women were found in all the land as fair as Eyob's daughters; and
16 their father gave them an estate among their brothers. Eyob survived these events a hundred and forty years, and saw his sons and his sons' sons (and their sons?), four generations.
17 So Eyob died, an old man and sated with life.

A COMMENTARY

CRITICAL, PHILOLOGICAL, AND EXEGETICAL, ON THE HEBREW TEXT AND ANCIENT VERSIONS OF THE BOOK

Chapter 1.—*v. 1. A man there was.* The Prologue of the book thus begins in the traditional manner of the story-teller; as we might say, 'There was once a Man' or 'Once upon a time there was a Man'. There is no attempt to put the narrative into relation with history. The time of the events narrated is left quite vague and indefinite. The order of words at once concentrates the reader's attention upon the hero. (For the constr. cf. 2 Sa 12¹; Es 2⁵.) *In 'Ûṣ-land*; that is, the country of the tribe or tribal group called 'Ûṣ (Gn 22²¹). *Θ ἐν χώρᾳ τῇ Αὐσίτιδι, in Ausitis*, which implies, as Duhm remarks, the pronunciation 'Ôṣ (ע״ץ) rather than 'Ûṣ (ע״ץ). The exact locality is unknown; but the Biblical data seem to require a situation eastward of Palestine and not remote from the north-eastern border of Edom. *See Add. Note.*

Eyob by name. Lit. *Eyob* (was) *his name*. The hero's name is given in a way that seems to imply that it was well known in story, as one of the great names of old. Neither parentage nor pedigree is assigned him, as we should expect in an historical narrative—a significant omission. [The author of the Elihu-section proceeds differently (32²).] This name is not an artificial invention to suit the story, as has often been taken for granted because of its apparent derivation from אֵיב ('āyāb), 'to be hostile to' (Ex 23²²), whence the common word אֵיב ('ôyēb), 'enemy'; as though אֵיב ('îyôb) meant 'object of enmity', 'one treated hostilely or persecuted', scil. by God, as Eyob appeared to be (*Ges. Thes.*). Ewald suggested a different origin, comparing the Arabic 'awwâb, 'penitent', strictly 'one who frequently returns', scil. to God from his sins (أَبَّ = اَوَّاب).¹ This, however, hardly seems appropriate, for his need of penitence is precisely what Eyob refuses to admit all through the prolonged controversy with his friends. That the former derivation of the name is correct is virtually proven by the occurrence of such personal designations as Ayabu-waqar (CT vi. 23) and Aḥḥu-ayabî among proper names of the period of the First Babylonian Dynasty (*see Ranke, Early Babylonian Personal Names*, p. 221). Cf. also the abbreviated form

¹ In the Koran, Sûra 38, David, Solomon, and Eyob successively are so described (أَبَّ اَوَّاب).

A-a-bu, i. e. Âbu (Johns, *Doomsday Book*), which agrees with the usual spelling of the Assyrian *âbu*, 'enemy'; for which we also find the spellings a-ia-bu (i. e. *ayabu*), a-ia-a-bu (= *ayâbu*; 1 R 27, 68, No. 2), and ia-a-bu (ZA vi. 190, *rm* 10). Assuming that the Heb. 'Îyôb represents an older 'Ayyâb, as it may do, we can hardly help identifying it with the word so variously written in these Babylonian and Assyrian forms. 'Îyôb ('Ayyâb?) will thus be a shortened theophoric name, like Nathan for Elnathan or Nathanael; and the meaning may be conjectured by comparison with such names as Jacob (shortened from Jacobel = *Ya'qubilu*, a Bab. name) and Israel. The idea embodied in designations of this kind would seem to be, not so much that Deity was hostile to the person so designated (what parent would be likely to choose such a name?), as that the latter would triumph even over more than mortal opposition. Cf. Gn 32²⁹ Ho 12^{4,5}. 'Îyôb-'êl might thus mean 'One who durst oppose God', and would overcome Him or bend Him to his will by superior force or cunning. Such ideas, of course, betoken a very early stage of religious thought.

If further proof be needed that Eyob is not an allegorical figment, although like all other Hebrew personal names it must have been originally significant of some definite idea, we may point to the mention of Eyob in Ez 14^{14,20}, where he figures along with Noah and Daniel as one whose name was a proverb of sanctity in the prophet's day.

And that man was good (or moral) and upright (or straightforward). The Heb. עָדָם (8²⁰ 9^{20,21,22}) does not predicate moral perfection of Eyob any more than does its cognate עֲדָם (12⁴) of Noah (Gn 6⁹). As Driver remarks, the corresponding substantives (עֲדָם 2^{3,9} 27⁵ 31⁶; עֲדָם 4⁶) are rendered *integrity*; and it seems a pity that the Latin adjective *integer* has not been adopted into our language along with *integritas*. Horace's 'Integer vitae scelerisque purus' is about equivalent to the phrase of our text. The terms are those of popular estimation rather than theological precision. What the poet makes of Eyob's goodness may be seen in chaps. 29, 31 especially. It is clear from 7²¹ 13²⁶ al. that he does not suppose his hero absolutely free from sin. ὁ ἄμειπτος, 'blameless'. 'Correct' or 'irreproachable' would be a better rendering of עָדָם than 'perfect', although (in accordance with its etymology) the word also denotes *complete, whole, entire, sound, unblemished* (of sacrificial animals). The ἀληθινός added in G is really an alternative rendering of עָדָם: see 2³ 4⁷ 8⁶ 17⁸.

Godfearing and avoiding evil. Omit the connective particle (ו) between this pair of epithets and the preceding one. So G; and M v. 8, 2³ (Du). The first epithet here denotes, not so much G's θεοσεβής, *religious* or *pious*, in the sense of worship, as fearing God as the Avenger of all misdoing, and especially of injustice and oppression (cf. Gn 42¹⁸). The

plur. אלהים is a vague expression, denoting originally all superhuman agents or spiritual beings; and seems to be used here quite generally, as we might speak of 'the Powers above'. But the author has no doubt of the supremacy of Iahvah over all other invisible potentates (cf. Ps 97 'Worship Him, all ye Gods!'; 136²), and, an Israelite himself, he naturally makes Eyob acknowledge the God of Israel (v. 21 al.).

vv. 2, 3. This good man was blessed with offspring—a great token of Divine favour (Ps 127³ ff. 128³). A still happier circumstance in Oriental estimation was that sons outnumbered daughters by more than two to one. The numbers seven and three, repeated in connexion with the sheep and camels (v. 3), are in themselves possible enough and might easily be paralleled in many families; but 42¹³, where Eyob is again the father of seven sons and three daughters, after these had perished, shows that we are not dealing with literal history in this particular feature of the story. These numbers may be got out of the name אִיֹּב, since א"ב = 1 + 2 = 3, and ו"ב = 1 + 6 = 7; while the remaining letter י = 10, the sum of the two, the perfect number. (י is the numeral-letter for 10, the complete or perfect number, which was therefore assumed to have been the number of Eyob's children; cf. 1 Sa 1⁹ Ru 4¹⁵. But 10 = 7 + 3, and ו"ב = 1 + 6 = 7, while א"ב = 1 + 2 = 3.) It will be noticed that the legend or tradition was apparently ignorant of the names of Eyob's original family, or else that the author has not troubled to record them; whereas 42¹⁴ does specify the names of the second trio of daughters. Why are the sons nameless in both passages? The sacred and symbolical numbers are the most prominent feature of vv. 2, 3. Seven is the number of the Seven Heavenly Bodies (Sun, Moon, and Five Planets), while Three is that of the three realms of being, Heaven, Earth, the Deep (She'ol) and their presiding Spirits (the Babylonian Anu, Bel, Aë). Five is the number of the Five Planets and of the Five Inter-calated or extra Days of the solar year (*ἐπαγόμεναι ἡμέραι*, Diod. i. 50).

The primitive astro-mythological use would doubtless make these numbers popular in all sorts of applications. For the rest, it is obvious that the 7000, 3000, and twice 500 (= 1000) of Eyob's livestock are not likely to be other than 'round' numbers. There is no mention of he-asses (cf. Gn 12¹⁶), though of course their existence is implied in the mention of the more valuable sex (one female was worth three males). Ⓞ adds νομάδες = רעות *grazing* (1 C 27²⁰); a gloss from v. 14 which may have stood in Ⓞ's Heb. text. Eyob's very considerable flocks and herds imply command of extensive pastures. His possession of numerous camels indicates the neighbourhood of the Syro-Arabian desert. They would be used, as pack-horses were formerly used in England, for trading with distant markets. The oxen are reckoned by the 'yoke', i.e. in

pairs, just as they were used in ploughing and carting (v. 14). The asses were the ordinary beasts of burden about the fields. All this property in land and livestock was naturally served by 'an immense body of slaves' (lit. *a very great service*; cf. the Latin use of *servitium* for *servus* and *opera* for *operarius*). The phrase, which occurs Gn 26¹⁴, has a double rendering in \textcircled{G} : καὶ ὑπηρεσία πολλή σφόδρα, which is quite correct, and καὶ ἔργα μεγάλα (ἦν αὐτῷ ἐπὶ τῆς γῆς), which implies the pointing עֲבָדָה (= ἔργα, Ex 1¹⁴) instead of the rare עֲבָדָה (Gn 26¹⁴).

The man was, in fact, the greatest of all the Benê Kêdem; i.e. the pastoral tribes of Arab and Aramean stock who lived E. and NE. of Palestine (Gn 29¹ Ju 6^{3.33} 1 K 4³⁰ Is 11¹⁴ Ez 25^{4.10}). Benê Kêdem, 'The Sons of the East', 'The Eastlanders', Kadmeans, Kadmites (or Kadmonites? Gn 15¹⁹), is a gentilic designation like Benê Yisrā'él, 'The Sons of Israel', Benê 'Ammôn, 'The Sons of Ammon', the Ammonites.

Eyob was the richest and most powerful chief (*amîr*) among all these various tribes of the eastern borderland. [\textcircled{G} curiously: καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος εὐγενὴς τῶν ἀφ' ἡλίου ἀνατολῶν, *and that man was noble* (= noblest?) *of them of the East*. Cf. Is 11¹⁴ τοὺς ἀφ' ἡλίου ἀνατολῶν = בני קדם. The word εὐγενὴς is only an unusual rendering of גִּדּוּר.]

v. 4, 5. *An illustration of Eyob's alert and assiduous piety* (v. 1). His seven sons who, like royal princes (2 Sa 13⁷ 14^{30.31}), had each an 'establishment' of his own, led a joyous existence of continual feasting; entertaining each other and their three sisters in turn day by day, until the seven days of the week had expired, when the round of revels would begin afresh. The Heb. verbs in v. 4 are all frequentative in sense, as rendered above; describing the customary proceedings of the family. Cf. \textcircled{G}^A ἐποίουν.

In each others' houses in turn. Lit. (*in*) *the house of a man (on) his day*. The first day of the week would naturally be 'the day' of the firstborn brother (cf. v. 13); and the others would take their turn in the order of age, so that the seventh day would fall to the youngest. (\textcircled{G} paraphrases בֵּית by πρὸς ἀλλήλους, connecting it with והלכו, and turns אִישׁ יוֹמוֹ by καθ' ἐκάστην ἡμέραν.) A tacit disapproval of these perpetual daylight (vv. 13, 14) revels is perhaps implied by the sequel of the story (cf. Ec 10¹⁶ Is 5¹¹ 1 Th 5⁷); and the sending home for the three sisters (unmarried, and therefore mere girls) seems also to be mentioned as an unusual if not improper proceeding. We are reminded somehow of Es 1^{10f.}, and even of Lk 16¹⁹. (וַיִּשְׁלַח is a scribal error for וַיִּשְׁלַח.)

v. 5. Lit. *And it was, when the days of feasting had gone the round* (or *made full circuit*). Cf. Is 29¹.

Eyob sent; scil. a message bidding them come to him to be purified (or bidding them purify themselves, Gn 35²) and to be present at the expiatory sacrifices, 1 Sa 16⁵. The 'hallowing' or 'purifying' was the

ritual qualification for assisting in an act of worship. As the first day began (according to Jewish reckoning) at six in the evening of the seventh day, the ceremonies of purification may then have been performed. Then, rising betimes, at daybreak the father, as spiritual as well as temporal head of the family, 'would offer burnt-offerings (the kind of victim is not stated) according to the number of them all'; i.e. of his sons, for whose possible sin the sacrifice was offered: cf. the words that immediately follow: *Perchance my sons have sinned*, &c. (The daughters, if thought of at all, are included with the sons; but the writer would hardly regard them as responsible.) Doubtless, therefore, the number was again the mystic seven (cf. 42⁸; Nu 23^{1,14,29}). Θ, after the quite adequate rendering καὶ προσέφερεν περὶ αὐτῶν θυσίαν (θυσίας A^{c.2} A; θυσία = עולה Nu 23³) κατὰ τὸν ἀριθμὸν αὐτῶν, adds καὶ μόσχον ἕνα περὶ ἀμαρτίας περὶ τῶν ψυχῶν αὐτῶν = עַל-נַפְשֹׁתָם אֶחָד מֹשֶׁן: cf. Le 8². This gloss, intended to bring Eyob's worship into conformity with the Levitical law, may have stood in Θ's Hebrew text. It cannot be original. (The Israelite father appears to have officiated as his own priest from the earliest period down to the seventh century, when the Deuteronomic legislation began to be enforced.)

For Eyob said (or thought; said in his heart, i.e. to himself: Ps 10⁶), 'Perhaps my sons have sinned by cursing God in thought' (lit. and blessed God in their heart). The context, both here and in the historical parallel, 1 K 21^{10,13}, demands this sense, although in both instances the verb בָּרַךְ 'to bless' has been substituted for קָלַל 'to curse' by some scribe or editor who shrank even from writing the original phrase, so repellent to his piety was the idea it conveyed. It is no objection to this assumption that such a phrase has been suffered to remain in Is 8²¹ (Du), where perhaps the meaning is rather *curse* by his King and by his God (cf. 1 Sa 17⁴³). In other cases also the scribes have not been thorough in such matters; e.g. the אִישׁ-בֶּשֶׁת of 2 Sa 2^{8ff.} appears in the original and genuine form אִשְׁבַּעַל in 1 C 8³³, and יִרְבַּעַל survives in Judges (6³² al.) although יִרְבַּשֶׁת has taken its place in 2 Sa 11²¹ (but cf. Θ ad loc.). Cursing God (קָלַל אֱלֹהִים) is forbidden by the earlier (Ex 22²⁷) as well as the later legislation (Le 24¹⁶). In the latter the penalty is death, which is naturally absent here, although 2⁹ assumes that God would inflict it (cf. Ex 22²⁷). Θ paraphrases וּבְרַכּוּ אֱלֹהִים חַטָּאוּ by καὶ ἐνενόησαν πρὸς θεόν, *thought evil things against God*; which at least lends no support to an original 'blessed'; while Σ strongly confirms our view by rendering *have sinned and cursed* (or *reviled*) God (ἥμαρτο = קָלַל in 1 Sa 17⁴³ Is 8²¹ Le 24¹⁶ &c.). The qualifying addition בְּלִבָּם in their heart seems very improbable. If blasphemous thoughts occurred to a party of revellers, they would probably find an outlet in speech. We therefore suggest בִּרְבָרָם in their talk (or perhaps בִּרְבָּם in their quarrelling—a not infrequent issue of

drinking-bouts). The stress laid on the heinousness of improper language about God (cf. v. 22, 2¹⁰, and especially 42^{7f.}, where Eyob's three friends are bidden to offer a burnt-offering of seven bullocks and seven rams for this very offence) certainly lends colour to the former emendation.

A simpler and perhaps better way of eliminating the difficulty would be to suppose that בלנבם has been altered from בלנבו (Ps 15²), which originally followed איוב and got misplaced by some accident. Thus is restored the appropriate sense: *For Eyob said in his heart, 'Perhaps my sons have sinned by cursing God.'*

[The notion that בָּרַךְ, which appears to be used in the senses of greeting and taking leave (Gn 47^{7.10} 2 K 4²⁹), might, like our own phrase 'bid farewell to', have come to mean *give up, renounce, or disown*, has no foundation in actual Hebrew usage. בָּרַךְ, like the Assyrian *karābu*, is used of God blessing men and of men blessing God, but never of renouncing or disowning God; nor is it easy to see why Eyob should have entertained any fears on this score. It is evident also that such a sense is entirely inappropriate in the parallel passage 1 K 21^{10.13} ('Naboth hath *renounced* God and King!')—a very unlikely charge against a subject of Ahab). What our story really intends is rather some rash or petulant or even sportive utterance of inebriate folly. If there is 'a noteworthy εὐφημία ἀντιφραστική' (Du) in these passages, the euphemistic antiphrasis belongs to his editors, not to the author. Such a mode of speaking is unknown to the OT writers.]

So used Eyob to do all the year round; lit. *all the days*, i.e. *always, or continually*, as in Gn 43⁹ 44³² (AV 'for ever').

The Hebrew of vv. 4, 5 suggests several other questions. Might not the successive banquets be birthday celebrations? And in that case what is the precise meaning of *when the days of (the?) banquet had gone round*? Is it meant that the rejoicings on each occasion were prolonged over several days, after which the anxious father performed his atoning rites? or does the phrase *the days of banquet* = *the banquet-days* as a whole? and in that case does Eyob offer his expiatory sacrifice only once a year, viz. after the celebration of the seventh and last birthday? The idea of birthday celebrations brings the narrative nearer to the bounds of probability; but the picture of a continual round of careless gaiety harmonizes better with the character of the story as a whole. (Free potations appear to have been customary with the ancient Hebrews on occasions of rejoicing.)

vv. 6-12. The motive of Eyob's religion questioned by the Satan at the Court of Heaven. He receives permission to prove it by calamity. The scene that follows (repeated 21-6), upon which Goethe founded the splendid 'Prologue in Heaven' to his *Faust*, is not of course to be taken as literal history. Even the Talmud can relate that a certain Rabbi

who sat before R. Samuel bar Nachmani said: 'Eyob never was, and was not created, but was a parable' (אִיּוֹב לֹא הָיָה וְלֹא נִבְרָא אֱלֹהִים מִשַּׁל הָיָה). Baba Bathra, 15 a). The narrative of the celestial levee is not poetry either in form or substance. It reflects the conceptions current in the time of the author, and is essentially similar to the vision of Micaiah ben Imlah, 1 K 22¹⁹ ff.; cf. also Ps 89⁵⁻⁷; and for the worship in the Temple-palace of Heaven, Is 6 Ps 29.

v. 6. *But the day came when*, &c. See Driver ad 1 Sa 1⁴. The phrase recurs 2¹ 2 K 4^{8,11,18}. Du prefers a different syntax: *And it happened (on) the day (cas. accus.)*; scil. on which it happened; the day so well known from the story—a common Hebrew construction.

The Sons of God. A very inadequate translation; with which, however, we must content ourselves, unless we choose simply to transcribe the Hebrew into *Bēnē ha'ēlōhīm*, or are bold enough to render 'gods' (cf. Ex 18¹¹ Ps 97⁷ 136²), which, after all, comes nearest to the original meaning. The Hebrew אֱלֹהִים ('*Elōhīm*') is a vaguely used generic and collective expression, denoting all superhuman Agents or spiritual Intelligences (apparently including ghosts, 1 Sa 28¹³), as well as the Supreme Spirit, Who is 'the God of (the) gods' (Ps 136² Dan 2⁴⁷). As such, it is opposed to אָדָם 'Man', 'Mankind', 'human beings' (cf. Is 31⁸). And as בֶּן אָדָם 'a son of Man', means simply a man (= בֶּר אָנָשׁ, Dan 7¹³), and the plur. בְּנֵי אָדָם 'the Sons of Man', means either 'men', 'the human race' (Gn 11⁵), or 'human beings' as opposed to Iahvah (1 Sa 26¹⁹), so בְּנֵי אֱלֹהִים, which happens not to occur (cf. בֶּר אֱלֹהִין, Dan 3²⁵), would naturally mean 'a son of Godkind', i.e. a god, and the plur. בְּנֵי (ה)אֱלֹהִים is equivalent to '(the) celestial or divine beings', 'the gods'. Cf. Ps 82^{6,7}. 'The Sons of (the) 'Elōhīm' are seldom mentioned elsewhere in the OT (Gn 6^{2,4} Jb 38⁷). Yet the story evidently assumes that the reader will know who they are without further explanation. In an ancient fragment of Hebrew folk-lore (Gn l.c.) they are represented as enamoured of the beautiful 'daughters of Man' (בָּנוֹת הָאָדָם), who bore them giant offspring; while in the passage of Jb l.c. they, with the 'Stars of Morning', rejoice at the founding of Earth. The designation בְּנֵי הָאֱלֹהִים is probably a fossilized relic of primitive Semitic polytheism; and doubtless the name figured much more largely in popular (Canaanite?) myths of the olden time than would appear from the scanty references of Scripture. It is significant that although the poet of Job has admitted the Benē 'Elōhīm to participate, at least as interested spectators, in the great work of Creation (38⁷), yet they are not mentioned by name in either of the two accounts of Gn 1-3. Their presence, however, may well be implied in 1²⁶ 3²² ('one of Us'). In Ps 29¹ 89⁷ we have בְּנֵי אֱלֹהִים as a (poetical) synonym of בְּנֵי אֱלֹהִים (which should perhaps be restored in both places).

The *Bené' Elôhîm* here 'came' or 'went in' (scil. into the throne-room of the celestial palace) 'to take their stand by (beside) Iahvah'; i.e. to stand in waiting or attendance on the heavenly King, as His ministers and servants, in readiness to receive His commands and 'do His pleasure' (Ps 103²¹; cf. Zc 6⁵); much as in Micaiah's vision Iahvah was 'seated upon His throne, with *all the Host of Heaven* standing beside Him at His right and at His left' (1 K 22¹⁹). In the equivalence Sons of Elohim = Host of Heaven = the Stars (38⁷ Dt 4¹⁹ Ne 9⁶ 'The Host of Heaven worshippeth Thee'; cf. Is 24²¹) we may discern how these ideas are blended in primitive Semitic mythology. Cf. the Babylonian Epic of Creation, Tab. VII. 15-17, where the supreme God is acclaimed as 'ZI-UKKIN, Life of the Host of Heaven, Who established for the gods the shining heavens, Who chose their way and appointed their path'; also ib. 110: 'Of the Stars of Heaven their way may He still uphold! Like sheep may He shepherd the gods all of them!' (cf. Is 40²⁶ Ps 147⁴). In the same cycle of legends the Assembly of the Gods fulfils an important function. They gather in a place which bears the Sumerian designation UB-SHU-GINA-KI, 'The Regions' Gatheringplace', and there hold council and feast together and determine destinies, appointing Merodach as their champion against Tiâmat, and (if victorious) their supreme Lord and King.

We note a difference of ideas between the picture of Heaven, as the Court of an Oriental monarch, in Jb' and 1 K 22¹⁹, and the later and more spiritual representation of the prophet Isaiah, which conceives of Heaven as an august Temple, where the mystic Seraphim 'raise the Trisagion ever and aye' before the throne of Iahvah Sabaoth. The same general conception seems to be reflected in Ps 29.

As Iahvah's messengers and ministers in relation to man the celestial host are called מַלְאָכִים 'messengers' (= ἄγγελοι; cf. οἱ ἄγγελοι τοῦ θεοῦ = בני האלהים, Gn 6² and here); a designation which displaced all others in the ordinary use of the developed theology of the OT (cf. Ho 12^{4,5} אלהים = מלאך; Gn 32²⁸). In the poetical sections of our book (5¹ 15¹⁵) we meet with another title of these celestial beings, viz. קדשים 'Holy Ones' (cf. Ps 89^{6,8}, where their assembly is called קהל קד' and סוד קד'). The original implication of this term, derived from the primitive root *KAD* which we see in יקר 'to burn' and other cognates (see *Hilprecht Anniversary Volume*, p. 48) was *bright, pure*, physically (cf. 15^{15b}); but, like its synonyms, the word soon came to include the ideas, first of ritual or ceremonial and then of moral and spiritual purity or 'holiness'.

Among the *Benê ha'elôhîm* there went in also one who is called השטן *The Adversary* or *Opposer*; who in the sequel justifies this designation by daring persistently to maintain his own contrary opinion against Iahvah Himself, and by his manifest malignity to Eyob. וְ, by its

rendering δ διάβολος, seems to identify this 'Adversary' at once with the Arch-spirit of Evil, the Enemy of Mankind (cf. Mt 4^{1.5.8.10} δ διάβολος = *Satanās*). It is, however, evident that the Satan of our narrative, with his free access to the Throne of Heaven and direct intercourse with the Supreme, is a very different figure from the outcast and utterly fallen Spirit of the later theology, enemy alike of God and man; although his unfriendly insinuations against Eyob and the alacrity with which he sets about the ruin of an innocent person give us more than a hint of what was to become the salient feature of his character.

It is usual to remark that the presence of the Article in the Hebrew (*השטן* *the Satan*) shows that the phrase has not yet become a Proper Name. Possibly, however, we have here an instance of that peculiar use of the Article in Hebrew which must be rendered indefinitely in our language (*a Satan* or *an adversary* > *the S., the Adv.*); just as in the parallel passage (1 K 22²¹) *הרוח* *the spirit* means the spirit who became known from his part in this vision and may be rendered more naturally by *a spirit* in our less vivid and picturesque idiom.

The equivalence $\text{שטן} = \delta\iota\alpha\beta\omicron\lambda\omicron\varsigma = \text{لَمَكْفُز}$ (S Mt 4¹) *maligner, slanderer*—a conception of Satan which perhaps depends mainly upon the Prologue of Jb and Zc 3¹—may be justified by reference to Ezr 4⁶, where the cognate *שָׁטָן* denotes *an accusation* or calumny.

v. 7. Iahvah's question, *Whence comest thou?* (as though the Omniscient required to be informed: Pr 15³ Ps 139 Je 23²⁴) betrays the simplicity of the ancient myth. In the sense of the original legend the question may perhaps indicate surprise. Iahvah does not ask whence 'the Sons of God' in general have come. He knows the stations of the heavenly host. Perhaps also, although as a Spirit-being it is implied that the Satan is himself a *ben-hā'ēlōhīm*, the statement *and the Satan too went in among them* implies that there was something unusual in his attendance at the Divine levee: it was an intrusion; he made his way in with the throng. At all events, his reply *From roving the earth and roaming about therein* may suggest that he was not altogether at home in the celestial sphere, the abode of the Host of Heaven; either he is an earthborn spirit, or at least (like the evil spirits of Babylonian sorcery) his haunt and home is the earth, with its deserts, and caves, and mountains (cf. Mt 4¹ 12⁴³). The restlessness of a Babylonian demon, wandering about in search of a victim, may be said to characterize him (cf. also 1 Pe 5⁸). The zest with which he falls to ruining the righteous Eyob bears this out. We can hardly say that, as God's instrument or minister, his 'own moral character does not come into question', or that he is neither a good nor a bad angel (Davidson). How can we conceive of a good spirit as inciting Iahvah to suspect a good man's integrity, and rejoicing in the infliction of unmerited miseries? He is,

in fact, as his name indicates, already the Arch-enemy of man, sceptical of his goodness, disparaging his motives, eager to do him hurt. Why this should be so the story gives no hint. And since the author of the book has no further use for the Satan after the Prologue in Heaven, and neither Eyob nor any of the other speakers makes any reference to his instinctive hostility to man in general or to good men in particular as accounting for the calamities which befell the righteous hero, it is perhaps hardly worth while to lay much stress upon the details of an ancient popular legend, which the author chose for the setting of his great argument simply because it supplied a vivid and dramatic illustration of the truth which he desired to advocate: the truth, namely, that the same effects may be due to different causes, and that human suffering, so far from always being direct evidence of human sin, may sometimes be due to causes which have no relation at all to conduct. Had the author regarded Satan's malignity as the true solution of the riddle of the sufferings of the righteous, his closing Theodicy would hardly have omitted all reference to the fact (*see* 38-42⁶). It has often been pointed out that to press every detail of a parable is to imperil our perception of the lesson it was intended to convey; and it must be admitted that, from the standpoint of an absolute morality, it is as difficult to justify Iahvah's arbitrary dealing with one whose blamelessness He Himself emphatically affirms, as it is to account for the character and conduct of the Satan, if we confine our attention exclusively to OT sources. *Qui facit per alium facit per se*; and although Iahvah charges the Satan with urging Him on against Eyob (2³), the Epilogue plainly speaks of *all the evil which Iahvah had caused to come upon him* (Eyob): 42¹¹. After all, the story contains no suggestion that the Satan presented himself before Iahvah with the express purpose of disparaging Eyob's piety. It is Iahvah who first mentions the patriarch, challenging the judgement of the Satan upon his unique excellence, eliciting a sarcastic expression of doubt as to its disinterested nature, and then granting permission to the malign spirit to put it to the proof in his own pitiless way.

v. 8. *My servant*; i.e. my worshipper or votary. So in Gn of Abraham, Isaac, and Jacob: cf. 2 K 9⁷. Very common as an element in Semitic (Aram., Heb., Phoen., Arab.) Personal Names, e.g. Abdallah, *Servant of Allah*, Abdashtart, *Servant of Ashtoreth*, and the like. Cf. the cognate verb, 21¹⁵ Ex 3¹². Here, as in v. 21, the author seems to make Eyob a Iahvah-worshipper, that is, an Israelite. This may have been a feature of the popular story. In the speeches, however, he is careful to restrict Eyob and his friends, as non-Israelites, to the more general terms אֱלֹהִים, אֱלֹהֵי, and שְׂרִי.

He has not his like on earth. Eyob, like Noah, with whom Ezekiel mentions him as a paragon and proverb of righteousness (Ez 14^{14,20}), is

the best man alive (Gn 6^a), whether in the matter of *Cultus* or of conduct. The expression 'My servant' implies also that he is dear to Iahvah. The character of Eyob is repeated from v. 1, just as vv. 6-8 are repeated at 21-3. These and other similar recurrences of set phrases in the narrative are quite in the manner of the professional storyteller, and they remind us of the like repetitions of favourite lines and phrases in epic poetry, whether Semitic (e.g. the Babylonian Epic of Gilgamesh) or Aryan (Mahâbhârata; the Iliad and Odyssey). Our narrative, however, is not poetic in form, but rhythmic prose.

v. 9. *Is it for nothing that Eyob fears God?* A surprising question in an OT book. Eyob's religious consistency and constancy are admitted, but the question of motive is raised, and doubt is thrown on his disinterestedness. He expects and receives a *quid pro quo* for his piety. Let the recompense cease; and all this calculated goodness will disappear. Such a suggestion is certainly startling, in view of the fact that the moral teaching of the Law and the Prophets is everywhere recommended by the promise of such blessings as Eyob enjoyed. It is the whole burden of the fervid preaching of the Deuteronomist. The idea that an obedience consciously rendered with an eye to material benefits was morally worthless does not seem to have occurred to the authors of the older scriptures. The Satan suggests that Eyob is only apparently devoted to God; he loves the gifts, not the Giver, and his insincerity will be demonstrated the moment the gifts are withdrawn. In much the same way, modern adversaries of the faith have often objected to Christian piety that it really rests on a foundation of selfishness, viz. the hope of reward and the fear of punishment either here or hereafter, and cannot therefore claim to represent the highest ideal of moral excellence. In reply to such carping criticism it is surely enough to point to that lifelong yearning after the beauty of holiness, that hungering and thirsting after righteousness, that unquenchable aspiration to reflect the image of God, which has characterized the genuine saint in every age of the Church.

v. 10. *Made a fence all round him* (or *hedged him about all round*); like a choice vineyard (Is 5^b Mt 21³³), to protect it from thieves and wild beasts (Ps 80^{12,13} 89^{40,41}). Eyob's own person, his family, and all his belongings, are shielded by the Divine favour from all external attack. As Duhm observes, had there been any hole in the fence, the Satan would certainly have discovered it. We may remember how the evil spirits of old Babylonian myth penetrate everywhere, easily making their way through all obstacles and over all barriers. 'High walls (or fences, *širē*), broad walls, like a flood they surmount; From house to house they break thro'; Them the door shuts not out, the bolt turns not back! Thro' the door like a serpent they slip; Thro' the hinge (or by the pivot) like the wind they blow' (*Utukki Limnûti*, Tab. V, 24-35): see

Thompson, *Devils*, p. 52). And we have the repeated prayer of the exorcisms, 'Into my house may they not enter! Into my fence (or palisade, *úría*) may they not break through!' (4 R 1, col. 3, 55-8).

But not only were Eyob and his dependents secure from personal hurt and harm. Iahvah had also hitherto prospered *the work of his hands* (Dt 28¹² Ps 90¹⁷ 104²³ מַעֲשֵׂה), his tillage and his trading enterprises; *and as for his livestock, it multiplied* (Gn 30³⁰ J) *in the land*. ☉: *and his cattle thou didst multiply*, &c. (πολλὰ ἐποίησας = פִּרְצָת; פִּרְצָת?). Cf. Dt 28³ ff.

v. 11. *Strike*, as in v. 19. *And he will assuredly*, &c. The constr. is that of an oath. The Satan will take his oath that Eyob will break out into furious blasphemy, reviling Iahvah; much as barbarians have been known to abuse and even beat their idols for failing to avert disaster. (*To Thy Face* = ☉ εἰς πρόσωπόν σε εὐλογῇσι = אֵל פָּנֶיךָ וְנִי, as 2⁵. So לֵא should be read for לֵע in v. 8, as in 2³, although ☉ has κατὰ in the former case.)

v. 12. Iahvah at once accepts the Satan's challenge, and by way of testing His blameless servant's constancy bids the Adversary work his will upon 'all that belongs to him', sparing only himself. The readiness with which Iahvah surrenders one whose innocence He has Himself asserted to such a merciless probation (cf. 2⁶) is certainly strange. Is it meant that the Satan had succeeded in instilling a doubt of Eyob's disinterestedness into the mind of Iahvah (which would imply that Iahvah did not Himself really know the true state of the case; cf. the question *Whence comest thou?* v. 7, and Gn 18²¹ 22¹²), and that He saw no other way of reassuring Himself than the drastic method suggested by the Satan? or is the idea rather that the Lord desires to vindicate His own judgement and the character of His servant in the sight of all the Sons of God (including the Satan) by submitting Eyob to the tests which the Satan proposes, knowing that His servant's loyalty will emerge triumphant from any possible trial? It must always be borne in mind that the manifest import of this parabolic legend is that misfortune does not necessarily presuppose guilt, but that a perfectly good man may become involved in it as a consequence of the activities of Powers above man, and, further, that he will continue steadfast under the most formidable shocks of calamity. But in spite of this lofty moral the hero appears too much like a mere pawn on the chessboard of Heaven; and we are somehow reminded of Gloucester's despairing cry in *Lear*: 'As flies to wanton boys are we to the gods: They kill us for their sport!'

The Satan then withdrew from the presence of Iahvah. Confident of success, he does not linger in the Court of Heaven, but hurries forth at once to execute his reluctantly conceded commission. (Iahvah's reluctance is apparently revealed in His anxious prohibition of any attack

upon Eyob himself.) There is an evident reminiscence of the Satan's obtaining leave to make trial of Eyob's sincerity in the words which our Lord addressed to St. Peter respecting the Twelve and himself: 'Simon, Simon, behold the Satan did beg you (*plur.*) for sifting like wheat; but I, I prayed for thee that thy faith fail not. And do thou, once thou hast returned, confirm thy brethren!' (Lk 22^{31.32}). That misfortune is a touchstone of character is a fact of universal experience; but so also is prosperity.

vv. 13-22. The first trial fails to shake Eyob's constancy. The fixed phrases in which Eyob's successive misfortunes are related, belong, as already noted (v. 8), to the epic style of narration; and the breathless haste with which one messenger of evil tidings follows on the heels of another is profoundly impressive and dramatic. There are four strokes of calamity (cf. Ez 14²¹); and all is accomplished within the compass of a single day—the very day when, secure in the sense of solemn rites of expiation duly performed at dawn (*see* note on v. 5), and wholly unconscious of impending doom, his children were joyously feasting together in the house of the eldest-born. The curtain falls upon the patriarch mourning the loss of all, but bowing to the will of Iahvah in a spirit of pious resignation.

v. 13. And the day came. See note on v. 6. his sons. So *ℳ*, it being obvious from the context that sons of the Satan could not be intended, although he is the nearest subject. *Ⓢ* οἱ υἱοὶ Ἰώβ, to prevent misapprehension, which, however, was unlikely in a popular story.

Were eating bread and drinking wine. לחם perhaps fell out after לים (אכ), which *Ⓢ*^B om., giving simply *ἐπινον οἶνον*. (But *Ⓢ*^{ANC.a} pref. ἤσθιον καὶ, as *ℳ*.) On account of the phrase *to eat and drink* in v. 4, Duhm would omit לים as probably added by a copyist.

vv. 14, 15. THE FIRST STROKE. The oxen and she-asses raided by Bedawi marauders of Sabean stock (Heb. Sheba), who massacre the ploughmen and herdsmen. Taken by surprise, the latter, though probably armed, could make little resistance. The Sabæans (Σαβαῖοι of the Greek geographers) of Yemen in SW. Arabia were a famous nation in antiquity, whose offshoots may have extended as far north as the borders of Edom (Gn 10^{7.28} 25³). Their caravans traded in gold, spices, and other costly merchandise (6¹⁹ Is 60⁶ Je 6²⁰ Ez 27²² 1 K 10^{1.10}). In Jo 3⁸ (4⁸) they appear as trafficking in slaves. Of late years thousands of inscriptions in the so-called Himyaritic character have been recovered from the ruins of their ancient cities by Dr. Edward Glaser and others.

Ⓢ καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες (var. αἰχμαλωτεύσαντες) = ותבא שבה; cf. Gn 14¹⁴ 34²⁰. The translator confused שבה, the Nom. Propr. which he did not understand here, with שבה, Aram. שבה *to take captive*.

v. 16. THE SECOND STROKE. The flocks and their shepherds blasted by

lightning. That אש אלהים *Fire of God* or *Elohim's Fire* means the lightning is clear from 2 K 1¹²; cf. 1 K 18³⁸, where it is called אש יהוה *Iahvah's Fire*. Besides, *it falls from the Heavens*. Lightning is called simply Fire (so Ⓞ here) in Ex 9²³⁻²⁴ (cf. Ps 78⁴⁸). In 38³⁵ we have the ordinary word ברק (in *plur.*). Here the supernatural character of the phenomenon and its effect (it annihilated seven thousand small cattle and their attendants, seemingly with one flash!) are emphasized by the peculiar designation. The Satan appears in a different connexion with lightning, Lk 10¹⁸: 'I was gazing on the Satan as he fell like a flash of lightning out of Heaven!' Nowhere else in OT (or NT) does the Satan appear as wielding the Lightning, which is Iahvah's own special weapon of war (cf. 28²⁶ 38^{25,35} Ps 18¹⁴ 144⁶ Ez 1¹³ Hab 3¹¹ &c.). Having received a permission (which amounts to a commission) from Iahvah, he acts as His minister of evil in the present case.

‘And since God suffers him to be,
He too is God's minister,
And labours for some good,
By us not understood’

—nor by him intended. The overruling Power brings good out of evil. Gn 45⁸ 50²⁰ Is 10⁷.

v. 17. THE THIRD STROKE. *Three bands*. The same expression is found in Ju 7¹⁶ 9⁴³ al. The camels were attacked on three sides at once, as otherwise their swiftness would have given them a good chance of escape.

The ‘Chaldeans’ (Heb. *Kasdīm*; Gn 11²⁸ 15⁷ Ⓞ Χαλδαίον), like the ‘Sabeans’, v. 15, may have been felt as a difficulty by the Greek translator, because of their distance from the supposed scene of action. Ⓞ gives οἱ ἵππεις, *the horsemen* (= פרישים Gn 50⁹ al.). But כשרים might have become פרישים by transposition of the second and third letters and the common confusion of ר with ר and כ with פ.

The Chaldeans were the people of the extreme south of Babylonia, in the neighbourhood of the Persian Gulf, the *māt Kaldu* of the Assyrian inscriptions (Ashurnâširpal, *Annals*, III, 24 al.). Always a thorn in the side of Assyria, and like Hereward's Saxons difficult of access in their jungle fastnesses, they finally succeeded in erecting the brilliant if short-lived neo-Babylonian monarchy on the ruins of the northern empire. At the earlier period when the story of Eyob may be supposed to have originated, roving bands of freebooters from the Chaldean marshes may have been in the habit of making plundering raids far and near, like the one briefly described in the text. (The language of the Hebrew reminds us of 1 Sa 23²⁷ 27^{8,10} 30¹: פשט *to make a dash or raid*. Ⓞ loosely καὶ ἐκύκλωσαν τὰς καμήλους, *and surrounded the camels*.)

vv. 18, 19. THE FOURTH AND FINAL STROKE: the simultaneous death of Eyob's children. The introductory formula is the same as in vv. 16, 17; ער being merely *Scriptio Defectiva* for עור still. The term *wine* (יין) does not appear in ⑤; but see note on v. 12, and cf. 42¹¹ *eat bread*; Gn 43²⁵ Lk 14¹⁵ (eat bread = feast).

A hurricane (or whirlwind), &c. Lit. a great wind came from the other side of the wilderness (or steppe, 'veld'); i.e. it blew from the East, across the great Arabian desert (Ju 11²² Is 21¹), the western edge of which would be the eastern boundary of 'Ooçland; and struck; i.e. the hurricane struck. (וע is a scribal error for וחנו, as the subject רוח is feminine.)

vv. 20, 21, 22. *How Eyob took this rain of calamities.* Until the climax was reached with the death of his children, the old sheikh sat in dignified silence on his divan, giving audience to the scared messengers of woe. Now, still apparently without a word, he rises to his feet and performs the customary symbolical actions indicative of mourning, 'rending' or making a slit in his mantle (*mē'il*), cf. 2 Sa 1¹¹ 3³¹ al., and then having his head shaved (doubtless by his usual attendant); the latter a foreign usage, forbidden to Israel, or at least to the priests (Le 19²⁷ 21⁵; cf. Is 15²), and not unknown to the Greeks, who covered the corpse of Patroklos with their shorn locks, as they bore it to the funeral pyre, where Achilles himself also cut off his own 'yellow mane', and devoted it to his dead friend (Iliad 135-51; cf. also Hdt ii. 36; ix. 34). Cf. also Je 7²⁹ Mi 1¹⁶. After giving these outward signs of intense grief, Eyob 'fell', i.e. threw himself (נפל) expressing a voluntary act, as in Gn 17³ 24⁶⁴) on the ground and did reverence (*abs.*); scil. before Iahvah, Whose Hand he recognized in these sudden disasters. It was an act of voiceless submission, all the more impressive because of its silence. Then, speaking to himself in soliloquy, or perhaps in the hearing of those about him, he gives utterance to his pious resignation in that poetical form which is the most natural vehicle of religious emotion, and which popular legend also employs occasionally for the expression of illustrative proverbs, riddles, and other pregnant sayings (cf. Ju 14^{14,18} 15¹⁶). The verse is a quatrain or tetra-stich in ③; but between the third and fourth stichus ⑤ interpolates *ὡς τῷ κυρίῳ ἔδοξεν, οὕτως ἐγένετο*, *As it seemed good to the Lord, so it befell* = יְהוָה בְּנֵי יְהוָה (or בְּטוֹב בְּעֵינֵי עֵל) (cf. Es 3^{9,11} Jos 9²⁵ Gn 19⁸). Perhaps בְּנֵי יְהוָה 5²⁷; cf. Gn 44¹⁰.

We understand the statement *Naked came I out of my mother's womb*, which is obviously true of every human being. But what is the precise meaning of the second stichus *And naked shall (or must) I return thither*? We are reminded of the question of Nicodemus (Joh 3⁴). Clearly the womb to which a man returns at death is not the womb from which he emerges at birth. He returns to the dust (21²⁶ 34¹⁵ Ec 3²⁰) or the ground, out of which man was originally taken (Gn 3¹⁹) or the earth

(Ec 12⁷): cf. 1 Co 15⁴⁷ ἐκ γῆς, said of the first man. The Earth, therefore, would seem to be here regarded as the common Mother of humanity, into whose womb or bosom it returns at death. This idea of the Earth as the Great Mother, common as it is in Aryan myth and poetry (παμμῆτορ τε Γῆ, Aesch. *Prom.* 90), is not found elsewhere in the OT (Ps 139¹⁵ is corrupt). In Babylonian religion, however, the Great Mother of Mankind (cf. NE xi. 123 f.), plays a principal part; and she is the goddess of the Underworld (Shē'ôl; Hades) which was regarded as the 'womb' or 'belly' of the earth (GARASH, *karašu*): cf. her title SHAG-TUR or SHA-SUR, 'Heart of the (great) Fold' (= *Inside of the earth*), and Radau's note, *Bab. Exp. Univ. Pennsylvania*, vol. xxx, Pt. 1, p. 52. (The שְׂאוֹל or 'womb of Hades' is mentioned, Jon 2².)

'Twas Iahvah who gave, and Iahvah who took (away). Cf. 1 Sa 2⁷; Ps. 135⁶. The Divine Name is emphatic both times. God deals as He pleases with His creatures; and it is not for man to question His Will, but to acquiesce with all reverence and submission. This, as Duhm observes, might be called the creed and keynote of all Oriental piety. Eyob expresses no hope of restoration (42^{10 ff.}); at the moment he has none. But he remembers that he had nothing when life began, and that all his good things, enjoyed for many years, were the boon of Iahvah. And now that the Supreme has suddenly withdrawn His gifts, He has simply done what He would with His own. Thankful perhaps for the happy past, certainly awed by a vivid sense of the irresistible Power that controls the fortunes of man, he instinctively gives glory to God: *Let Iahvah's Name be blest!* This last word (מְבֹרָךְ *blessed*) shows that *he will bless thee* (יְבָרֶכְךָ) cannot be the original reading in v. 11 (cf. v. 6). Eyob falsifies the Satan's prediction by doing the exact contrary, blessing instead of cursing God as the Author of his ruin. Of course he knows nothing of the Satan's part in the catastrophe. To him all is Iahvah's will and work; a point of view which makes his constancy at once more arduous and more admirable.

v. 22. *In all this*; scil. overwhelming trouble: cf. Is 5²⁵ 9^{11, 16, 20} 10⁴: *amid* or *in spite of* it all, *Eyob sinned not*; i.e. as the next clause and 2¹⁰ show, by rash or impious language: *he did not ascribe תִּפְלָא to God.* ③ paraphrases well ἐν τοῖς αὐτοῖς πᾶσι τοῖς συμβεβηκόσι αὐτῷ, *In all these things that befell him* (= *In all this*), and continues οὐδὲν ἡμαρτεν Ἰὼβ ἐναντίον τοῦ κυρίου (= + לַיהוָה Gn 39⁹ Ex 10¹⁶: at least a correct gloss from the margin), καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ, *and ascribed not folly unto God.* The Heb. תִּפְלָא *tiflā* (4¹⁸) means the same as Lat. *insulsitas*, 'tastelessness, silliness, folly', from *insulsus*, 'unsalted, unseasoned, tasteless, insipid', of food (= Heb. תִּפְלָא 6^e; neo-Heb. *unsalted*, of fish; cf. שְׂוֵא תִפְלָא *falsehood and folly*, La 2¹⁴). In Ar. *tafala* is 'to spit', and *tufī, tafī, tifī*, 'spittle' (as being tasteless?). The primitive biliteral root TAP, DAB,

appears in Talmudic תִּפְּף to spit, Ethiopic tafēa, id., and perhaps in תִּפְּת spitting, 17⁶ (תִּפְּת). The root-meaning is to flow, to go: cf. Aram. רוב = Heb. רוּב to flow; דָּרַב to glide, go slowly, Heb. and Ar.

Duhm thinks that תִּפְּלָה here, like בִּרְךָ, vv. 5, 11, 25.9, and נִבְּלָה 21⁰, נִבְּלָה 42⁸, is a decent or euphemistic expression for some stronger term of blasphemy. This, however, is hardly necessary. To charge God with unreason in His moral government of man was surely offensive enough. (It seems possible, moreover, that תִּפְּלָה may also imply fraud and delusion (cf. Je 23¹³ La 2¹⁴ Ez 22²⁸), as if events had proved God untrustworthy.) The phrase נתן תִּפְּלָה לְאֵל to give folly to God is a perfect parallel to יהי כבוד ועז to give (i. e. ascribe or attribute) glory and power to Iahvah (Ps 29¹). אֵל לֹא יִשְׁתַּחֲוֶה לְאֵל אֲחֵר nor blasphemed against God, Neque stultum quid contra Deum locutus est, seem to take נתן in the sense of to utter (cf. Jos 7¹⁹ Pr 2³); but this is less probable.

Duhm well remarks that the lesson of the chapter is that Misfortune is neither always the consequence of Sin, nor—in the case of a really pious man—is it any temptation to Sin.

Chapter 2.—vv. 1–10. *Failure of the Satan's second attempt to break down Eyob's constancy.* vv. 11–13. *Eyob's Three Friends come to condole with him.* The scene in Heaven, vv. 1–7, is cast in the same mould as before (1^{6–12}): see the notes on 1⁸ and the introductory remarks to 1^{13–22}.

v. 1. אֵל adds עֲלֵיהוּהּ to stand in attendance on Iahvah at the end of the verse. אֵל* om., but אֵל אֵל אֵל have it, though it is probably dittography from the previous clause.

v. 2. Where from? מֵאֵי מָה; the more prosaic expression = מֵאֵן Whence? (1⁷), which is more poetical and rhetorical.

v. 3. The third clause adds something new in Iahvah's recognition of Eyob's splendid constancy and His implied reproach of the Satan's malevolent intervention. Perhaps, however, the words indicate neither reproach nor indignation; though the tone of a speaker's voice might cause them to convey either. In fact, Iahvah simply renews His challenge to the Satan, pointing out (surely with a feeling of satisfaction rather than of anger) that the latter has so far failed to justify his disparaging estimate of Eyob's piety. Lit. the last words run: and thou eggedst Me on (or didst instigate Me) against him, to swallow him up (metaph. = to destroy him) for naught (1⁹ 9¹⁷ 22⁶) or without cause, wantonly. The same verb הִסִּית to incite, egg on, instigate, is used with the same construction, 1 C 21¹, also of 'Satan's' activity.

to swallow him up = in order that I might, &c. (cf. 1 C 21¹ 2 C 18²). Iahvah takes the responsibility for all that has happened. If Eyob were 'swallowed up', it would really be His doing, not the Satan's.

[The Oxford Lexicon gives no cognates for the root סוּת, so that it

appears to be peculiar to Biblical Hebrew. Perhaps it means to *prick* or *goad*, and may be akin to an obscure Assyrian word *sītu* (spelt *si-i-tum*, 2 R 32, 11 gh), *point* or *pinnacle*; which is the meaning attached to a Sumerian word written SI-BAD, *horn* or *projection of a wall*. In that case, שִׁית *thorns* might be from a (dialectic) variation of the same root: שֹׁת = שֹׁת; cf. Ju 12⁶.] It is possible that הָנִם *without cause*, in spite of its position at the end of the verse, really belongs to the principal verb: *and thou eggedst Me on against him* (to destroy him) *for nothing*; that is, your suspicions and suggestions were entirely baseless, as is proved by the event. It does seem to be implied that if the issue had been otherwise, if Eyob had cast off all religious restraint and vented his miseries in blasphemies, his destruction would have been just: cursing God deserved and would entail death (v. 9^b).

v. 4. The Satan is not yet convinced; the trial has not gone far enough to be conclusive. Eyob has lost his all, but not his life; touch him there, and he will give way. The familiar style of the Satan's reply, with its blunt application of a homely proverb, suggests no consciousness of indignation against himself on the part of Iahvah. He seems to match his own wits, though not his power, against the Lord of Heaven, and is confident of proving Him mistaken, if He will but grant him leave once more to deal with Eyob in his own way. *A skin for a skin* = ὁ Δέρμα ὑπὲρ δέρματος, *a hide* (pellis) or *skin* (cutis) *on behalf of a hide* or *skin*. The idea seems to be that of exchanging one thing in ransom for another; cf. 6^{22b} בעדי *on my behalf*. The origin of the proverb, as Davidson observes, is obscure; and so is its precise application in the case before us. In barter like commodities are not always, nor even usually, exchanged for like. The phrase seems to be used like our *Quid pro quo*. אֶחָדָא אֶחָדָא אֶחָדָא *member for member*, meaning perhaps *one limb* (or *organ*) *for another*; as when a man sacrifices one part of his body to save another (an arm e.g. to save his head; so Driver). But the phrase is *Skin* (or *a skin*) *for skin* (or *a skin*); not *Skin for flesh* or some other portion of the body. And the word עור is always either *skin*, *hide*, or *leather* (7⁵ 10¹¹ 18¹³ 19^{20,26} 30³⁰ 40³¹ 2 K 1⁸). Possibly the term in vulgar use might mean body or person; so that the Satan cries contemptuously, *Carcass for carcass!*, alluding to the death of Eyob's children, and implying that he might naturally be resigned to their loss so long as his own life was spared. We speak of 'saving one's own skin' in the sense of escaping personal harm. Cf. the explanation of St. Jerome: pro corio suo coria obtulit filiorum, *for his own hide he offered the sons' hides*. The Satan's low estimate of human nature is strikingly illustrated by such a suggestion. It is, of course, quite contrary to the common experience, in which men of only average goodness, and even bad men, have often been willing to sacrifice their own lives for

their offspring. But the Satan's ill-grounded scepticism was necessary to the progress of the parabolic story.

The explanation of the phrase *Skin for skin* which makes it mean *The outer skin* (viz. his property, which Eyob has lost) *for the inner skin* (i.e. his real skin, which is still intact) is highly improbable. Where else is property compared with the skin? Duhm considers it most likely that the proverb originated in circles where skins were an important article of exchange and barter, and that its primary sense is, *For a skin people give (or receive) a skin's worth*. He then suggests various other applications; e.g. the Bedawi freebooter might thus have menaced the herdsman with hurt to his own skin, if he would not peaceably surrender a cow; the slave-hunter might have used the phrase in granting permission to a captive to secure his own release by the surrender of a slave or a child; the Avenger of Blood might utter it in attacking the kin of the homicide, &c. These examples, however, favour the interpretation *Skin for skin = One skin for another*, rather than Duhm's 'Für eine Haut giebt (oder erhält) man Hauteswert.'

the man; מַּאִישׁ, meaning not any man in general, but Eyob in particular. This is the most natural view, as אִישׁ is the antecedent of the pronouns that follow in v. 5, although the statement might well be made of men generally (cf. Mt 16²⁶ Mk 8³⁶): so Θ^B ὅσα ὑπάρχει ἀνθρώπων κτλ. (but Θ^A τῶ ἀνθρώπῳ), and לְבָר נִשׁ (but לְחַבֵּל).

for himself; בְּעַד נַפְשׁוֹ. Or *for his life* (v. 6) = Θ ὑπὲρ τῆς ψυχῆς αὐτοῦ. Cf. Mt 16²⁶. But נַפְשׁ *soul, life*, often corresponds to our reflexive pron. *self* (9²¹ 1 Sa 18^{1,3}); and v. 5 *strike his bone and his flesh*, that is, himself or his person, indicates that meaning here. The Satan does not suggest the taking of Eyob's life, but only the extreme of bodily affliction.

v. 5. Θ τῶν ὀστέων αὐτοῦ καὶ τῶν σαρκῶν αὐτοῦ = אֶל-עַצְמוֹ וְאֶל-בְּשָׁרוֹ (a difference of pointing only). For the plur. forms, cf. Gn 2²³ Pr 14³⁰. They are hardly correct here. Θ stumbled at the collective use of עַצְמוֹ *his bone*. Cf. ποδῶν instead of ποδός, v. 7, because a man has two feet!

he will curse thee; see notes on 1^{5,11}. Θ σε εὐλογήσει. The general excellence of this version of Job suggests that the translator may have understood יַבְרֵךְ in an ironical sense (which it cannot have). Field gives βλασφημήσει σε (= בְּרַךְ cf. 2 K 19^{6,22} or יְבָרַךְ Is 52⁵).

v. 6. *yet (or only) spare his life*. To take it would be to defeat the object of these dealings with Eyob—the thorough testing of his godliness. Iahvah again yields to the force of the Satan's argument; as though it had not occurred to Himself.

Θ's Ἰδοὺ παραδίδωμί σοι αὐτόν hardly denotes any difference of reading from מִי. It is merely an elegant paraphrase of a Hebraism.

v. 7. a malignant eczema or virulent eruption; Heb. שָׁחִין רַע a bad burning or inflammation. The root is seen in the Assyrian šaḥānu, to blaze up, burn, become hot (Sumerian BI-BI, written fire + fire), šuḥnu, daybreak, as well as in Aram. שָׁחִין to be or become warm, hot, and Arab. سَخِنَ be hot, and then to be inflamed (of the eye). The same term שָׁחִין is used of Hezekiah's boil, 2 K 20⁷; and in Dt 28³⁵ we have the same phrase, with the same description of the spread of the disease; יִכַּחַה יְהוָה בְּשָׁחִין רַע מִכַּף רִגְלְךָ וְעַד קִדְקֹדֶךָ, *Iahva will smite thee with a malignant eczema . . . from the sole of thy foot to the crown of thy head*. A שָׁחִין is one of the symptoms of incipient leprosy, according to Le 13^{18-20, 23}; and it is generally assumed, partly on this ground, which by itself is certainly far from conclusive, but more especially on the ground of the numerous descriptive allusions in the speeches of Eyob, that his malady was the worst form of leprosy (Elephantiasis, lepra tuberculosa, 'Black Leprosy'). But there seems no reason why, if leprosy were meant, a popular story which makes no pretence to poetical diction, should have preferred to describe this well-known scourge of the East by an ambiguous expression, instead of using the ordinary word (Dt 24⁸ Le 13⁹⁻¹¹ 2 K 5^{3ff.} צִרְעָתָה). As we have seen, שָׁחִין is the name of Hezekiah's affection; it is also the designation of the sixth Plague of Egypt, Ex 9⁹⁻¹¹ (Bubonic or Oriental plague?). Perhaps the narrator need not have had any specific disease in his mind. In a moment, as it would seem, the Satan makes his victim a mass of ulcers from head to foot; whereas the supposed malady develops slowly at first, and spreads by degrees over the body. We might almost say that it is left to the imagination of the audience (or the reader) to recall the features of the most hideous disease known to it, whether plague or some form of leprosy.

from the sole of his foot; so that the disease, as it would seem, progressed from below upwards, as Elephantiasis is said to do, 'breaking out below the knees, and gradually spreading over the whole body' (Davidson). Cf. Dt 28³⁵, quoted above: *Iahvah will smite thee with a malignant eruption upon the knees and upon the legs*

v. 8. An intolerable itching is the frequent accompaniment of skin-diseases. Eyob, in his misery, goes and sits down 'amid the ashes'; i.e. in all probability on the mound outside the village, the *mazbala* (مَزْبَلَة) or Mezbelè, 'the place of dung' (*zibl*), as it is called in modern Arabic: formed in the course of years by accumulations of the droppings of horses, camels, &c., and all the other rubbish of the place. From time to time the dung is burnt, and the ashes are left on the spot. Under the action of the winter rains the whole mass of mixed material is gradually welded into a solid hill of earth, the top of which serves as the village look-out and a place of social intercourse in the sultry evenings.

Children play round it all day long; and there the poor outcasts of disease, expelled from the village, pass their days and nights (Wetzstein *ap.* Delitzsch). That ㊄ took this view of the meaning is evident from its rendering καὶ ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως, *and he sat on the dunghill outside the town.* Cf. 1 Sa 2⁸ (where κοπρία = אִשָּׁפֶת, as in Ps 113⁷)). ㊄ in sterquilinio.

to scratch or scrape himself with it. ㊄ להתגרד, a ἄπ. λεγόμεν. The sense is clear from the context, as well as from Aram. ܐܝܪܐ to scratch (ᜆ Ju 8¹⁶), Phoen. מנרדים *flesh-scraper*, CIS 338. 4, Arab. جَرَّ peel bark, &c. ㊄^B paraphrases ἵνα τὸν ἰχῶρα ξύῃ, *that he might scrape off the matter* (㊄^A ἵνα ἀποξέῃ τὸν ἰχῶρα αὐτοῦ).

v. 9. As in Gn 3⁶ the weaker sex succumbs first to the evil influence, and then tempts the stronger. Cf. also Gn 19²⁶. The natural effect of Eyob's fate upon a mind of the common sort is well suggested by the behaviour of Eyob's wife (Duhm). It is not supposed that she is a specially wicked or irreligious woman. Hers is simply a counsel of despair. She has no doubt that blasphemy involves instant death; and she holds that to be a less evil than to die by inches as her husband must—a death of lingering and ever-increasing pain.

Instead of the first member of this verse (v. 9 a) ㊄ puts a speech of considerable length into the mouth of Eyob's wife. We may render the Greek as follows: *Now when much time had passed, his wife said to him, How long wilt thou be steadfast, saying, 'Lo, I will wait (ἀναμενῶ?) yet a little while, Expecting the hope of my salvation?' For lo, thy memorial hath been destroyed from the earth, (Thy) sons and daughters, pangs and throes of my womb, Whom in vain I travailed with in labour! And thou thyself sittest in wormy decay, passing the night out of doors; While I, a wanderer and a hireling, (Go about) from place to place and from house to house, Expecting (i.e. longing for) the sunset, That I may rest from my labours and the sorrows that now oppress me. But speak some word unto (v. against) Iahvah, and die!* The Greek of this curious and interesting interpolation leaves something to be desired in point of accuracy (e.g. the anarthrous nouns and the phrase οὗς . . . ἐκοπιάσα in 9 b and the lack of a finite verb in 9 d). Idioms and ideas alike suggest a writer who was far from being at home in Greek. They may indicate a Hebrew original. The brevity of ㊄ is much more impressive; but the fuller text of ㊄ may perhaps preserve an excerpt from a more diffuse recension of the story which anciently existed, and which the author of the book abridged to suit his purpose. The Hebrew may have run somewhat as follows: ויהי מְרֹב יָמִים וְתֹאמַר לוֹ אִשְׁתּוֹ עַד אָנָּה תַּחֲזֹק (7²) עוֹד מֵעַט וַיַּחְלִתִי תְּקוּת יִשְׁעִי: כִּי הִנֵּה זֹכֵר אֲבִיר מִן הָאֲמֹרָה (18¹⁷) בָּנִים וּבָנוֹת חָבֵל בְּטַנִּי יִגְעִי אֲשֶׁר לִרְיָק יִגְעִתִּי (39¹⁰) בְּעַמְלִי:

ואתה ברמה (7⁵) תשב ובחזן תלין ואני נודדה וּשְׁכִירָה (7¹) במקום ומקום בבית ובית אשום (1⁷) ויחלתי לשמש מתי יבוא (7⁴) לנוח מעמל ויגון (עצב) אשר יאחזני: ואולם דבר דבר ביהוה ומות:

v. 10. Θ \acute{o} $\delta\epsilon$ $\epsilon\mu\beta\lambda\acute{\epsilon}\psi\alpha\varsigma$ $\epsilon\tilde{\iota}\pi\epsilon\nu$ $\alpha\upsilon\tau\eta$ = וירא ויאמר אליה *and he looked at her and said to her*. In what follows we might correct the text of Θ with Merx, Siegfried, Duhm, so as to get the sense *As one of the silly wantons would speak, wilt thou also speak? Shall we receive, &c.* (To extricate this sense, we must point Θ נְבִלָה and assume that את the *Not. Accusat.* has fallen out after את *thou*, f.) Besides accounting for the otherwise difficult Θ , we thus throw Eyob's reply into the metrical form of a tetrastich, as Duhm observes, comparing 1²¹. The metre, however, halts badly, and the diction is prosaic. In the third stichus we must at least read מִיְהוָה for מֵאֵת הָאֱלֹהִים to secure even a semblance of metre. Moreover, the stress laid on the pronoun—'thou also' or 'even thou'—as though Eyob expected his wife to be a paragon of piety, agrees better with modern and Western than with ancient Oriental sentiment in regard to women. Besides, Eyob's wife had spoken as directly and positively as possible: *Curse God and die!* and to such an open incentive to blasphemy a plain and positive rebuke was a far more natural reply (so all the versions) than the indirect remonstrance of a question. But an Interrogative Particle would be eminently in place before the indignant question that follows. We therefore propose אִם *num?* instead of נִם *etiam*. Cf. Gn 38¹⁷ Ju 5⁸ chap. 6¹². Θ ($\epsilon\iota$ $\tau\alpha$ $\acute{\alpha}\gamma\alpha\theta\acute{\alpha}$ $\epsilon\delta\epsilon\acute{\xi}\acute{\alpha}\mu\epsilon\theta\alpha$ $\kappa\tau\lambda.$) Ξ (*Si bona, suscepimus &c.*) favour our view ($\epsilon\iota$ = אִם , *ut saep.*). $\Theta\Omega$ omit גַּם (אִם); but לְחֹדֶר ('auch', Levy), as in 28²⁷ 30².

the silly wantons. The *nabal* (נָבָל Ps 14¹; fem. נְבִלָה here only) is the fool who is wanting in moral and spiritual insight; a grossly selfish and sensual nature, insensible alike to human and religious obligations; the character of which Nabal (1 Sa 25) is the type, and which is sketched in its essential features by Isaiah (32⁶). Hence the cognate nouns נְבִלָה and נְבִלִיּוֹת came to be used of the most glaring instances of human 'folly'—offences against sexual righteousness, and of the dishonour and disgrace attending them (Gn 34⁷ Ju 19²³ 2 Sa 13¹² Ho 2¹²).

Are we actually to accept, &c. See the previous note. The text of Θ cannot be rendered *we receive good . . . and shall we not also receive evil?* (Davidson), though such a rendering agrees well enough with the general meaning of the words, which seems to be expressed in the verse of Baxter's noble hymn:

'Take what He gives
And praise Him still,
Through good and ill,
Who ever lives!'

Our text perhaps breathes more nearly the spirit of Eli's resignation: 'It is Iahvah: let Him do what seemeth Him good!' (1 Sa 3¹⁸). It is not for man to take exception to the Divine dealings, even when they run counter to his welfare and his wishes. Are we to honour God only in prosperity? (This was exactly what the Satan alleged to be the real character of Eyob's religion.)

In all this Eyob sinned not with his lips. Ⓢ *in all these things that had befallen him, Eyob sinned nothing with his lips before God.* Cf. on 1²². It was one of the characteristics of the *nabal* 'to speak error of Iahvah' (Is 32⁶): cf. on 1⁵; 42⁷. Ⓐ has the curious addition ברם ברעיוניה ההרהר במלין *but in his mind he thought on words*; viz. those which he afterwards uttered in his speeches. According to Baba Bathra, 16 a, 'with his lips he sinned not; in his heart he sinned' (בלבו חטא). That, however, is not the meaning here, where the emphasis on בשפתיו *with his lips* is to be understood otherwise, as explained above, *notes* on 1⁵. The Targumist was no doubt shocked by the daring language of the speeches, which contrasts so conspicuously with the tone of complete resignation in the Prologue. Hence his harmonistic addition, as if the meaning were *So far Eyob sinned not with his lips, whatever he may have been meditating in his heart.*

vv. 11-13. EYOB'S THREE FRIENDS PAY HIM A VISIT OF CONDOLENCE. *Eliphaz the Temanite.* Eliphaz appears as a 'Son' of Esau, i.e. a tribal division or clan of Edom, Gn 36⁴; while Teman is in like manner a 'Son' or sept of Eliphaz, Gn 36¹¹, and the name also of its territory, Am 1¹² Ob 9 Je 49⁷ Ez 25¹³. Evidently, therefore, this friend of Eyob's is an Edomite. The wisdom of the Temanites was proverbial; see Ob Je ll. cc.

The name of Eyob's wisest friend is thus seen not to have been coined for the purposes of the story. Like Semitic personal names in general, it is of course significant; but it can hardly mean *God is fine gold* (OL doubtfully). *God crusheth* (cf. Assy. *îna qâtika tepéziz, with thy hand thou didst crush*: MA s.v. pazâzu) is more probable (cf. also Gn 49²⁴ ויפוז זרעי ידיו, or *God leapeth* (Syr. use of the root), with possible reference to a Goat-god.

Bildad the Shuhite or Shuchite belonged to the tribe of Shuah (Shuach), which was of Qeturean stock, and was located somewhere to the east of Palestine (Gn 25^{2.6}). The Sûhu (*mât Sûhi, land of Sûhu*) of the Assyrian records (TP Cyl. v. 48), an Aramean district on the upper Euphrates, and the gentilic derivative Sûhâa (Su-ḥa-a-a), Suchite, have been compared. The name Bildad probably involves that of the Storm-god, Hadad, various forms of which are supplied by the cuneiform inscriptions (Adad, Addu, Dadda, Dadi, &c.). It has been identified with Bir-Dadda, an Arab chief mentioned by Assurbanipal (KAT³ p. 450); but the first element, Bil, perhaps represents the Aram. בֵּעַל (= Assy. Bêl), *Lord*,

and the Bedad of Gn 36³⁵ ('Hadad ben Bedad', a king of Edom) certainly looks like Bildad with the *l* accidentally omitted.

Zophar the Naamathite (הנעמתי), the reading of נע, can hardly be right. Naamah was a small town in SW. Judah (Jos 15⁴¹), whereas the other localities mentioned, Uz, Teman, and Shuah, were all situated beyond the eastern border of Palestine. Θ Σωφάρ ὁ Μειναίων βασιλεύς, *Zophar the king of the Minaeans* (Σωφάρ ὁ Μειναῖος, 11¹ 20¹ 42⁹); whence Hommel acutely conjectured הנעמתי, so that Zophar would belong to the S. Arabian state of Ma'ân, which has become famous through Glaser's discoveries. Another attractive conjecture is that of Dozy, who read הרעמתי *the Raamathite*. Raamah (Ra'mat) was an Arabian trade-centre, which is mentioned along with Ma'ân in one of Glaser's Sabeen inscriptions. Cf. 1 C 4⁴¹ 2 C 26⁷ (הנעמתי); Ez 27²²; Hommel AHT 240; 252. As for Zophar (צופר, Σωφάρ), it may be the Hebrew transcription of a South Arabian name otherwise unknown; but not improbably it may be regarded as a scribal error for Zippor (צפור), which appears as a Moabite (Nu 22²) and, in the fem. form. Zipporah (Ex 2²¹), a Midianite name. (Midian was a brother-tribe of Shuah, Gn 25².) In Gn 36^{11.15} Θ gives Σωφάρ for צפר, the third 'Son' of Eliphaz ben Esau. If that be the true reading there, Zophar also will have been of Edom.

Had come . . . came . . . to come. Not so much 'unbehilflich' (Du) as a trace of the natural simplicity of an oral narrative. *to condole with him or lament for him*, RV *bemoan him*, as if he were dead (Je 22¹⁰). Strictly, לנור is *to move to and fro*, to shake the head or rock the body in token of grief, as mourners do. When we read (42¹¹) that, after the tide had turned, all Eyob's kinsfolk and acquaintance 'came . . . and condoled with him and comforted him', it certainly looks as if the popular story must have represented Eyob's second trial as of brief duration. (In 7³ the parallelism and entire context seem to require ימי *days* instead of ירחי *months*. Contr. Driver, *Introd.*, p. xiii.) The author of the book may have supposed a period of a lunar month from the arrival of the Friends to the close of the argument. (The seven days of silent mourning are followed by twenty-one speeches, each of which might be regarded as requiring a day for its delivery and subsequent consideration.)

v. 12. Lit. *And they lifted up their eyes afar off and recognized him not.* They could see him from some distance, because he was sitting on the mound, v. 8. They did not know him, because of the visible ravages of his malady.

They burst, &c. Lit. as AV *throwing it up into the air*; lit. *heavenward*. The idea underlying this symbolical action was perhaps that of darkening the air, since darkness is a natural symbol of sorrow and distress (Is 8²² al.). Cf. Jos 7⁶ 1 Sa 4¹² (*earth on his head*; so 2 Sa 1²) 2 Sa 13¹⁹ (*ashes on her head*) Ne 9¹ (*earth on them*). As a funeral custom,

the primitive Semitic meaning may have been that of being buried with the dear departed.

v. 13. Sitting on the ground was a natural posture of humiliation and mourning (Is 3²⁶ La 2¹⁰ Ez 26¹⁶). Seven days was the usual time of mourning for the dead: see Gn 50¹⁰ 1 Sa 31¹³ Ecclus 22¹². The Friends mourn for Eyob as for a dead man, knowing that his disease is mortal.

Chapter 3. EYOB IS THE FIRST TO SPEAK. HE CURSES THE DAY OF HIS BIRTH. As others have noticed, Eyob speaks at the 'psychological' moment. He could answer his wife with dignified restraint, but the sympathy of his friends was more than he could bear. So he relieves his pent-up emotion by this passionate outcry (*see* Davidson). Whether this effect was intended by the author we can hardly say for certain. What does seem to be fairly certain is that he did not consider that, by such an utterance, Eyob was declining at all from the high level of his own piety. Christian sentiment may well be shocked by the violence of the language; but it must always be remembered that we are dealing with a pre-Christian writer. The historical instance of the prophet Jeremiah, who did not hesitate to express his despairing mood in precisely similar language (Je 20¹⁴⁻¹⁸), proves that such a mode of bemoaning oneself was not regarded as at all reprehensible within the circle of Old Testament ideas. To us there may seem to be something irrational in cursing (imprecating evil on) a day, and that a day long past. How could a day be affected by either blessing or cursing? Was it supposed that the wish, good or evil, would affect the character of the particular day of the month, so that henceforth it would be either a lucky or an unlucky day, according to the nature of the wish? Whatever the original significance of the practice, in the olden times when magic was a dominant note in religion, we cannot suppose that either Jeremiah or the author of our book intended more than a lyrical expression of the wish, *Would that I had never been born!* (vv. 1-10). (The parallel in Je l. c. is not strictly poetry, but prophetic prose, which is often more rhythmical in structure, because more emotional and elevated in substance, than ordinary prose. The mythical and magical allusions of v. 8 find no place in the prophet.)

An example of cursing a day, which demonstrates that it was a custom not unknown to the primitive ages of Semitic (and probably Sumerian) antiquity, may be recognized in the Babylonian Epic of Gilgamesh, in the famous episode of the Flood, where Ishtar, the Mother of Mankind, indignant at their destruction, exclaims: 'O that that day had perished (lit. *returned to dust*), when I in the Assembly of Gods decreed an evil thing!' (*ûmu ullû ana tiġti lû-itûr-ma aššû anâku îna puġur ilâni aqbû limutta!* NE xi. 119).

After the introductory formulas, vv. 1-2, the chapter falls naturally into three divisions, which may be summarized by the headings—

(1) *O that I had never been born!* (vv. 3-10);

(2) *O that I had died at birth!* (vv. 11-19);

(3) *Why do the wretches live on, who long only to die?* (vv. 20-26).

v. 1. *his day*; i.e. *the day of his birth*, rather than his birthday, which usually denotes the commemoration or anniversary of one's birth. Cf. on 1⁴. *Opened his mouth* = began to speak (Mt 5²). Cf. the equivalent phrase of the Babylonian Epics pāšu ēpuš-ma iqabbî, *his mouth he opened and speaketh*.

v. 2. Lit. *And Eyob answered and said*; a frequent formula, from Gn 18²⁷ onwards. As no one had spoken, the vb. ענה (ויען) appears to be used here idiomatically in the sense of responded to the occasion, spoke in view of the circumstances (cf. Ju 18¹⁴ 1 Sa 9¹⁷ Is 14¹⁰). 𐤁 has simply λέγων for this verse, for the sake of style and to avoid what seemed a needless prolixity (but 𐤁^A pr. καὶ ἀπεκρίθη Ἰώβ).

v. 3. The day is poetically regarded as a real being or substantive entity, which holds its place and always returns in the yearly cycle. Cf. Gn 1³⁻⁵ Ps 19³ chap. 38¹⁹. In what sense could it 'perish'? Only by being made the perpetual prey of clouds and darkness (Jo 2²), as the sequel indicates. Cf. also Am 4¹³ 5⁸. Henceforth, he cries, let it always be a day of sunless gloom, lost in eternal night! Nay more, as a *dies funestus*, a hopelessly unlucky day, let it find no place in the calendar (v. 6), but be erased from the list of the days of the month!

the day I was born = יום אולד בו; with elliptical Relative Clause, as often in poetry. Je 20¹⁴ has the more prosaic construction היום אשר ילדתי בו *the day on which I was born* (Pf.). Our אולד (Impf.) *I begin to be born, come to birth*, is much more lively. *and the Night (that) said* = והלילה אמר; again with Ellipsis of the Relative, as in the parallel stichus. (So 𐤁) והלילה האמר *and the Night which was saying* is not so likely, לילה being the form in Job passim (v. 7; 17¹² et al. novies), and ליל (Is 16³) being of very rare occurrence. האמר (late use of ה as Relat., cf. perhaps 2¹¹ Jos 10²⁴) is too prosy, though better than האמר. The cry 'Behold a Man!' would be momentary, not continuous. The Night speaks, because personified (cf. Ps 19²). According to 𐤁 it said הרה נבר: = 𐤁 Conceptus est homo! הרה being intended for Pual Pf. of הרה *to conceive* (so 𐤁 𐤁). But a reference to the time of conception, which would necessarily be unknown, seems out of place, and is a strange ὑστερον πρότερον here, where being born is the dominant idea (cf. v. 10). Otherwise we might read אמי *my mother*, instead of אמר, and taking הרה (= הורה) as Ptcp. Qal, render the whole stichus *And the Night (when) my Mother was conceiving a Man!* But 𐤁 ἰδοὺ ἄρσεν, *Behold a Male!* (= הנה גבר) is decidedly preferable. The הנה may have been wrongly transferred from the margin here to v. 7, where it spoils the metre, and is not required by the sense. (הרה was perhaps rather a

scribal corruption of this word than of the doubtful *הִרִי* *Behold!*) There is no reason why *נָבַר* should not have been used as a poetical equivalent of the purely prose-word *זָכַר* *male* (Je 20¹⁵).

(The Targum *וְלַיְלָא דִּי אִמְרַן אֶתְבְּרָא נָבַר* and the *Night* which said, *A man is created* clearly supports *נָבַר*. Θ^B $\kappa\alpha\iota$ η $\nu\grave{\nu}\xi$ $\epsilon\kappa\epsilon\iota\nu\eta$ [om. $\epsilon\kappa$ · Θ^{AC}] η [$\epsilon\nu$ η Θ^{AC}] $\epsilon\lambda\pi\alpha\nu$ [$\epsilon\lambda\pi\alpha\nu$ Θ^A] and that [the] *Night* in which they said takes *אִמְרַן* as Impers. and implies *בֹּו* after it, which is probably wrong, though supplied by Θ *וְלַיְלָא דִּאתְאִמְרַן בֹּה* and the *Night* in which it was said.)

v. 4. *That Day become Darkness!* Bickell omits, and Duhm prefers Θ η $\nu\grave{\nu}\xi$ $\epsilon\kappa\epsilon\iota\nu\eta$ $\epsilon\dot{\iota}\eta$ $\sigma\acute{o}\tau\omicron\varsigma$ (so Beer). But surely darkness is already the essential characteristic of Night (Gn 1⁵). As I understand the first section, vv. 3–10, after an introductory couplet cursing the Day and the Night successively, we have first the development of the curse on the Day in three triplets followed by a closing couplet, and then that of the curse on the Night in a couplet followed by a triplet and a couplet. The stichus *That Day become Darkness!* (cf. Am 4¹³ 5⁸ Is 13¹⁰ Je 13¹⁶) corresponds in form to the opening stichus of the curse on the Night: *That Night become stone-barren!* (v. 7).

Light (or the Dawn) *seek it not from above!* reading *אֹר* instead of *נֹר* Θ $\acute{\alpha}\lambda\omicron\upsilon\varsigma$, Θ \acute{o} $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, as in 4¹⁷ 5¹⁷ 6⁸ al. *אֹר* agrees better with the \parallel *נֹהֲרָה* = Aram. *נְהוּרָא* *light* in the next stichus. Further, instead of *וְיִרְשֶׁהוּ* *seek it*, which does not seem very appropriate here, even if we keep *נֹר* and render *God regard it not* (or *care not for it*), Dt 11¹², we may perhaps restore *יִפְרֹשׁ* (cf. 36³⁰) and make the stichus *אֶל-יִפְרֹשׁ אֹר עָלָיו* *Light spread not over it!*

v. 5. *Deathshade.* A compound like *צֶלְמוֹת* *shade of death*, in which the two elements are clearly discernible at sight (*צֶל* *shade* + *מוֹת* *death*), is rare, if not unparalleled. How can *מוֹת* *death*, that is, *the state or place of the dead* (28²² 38¹⁷), be supposed to cast a shadow, especially as *צֶל* is usually a metaphor of protection and grateful refreshment rather than darkness (cf. 7²)? The idea of Death as a dread angel (see on 18¹⁴), who casts a dark shadow on his victim, will not do. Death is not so personified in the OT, though the place (or city; cf. 38¹⁷) of the dead may be personified like any city or country of the living, e.g. Jerusalem or Babylon. The analysis of *צֶלְמוֹת* seems to depend, therefore, on popular etymology or perhaps on a mere fancy of the Massoretes; and the word should probably be pointed *צֶלְמוֹת* *blackness, pitch-darkness*, as Ewald long ago maintained. Cf. Assy. *çalmu* (*צלמו*), *black*, and the corresponding Arab. root *ظَلَمَ* *to be dark*, whence *ظُلْمَة* *darkness*. (Cf. Am 5⁸ where *צֶלְמוֹת*, as here, has no reference to Death or She'ol, but means simply the darkness of night.)

bedim it. *יִגְאָלֶהָ נֹר* *redeem it, or claim it* (as next of kin), RV *claim it*

for their own; a meaning which does not really harmonize with the context. AV *stain it* derives the word from גָּאֵל *to defile*. In that case we must point יִגְאֵלְהוּ Pi. (cf. Is 63³): cf. יִמְנִינֵן יְהִיָּה pollute it = Aq. μολύναι αὐτήν. ⑤ ἐκλάβοι (δὲ) αὐτήν, seize it (and carry it off), suggests a possible Aramaism יִקְבֵּלְהוּ darken it (Tg Am 5⁸ 8⁹), mispointed יִקְבֵּלְהוּ take it; cf. ③ Obscurent eum tenebrae. ⑥ נִכְסְוֶיהָ cover it. We might also conjecture אֲנִי אֶפְקֹחַ. λεγόμεν. יִקְבֵּלְהוּ darken it; cf. אֶפְקֹחַ, v. 6. (Of course, ⑤ may have misread יִקְחָהּ = λάβοι here from v. 6.)

Benightings of day. Or *Eclipses of day.* Lit., as it would seem, *Blacknesses* or *Gloominesses*; אֲנִי. λεγ. plur. tant. (כֹּמֶר vb., La 5¹⁰⁺). Possibly an Intensive Plur. *Dunnest gloom*; otherwise the various causes of darkness in the daytime, such as eclipses, storms, &c., may be intended. The root is seen in Syr. قَحْمٌ black, dark, gloomy, of a cloud, a glen, night, the face. (⑤ καταραθείη ἡ ἡμέρα, *Accursed be the Day!* as if הַיּוֹם! מֵאָרֶר! instead of בְּמִרְיֵי יוֹם, omitting יִבְעֲתָהּ. Text prob. imperfect. ⑥ אֲנִי אֶפְקֹחַ wrongly connect with מֵרָר bitter; either neglecting the כִּי, or making it the Particle of Comparison; e.g. אֲנִי מֵרִירִי יוֹמָא.)

Affright it. יִבְעֲתָהּ. It is gratuitous to alter this to יִתְעַבְתָּהּ. The verb בעת occurs in Job eight times out of a total of sixteen in OT.

v. 6. The text of this and the following verses is disordered: see on v. 4. *That Day.* מַלְּהִלָּה הוּא וְלַיְלָה That Night; and so the Versions. Sense and context demand הַיּוֹם. It was his 'Day' that Eyob wished might be expunged from the calendar. *Be it not one in or among the Days.* Point יִחַד, fr. יָחַד to be united or one (with). So AV. The || Gn 49⁶ (where both verbs אֶל-תִּתֵּחַד and אֶל-תִּבְנָא with בִּי occur as here) proves that this is correct. So ⑤ ⑥ ⑦ RV *Let it not rejoice among the days*, &c., pointing יִתְחַד from תִּחַד to rejoice (so OL); but this does not suit the parallel stichus, and, parallelism apart, where are days (or months or years) said to 'rejoice' elsewhere in OT?

Nor be counted in the Days of the Month; lit. *Into the number of the months let it not come!* (cf. Gn 49^{6a}): i. e. Let it not be reckoned as a day of the month. We might read: בְּמִסְפַּר יְמֵי-חַדָּהּ *Into the number of the month's days let it not come!* ⑤ μηδὲ ἀριθμηθείη εἰς ἡμέρας μηνῶν = יִמְנִינֵן יְהִיָּה בְּיָמֵי יְחִידָהּ gives the sense, and may even be original, or at least represent another recension of the Hebrew text.

v. 7. This verse evidently introduces the special curse on the Night, continued in vv. 9, 10; whereas v. 8 as evidently refers to the Day. We have therefore transposed vv. 7, 8. (Possibly v. 8 originally preceded v. 6^{b,c}, which might be considered a more appropriate climax to the curse on the Day.) *That Night be stone-barren.* The הֵנָּה Lo of מַלְּהִילָּה overloads the line, giving four stresses for three, and must be omitted here with ⑤ ⑥ ⑦ אֲנִי. See note on v. 3^b. The quadriliteral גִּלְמוֹד, which recurs at 15³⁴ (but prob. not at 30³: see the note there) and Is 49²¹ in the fem.

גַּלְמוּדָה, is akin to Ar. جَلْمَدٌ and جَلْمُودٌ *rock*, جَلْمَدَةٌ *stony*, of ground; which explains the metaphorical use in Hebrew, stony ground being naturally barren. Cf. the Chinese phrases shih nü, *stone* (= barren) *woman*; shih tai, *a stone* (= barren) *womb*. (Ⓢ ὀδύνη *pain*; = 𐤔 𐤑𐤍𐤔 id. (also *disgrace*); but 𐤔 𐤍𐤕𐤍𐤔 *deprived, bereaved, childless, lonely, barren* (of land); 𐤕 𐤍𐤕𐤍𐤔 *lacking, wanting*; 𐤔 solitaria = μεμονωμένη al.; Σ ἐκβλητος, *outcast*.

joyous birthshout; 𐤓𐤓𐤓 a *ringing cry* of joy or triumph (20⁵). The context gives the precise application; cf. also Je 20¹⁵. The gloss of 𐤔 is different: 𐤔 𐤕𐤓𐤕𐤔 𐤓𐤓𐤓 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 *Let not the cry of the wild cock* (𐤔 39¹³) *enter it to praise!* (See 𐤔 38³⁶ also. The 'Cock of the Wild' is a fabulous bird; 𐤔 Ps 50¹¹; but 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕, Syr. 𐤕𐤓𐤕𐤕𐤕, is the Sumerian DAR-LUGÁLA, gallus, 'King of the Fowls').

v. 8. *Day-enchanters*; lit. *cursers of day*: i.e. sorcerers who by their spells professed to be able to darken the sky with storm and eclipse; who were always 'ready' (𐤕𐤓𐤕𐤕) to rouse from his slumber the great celestial dragon who causes darkness and tempest. Obviously we are here on mythological ground. The ideas, however, are not specially Babylonian, but belong to the circle of primitive Asiatic beliefs, which were the common heritage of the Semitic nations. There is no trace of the word or quasi-proper name (always anarthrous) 𐤕𐤓𐤕𐤕 Leviathan ('ΑΣ Λευιαθάν here and 40²⁰) in Assyrio-Babylonian literature, where eclipses and obscurations of the moon and storms are ascribed to the agency of the Seven Evil Spirits. Of these the second is described as 'a Dragon open-mouthed' (USHUM-GAL, Great Worm; KA-GÁL, mouth-open), and the fourth as another kind of serpent, perhaps the fabled 'basilisk' (MUSH-MIR, serpent + crown or crest?); while the first is the South Wind, so destructive in Babylonia (IM-GALLU), the seventh another stormy wind or hurricane (IM-MIRRA IM-ĠULA), the third a fierce leopard, and the fifth and sixth other savage beasts at present undetermined.

'These Seven are Messengers of Anu the King;

Town after town in twilight they put;

Hurricanes, over Heaven madly they hunt;

Thick clouds, over Heaven rain and darkness they put;

Rushing blasts, bright Day darkness they make.'

(It is noteworthy that the Seven Evil Spirits are 'Messengers', LU KIN-GĀ, *mār šipri*, of the King of Heaven. They are 'Evil Angels', מלאכים רעים: cf. Ps 78⁴⁹). Further on in the same tablet we read: DUB-SAG-TA UD-SAR (D.) EN-ZUNA SHUR-BI BAN-DIBBESH, 'Confronting the Crescent, (*the god*) Sîn they wrathfully surrounded' (*iltanawwû*; cf. Heb. *Liwyatan* fr. *lawah*). Then the god Enlil (Bêl) 'the hero Sîn's darkening in Heaven beheld', and sent the ill news to En-ki

(Ea) in the Deep: 'My Son Sîn in Heaven his Darkness is sore!' (DU-MU D. EN-ZUNA ANNA SU-MUGGA-BI GIGGA). Ea, as usual, commissions his Son Mardug (Merodach) to intervene: 'Go, my Son Merodach! the Prince's Son, the New Moon, (*the god*) Sîn, in Heaven his Darkness is sore; His Darkness Heaven pervadeth!' (GINNA DU-MU D. ASARI DU-KU UD-SAR D. EN-ZUNA ANNA SU-MUGGA-BI GIGGA SU-MUGGA-BI ANNA DALLA-MUN-EA). Merodach, as usual, puts things to rights. Lastly, in a subsequent spell or exorcism, it is said of the same Evil Spirits: 'Sîn in Heaven's heart to Darkness they turned!' (D. EN-ZUNA ANNA-SHAB-TA SU-MUGGA GI-ESH). See *Utukki Limnûti*, Tab. XVI (CT xvi, Pl. 19); and cf. Thompson, *Devils*, p. 89 sqq.

The agents in these old Sumerian texts are, as we see, superhuman; but our verse as evidently contemplates human agency like that of the 'Lapland witches', famous in European folk-lore for raising winds and storms. The name Leviathan or Lîvyātān (H. לִיָּאֲתָן) is as pure Hebrew (Canaanite) as נְהֻשְׁטָן *Nehūštān*; another word which has elicited considerable difference of opinion. Formally, however, נְהֻשְׁטָן may be a contracted dual = נְהֻשְׁתַּיִם (Ju 16²¹ al.), *brazen fetters* (2 Sa 3³⁴); cf. דִּתְיָנָה, Gn 37¹⁷. Hezekiah's contemptuous nickname for the Brazen Serpent (נֶחֱשׁ הַנְּחֻשֶׁת) might rest on a real or fanciful resemblance of the serpent coiled in two rings round its standard to a pair of bronze fetters (two rings with a cross-piece linking them together); such as we see in the Assyrian sculptures. Similarly, לִיָּיתָן may be dual of לִיָּה (archaic *lîvyat*), something round, e.g. a wreath (Pr 1⁹), from לָוָה = Assy. *lamû* (*lawû*), *to go round, surround*; hence perhaps also a *ring*, or *coil*, so that Lîyātān = *Double-Coil*, a suitable designation of a serpentine monster. But another interpretation suggests itself. Taking לִיָּיה in the sense in which it actually occurs twice in Proverbs, we may explain לִיָּיתָן *Two Wreaths* as denoting a Two-crested or Two-headed serpent or hydra; cf. Ps 74¹⁴, 'Twas Thou that didst crush Leviathan's heads', a reference to another myth about the Storm-serpent. From 26¹³, compared with Is 27¹, we learn that Lîvyathan was also known as 'the Fugitive or Fleeing Serpent', and the cause of darkness in the sky. It is the mythical aspect of the long trailing clouds that obscure the light before and during a storm. In the prophets (Is 27¹; cf. 51⁹ Ez 29³ 32²) such allusions are merely symbolical of the contemporary world-powers, and need not imply belief in the popular mythology; but our passage (3⁸) has a more original aspect, being a direct reference to the practices of contemporary magic, and apparently implying a belief in the primitive explanation of the phenomena of storm and eclipse. Iahvah, however, has the final control (26¹³). The Chinese say that, in an eclipse, the Moon is devoured by the Hia-ma (or Ha-ma) yu, 'The Toad-fish' (Morrison: Devil-fish).

Eclipse is shih, 'devour', written with the characters for *eating* and *serpent*, *reptile* (see my *Comp. Sign-list*, no. 91; ap. *Chinese and Sumerian*). In Ps 104²⁶ the Liwyatan figures as a monster of the Deep—perhaps the great 'Sea Serpent' (cf. 7¹²). Among the monsters created by Tiâmat (תְּהוֹמִים) to help her in her war against the gods of light were MUSH-MAG, *erect* (or *huge*) *serpents*, USHUM-GAL, *great worms* (vid. supr.), and several other kinds of snaky or dragon forms (Bab. Creation Epic): cf. 9¹³ 'Helpers of Rahab'. Since the Liwyatan is a water-monster, it is not very surprising to find the crocodile poetically described under this name, 40²⁵ sqq. (= 41¹ sqq.). Ophidians and Saurians were hardly distinguished with any exactness in ancient nomenclature; and Mythology has always displayed a strong predilection for blending the salient features of different classes of animals. And, in any case, a Hebrew poet might call a crocodile a 'Leviathan', much as a modern Englishman may call a strong man a Hercules, or a beautiful woman a Venus, without implying the identity of the objects compared or any belief in the mythical deities.

v. 9. *Its twilight*. נִשְׁתָּף is usually the evening twilight (24¹⁵). Here that of morning (7⁴) agrees better with the parallelism, and the stars are those which usher in the dawn. Otherwise, we might think of both twilights (*crepusculum* as well as *diluculum*) and both evening and morning stars. (נִשְׁתָּף is str. the *blowing-time*; i. e. the time when the evening or morning breeze springs up: Gn 3⁸. The root is shap, shab, seen also in נִשְׁבַּח to *blow*, and נִשְׁפָּח to *pant*. Cf. the Sumerian ZIB, ZIG, SUB, *evening, dusk, twilight*.) 𐤔 inexactly: τῆς νυκτὸς ἐκείνης.

the eyelids of dawn. 16¹⁶ 41¹⁰. A beautiful figure from the quivering and trembling of light on the arch of the horizon, which is as it were the Eye of Day. (In 16¹⁶ ὁ βλέφαρος recte. Here it paraphrases καὶ μὴ ἴδοι ἑωσφόρον ἀνατέλλοντα, and may it not see *Lucifer rising*! שָׁחַר = ἑωσφόρος, also 38¹² 41¹⁰.)

v. 10. וְלֹא סָגַר דְּלָתִי בְּטַנִּי Because it closed not the doors of my womb. Apart from the strangeness of the expression *my womb* instead of *my mother's womb*, the line is metrically redundant (4 stresses for 3, the normal number). Pointing דְּלָתִי *my doors* and omitting בְּטַנִּי *my womb* as a marginal explanation (or variant?). We restore the metre and get a pregnant poetical phrase. 𐤔 πύλας γαστρὸς μητρός μου: so 𐤔𐤍𐤁 (ostia ventris qui portavit me): וְיָשִׁי דְּבֶרְסִי *doors of my belly*, which it explains of Eyob's own organs, the navel, &c. (!)

The rhyme דְּלָתִי . . . עֵינִי suitably emphasizes the close of the first strophe. הִיד: וְיָסָר. 𐤔 ἀπήλαξεν = וְיָסָר *removed*, as 9³⁴ 27⁵ al.

Strophe II. O THAT I HAD DIED AT OR BEFORE BIRTH! vv. 11-19. There does not seem to be any idea of a conscious existence, however feeble and shadowy, such as we find in Is 14⁹sqq., expressed in these

pathetic verses. The grave is a place of perfect rest and unbroken peace.

v. 11. **Q** *For why died I not in the womb?* (ἐν κοιλίᾳ). Cf. v. 16. But this spoils the parallelism, and hardly agrees with the tense of the verb: lit. *Why not from the womb did I begin to die?* (*Why did I (not) come forth . . . and begin to expire?*) Duhm would transfer v. 16 to follow this, translating *Oder warum war ich nicht wie eine verscharzte Fehlgeburt, Wie Kinder, die das Licht nicht sahen?* But while this appears to be a gain in symmetry, it makes the Particle of Comparison seem superfluous and the Disjunctive 'Or' needless; whereas both are in place in the present position of the distich.

v. 12. *receive me*; lit. *meet or confront me*. The allusion seems to be to a custom like that which prevailed in ancient Rome. A newborn babe was laid by the nurse on the father's knees for his decision whether it was to be reared or exposed. Cf. Gn 50²³ (of Joseph recognizing the offspring of Machir) and Gn 30³ (of Rachel adopting her maid's progeny). Duhm pronounces the verse to be 'a younger addition'. It is, he observes, 'interesting enough, but does not suit the connexion, as according to it not God, to whom the "Wherefore" is addressed, but men would have been the cause of the premature death of Hiob.' But Eyob is not yet addressing God; he is only bewailing his unhappy lot with his Friends (cf. Je 20^{14ff.}).

v. 13. The language is hardly appropriate, on Duhm's theory of the sense: *Denn dann* (wenn ich verscharzt wäre als Fehlgeburt) *läge ich*, &c. How could a babe that had never lived be said to 'lie down' and 'rest' and 'sleep', even by the farthest stretch of poetic license? Only a babe that had actually been born and nursed (v. 12) could do so. We therefore leave v. 16 where it is.

v. 14. *Like*; lit. *with* (עִם). Cf. Ec 2¹⁶: *How dieth the Wise Man?* with (i. e. *like*) *the Fool*. Cf. also 9²⁶ 37¹⁸.

national counsellors: lit. *counsellors of the earth or land*. *Who rebuilt ruins for their pleasure* (lit. *for themselves*). The Heb. phrase בְּנֵי הָרְבוֹת occurs in the sense of rebuilding ruins, Is 58¹² 61⁴ Ez 36^{10,33} Ma 1⁴. In the present context it reminds us of the numerous inscriptions of the kings of Assyria and Babylonia, recording their restoration of crumbling temples and palaces and decayed cities. Cf. Dan 4³⁰. The glory of these monarchs as builders must have been famous throughout the East. And if the author lived in Babylonia, he had many impressive examples of the glory of departed greatness before his eyes. A difficulty has been made of the line because commentators desiderated something more definite and specific, which the kings built 'for themselves', that is, for their own occupation, either palaces or tombs. Hence it has been proposed to read אֲרָמְנוֹת *castles* or הִיכָלֹת *palaces* instead of תְּרֻבוֹת. After what has

been said above, there is no need to discuss either of these; but Duhm thinks there must have been mention of the rest of the grave in this line, and accepts Ewald's conjecture that הַרְבוֹת is really a disguise or distortion of the Arabic 'hiram or ahram', the Pyramids. This is, to say the least, highly precarious. What evidence is there that the Arabs called the Pyramids أَحْرَام in ancient times? Duhm, indeed, in answer to Dillmann, suggests that the Arabs chose this word (a common one in their language, denoting *forbidden ground, sanctuary*) because it came nearest to the sound of the Egyptian name; but the Egyptian for pyramid is *mer*.

The next couplet (v. 15), in construction and sense so closely connected with this one, almost demonstrates that the reference is not to the peace of the grave, but to the former greatness of those with whom, had Eyob died, he would have shared it; and at the same time it is implied that neither rank, nor renown, nor riches, exempt any from the common doom. Pallida Mors aequo pulsat pede pauperum tabernas, Regumque tures. Hor.

(Ὁ οὐ ἡγαυῖωντο ἐπὶ ξίφεσιν *who used to pride themselves on swords* = הָרִבִּים עַל-הַרְבוֹת; cf. 39²⁸. S I B = M.)

v. 15. Duhm translates: *Or with Princes who possess Gold, Who filled their (Grave-)houses with Silver*. It is true that בֵּית *house* has been supposed to mean *tomb* in Is 14¹⁸ and perhaps 53⁹, and we know that in Egypt especially the sepulchres of the great were constructed and decorated to resemble their former abodes. And, of course, זֶהָב לָהֶם may mean either *who possess* or *who possessed gold*, according to the context. But it is questionable whether בֵּית alone ever denotes a grave (see Box, *Isaiah*, p. 78, n. e, for the reading of Is 14¹⁸), although בֵּית עוֹלָם *eternal house*, AV 'long home', Ec 12⁵ (cf. the Palmyr. בֵּת עֵלְמָא), very naturally may. To say of the dead that 'they possess gold' is a curious way of suggesting that treasure was buried with them; and if it be objected that it was an Egyptian custom to do so in the case of kings and queens (as we know from recent discoveries, e.g. that of the jewellery of the great queen Hatshepsu), it must be observed that it was not the monarchs themselves, but their survivors, who honoured the departed in this way: not to insist on the fact that the couplet speaks of 'princes', not 'kings'. Silver and gold are mentioned merely as tokens of wealth (so in 22^{24,25}; and cf. esp. 27^{16,17}; 31^{24,25} 36¹⁹ Pr 1¹³ Is 27 Gn 13²). The phrase *fill their houses* (מָלֵא בֵּתֵיהֶם) actually recurs, 22¹⁸, in much the same sense as here: cf. also Dt 6¹¹ Pr 1¹³.

v. 16. There seems to be something wrong with the first stichus. The whole verse looks like an abridgement of 10^{18,19}: *And why broughtest Thou me forth from the womb? I should have died and no eye seen me! As though I had never been should I have been,—Carried from the belly to*

the grave! Ec 6³⁻⁵ moralizes quite in the tone of the present passage: *If a man beget a hundred, and live many years, and the days of his years be many, but his soul be not satisfied with good, and also he be left unburied; methinks the néfel is better off than he. For into nothingness it came, and into the dark it departeth, and with darkness its name is covered. Also it hath not seen the sun nor been conscious: its rest is more perfect than the other's.* And Ec 4³ tells us that better off or in happier state than either dead or living is *he who hath never yet existed* (את אשר עון לא היה); that is to say, non-being is better than being; which is about the deepest depth of Pessimism. (The reading לא היה, suggested by Driver, is simple and attractive, as making a better parallel with the second stichus: *Or as a stillbirth, which never had being* . . .)

From 10¹⁹ we may infer that the לא in the first stichus is an insertion, perhaps due to the scribe's memory of the לא הייתי there; cf. ὁ ὅσπερ ἔκταρμα ἐκπορευόμενον ἐκ μήτρας μητρός, which also omits the Neg. Particle and implies בטן instead of במן; an easy confusion. No doubt 10's Heb. copy was imperfect here, and טמן hidden in the ground (cf. Ex 2¹²), buried out of sight at once, is right: cf. 10^{19b} Ec 6³ (the néfel at least has burial). The omission of לא gives a better connexion with the preceding verses, although 10 11 12 retain it. (10 makes the verse interrogative: *Or with buried abortions why have I not been, And as babes which have not seen the light?* 11: *Or as the nifla that is hidden in its mother's womb* (cf. Je 20¹⁷), *I could not possibly exist, &c.* 12: Aut sicut abortivum absconditum non subsisterem, &c.)

v. 17. *There*; where the dead, alike the most famous and the least regarded, are—in the grave; which is all the more vividly present to thought, because the poet does not expressly name it before the next strophe (v. 22). 'The wicked are the disturbers of peace, as contrasted with the good, the quiet in the land: cf. 9²⁴' (Duhm). The word רָשַׁע, rare before the Exile and found chiefly in Ezekiel, the Psalms, and the Wisdom-Literature, seems to include within its scope the ideas of irreligion, lawlessness, unscrupulous injustice, and violence. Cf. Is 14⁵. The root-idea seems to be that of breaking or crushing, the primitive root being RAŠ, RAŠ, RAS, which we see also in רָשַׁשׁ Po. *beat down* or *shatter*, Syr. *bray* or *pound*, *husk* corn, *crush*; רָצַץ *crush* = Ar. رَضَضَ *bruise, bray, crush*; Aram. רָסַס *break, crush* = רָסַס in Heb. רָסַס *fragment*; רָצַח *murder* = Ar. رَضَعَ *break, bruise, bray, crush*; and with Internal Trilateralization רָצַץ *shatter* = Aram. רָצַץ *smite, shatter, &c., &c.* (OL says 'cf. Ar. رَسَعَ *be loose of limbs, whence perhaps disjointed, ill-regulated*', &c. But according to Lane رَسَعَ—not رَسَعَ, which is a vox nihili—means *to tether a camel by the forelegs*, and رَسَعَ is a *laxness in the legs of a camel*; which does not help us much.)

For רָוָה excitement, disquiet, rage, or turbulence, see 39²⁴ and the vb. Is 37^{28,29}. With the meaning here cf. Is 57^{20f}. All sorts and conditions of men are lulled in a common repose in the grave. 'Even the wicked there are no more agitated by the turbulence of their passions' (Da). There is here no hint of retribution in a life beyond the grave; nor indeed of any continued existence of the soul or spirit after death.

May these vivid allusions to the grandeur and lavish display (Is 27) of kings and princes, to the ungovernable passions of the 'Wicked' (Θ ἀσεβείς; cf. the use of the word in 1 Macc), to the miseries of forced labour and bond-service, be taken to reflect the social conditions under which the poet lived? Their simplicity, directness, and deep feeling have all the air of truth and the colour of personal experience. They certainly do not suggest the idyllic peace of a patriarchal age. חרלו רגו : Θ^B, ἐξέκανσαν θυμὸν ὀργῆς. The vb. must be a scribal error in the Greek for ἐξέπανσαν : Θ^A ἔπασσαν recte.) *the weary* : lit. *the weary in strength*; i. e. those worn out with bodily toil = Θ κατάκοποι τῷ σώματι.

v. 18. *prisoners*: or *bondmen*. Prisoners of war and other captives, such as condemned criminals, debtors handed over to their creditors, refractory slaves, forced labourers in mines and quarries, and the like. See Gn 39^{20,22} Ju 16²¹ (Samson grinding in the prison at Gaza) Ps 107¹⁰ Is 14¹⁷ 2.K 25²⁷. *taskmaster*: נָגִישׁ, as in Ex 3¹¹: the overseers of forced labour, represented in the Egyptian and Assyrian monuments as flourishing whips and rods over their unhappy gangs of toilers. (Θ φορολόγου, *one who levies tribute*; also at 39⁷ = the meaning in Dan 11²⁰. For stichus i Θ gives the extraordinary version or perversion ὁμοθυμαθὸν δὲ οἱ αἰώνιοι = עוֹלָם (עַם) אֶשֶׁר יַחַד; which might have grown out of יַחַד (!) שְׁאֵנִי by the running together, partial effacement, and erroneous division of letters and words, such as occur not infrequently. עוֹלָם, however, might more easily have been corrupted from שְׁלֹן or שְׁלִי (cf. חסיו, נטיו), as a badly written ן or יי might be mistaken for מ. Cf. שְׁלֹחִי, v. 26, יִשְׁלִיו 12⁶. Thus we recover an important possible variant = שְׁלִיאוֹ (שְׁלִיאוֹ).)

v. 19. *Small and great* = our 'High and low', as the || stichus shows: cf. Dt 1¹⁷ 1.K 22³¹. Sometimes the Heb. phrase means *young and old*: Gn 19¹¹. *free*: חָפְשִׁי, as Ex 21^{2,5}, where Θ ἐλεύθερος recte. Here Θ οὐ (A^{c.b} A; but B om.) δεδουκώς, *not fearing*—a paraphrase not a different reading.

Strophe III. WHY DO THE WRETCHES LIVE ON, WHO LONG BUT TO DIE? vv. 20–26.

v. 20. *Why is light given . . .* So Θ Β Γ Δ Α. Μ יתן giveth he; or perhaps giveth one, Impers. But point יתן Pass. There is no need to assume 'an indirect reference to God . . . partly due to reverence'.

Eyob is speaking generally. *sorrowful*; lit. *bitter* (plur.) *of soul*; 1 Sa 1¹⁰ 22².

v. 21. *wail*: lit. so 2 K 7⁹ 9³; cf. chap. 32⁴. Θ $\delta\mu\epsilon\acute{\iota}\rho\omicron\nu\tau\alpha\iota$ (= $\acute{\iota}\mu\epsilon\acute{\iota}\rho\omicron\nu\tau\alpha\iota$ B³), *long for. in vain*: lit. *it is not, or there is naught of it* (sc. to them); *they have it not. rather than treasure*: מִטְמוֹנִים, i. e. *hidden* (Gn 43²³ sing.) or *buried* (v. 16) *treasure*. Θ ($\alpha\nu\omicron\rho\acute{\upsilon}\sigma\sigma\omicron\nu\tau\epsilon\varsigma$) $\delta\omega\sigma\tau\epsilon\rho$ $\theta\eta\sigma\alpha\upsilon\rho\acute{o}\upsilon\varsigma$ = פִּטְמוֹנִים like (or as for) *treasure* (Pr 2⁴): so S and W (quasi effodientes thesaurum). The vb. *dig* (חָפַר) also means *search* (39²⁹).

v. 22. *beyond gladness*: lit. *unto exultation*. Cf. Ho 9¹ . . אל השמה אל גיל. Θ περιχαρῆς δὲ ἐγένοντο gives the sense. So W gaudentque vehementer. I לִרְצָא = M . S (*who are glad*) and come together (*ומתכנסים*) (?). Beer's גִּל a *heap* of stones (Gn 31⁴⁶), such as was raised over a corpse (Jos 7²⁶ 8²⁹ 2 Sa 18¹⁷), is frigid and improbable. Duhm, accepting it, explains that such unhappy ones are glad of a mere stone-heap, and exult if they find an ordinary (*ordenliches*) grave (קבר). But קבר is simply 'the grave', as in 10¹⁹; and 'finding a grave' = dying. The desperate do not trouble about the sort of interment that will be granted them. Besides, where גִּל means a stone-heap, אבנים always occurs in the context, even in 8¹⁷. A clear parallel to קבר would, however, not be amiss; and perhaps גִּל preserves a vestige of גִּישׁ tomb: see 21³². We might then render:

• *Who rejoice over the tomb,—*

Who are glad when they find the grave.

For the second stichus Θ^B has only ἐὰν κατατύχωσω, *have succeeded* ($\Theta^A + \theta\acute{\alpha}\nu\alpha\tau\omicron\nu$ = קבר), omitting ישישו (who) *are glad*.

v. 23. Still subordinate to the question of v. 20: *Why is light given . . .* Eyob now turns from the general case to his own special instance of it. He is not yet questioning the justice of God's dealings with him. He has so far admitted God's right to deal with him as He pleases (cf. 1²¹ 2¹⁰). He only wonders why he has not been permitted to die.

To the Man whose path is hidden; to whom all is dark, so that he cannot see his way, knows not what to do to escape from his present perplexities; cf. 19^{6,8}. (Θ $\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$ $\alpha\delta\epsilon\rho\delta\iota$ $\alpha\nu\acute{\alpha}\tau\alpha\nu\mu\alpha$ v. $\alpha\nu\acute{\alpha}\tau\alpha\nu\omicron\varsigma$ = קבר M or קבר מְנוּחָה or שְׁחַת לְקִבְרֵ נַחַת or something similar; which might be either a marginal note or a stichus omitted from M . Θ^A adds $\sigma\upsilon$ $\eta\delta\omicron\varsigma$ $\alpha\pi\epsilon\kappa\rho\upsilon\beta\eta$ = אשר דרכו נסתרה, i. e. the part of M wanting in Θ^B . $\eta\delta\omicron\varsigma$, of course, represents η $\delta\acute{o}\varsigma$. I also felt the difficulty of going back so far as the beginning of v. 20 for the connexion of this verse, which it therefore begins thus: כָּל אֵלֶּין מְרִירָתָא לְקִבְרֵ דִּי גֻּוֹ All these are bitter things to the Man who, &c.)

has hemmed in all round. The same vb. יָסַף recurs in 38⁸, 'And who shut in the Sea with doors?' It is spelt with ש instead of ס in 1¹

שָׁכַת בְּעֶדְיוֹ *made a fence all round him* for protection, and Ho 2⁸ שֶׁךְ דִּרְכָּהּ *fence off her way with thorns*. For the sense cf. 19⁸.

v. 24. וַיִּשָּׁחֵחַ לֶחְמִי אֲנָחְתִּי תָבָא *For before (= as, like 4¹⁰) my bread my sigh(ing) cometh*. Suspicious in sense and redundant in metre (four stresses). תָּבָא, which does not seem to be very appropriate, may be an intruder from the next verse (יָבָא; again in v. 26). B Antequam comedam suspiro = לֶפְנֵי לֶחְמִי אֲנָחְתִּי תָבָא, omitting the כִּי, which begins the next verse also, giving the two verses an appearance of being alternatives or duplicates. But G X G = וַיִּשָּׁחֵחַ. The idea of v. 24, which Duhm and others regard as a marginal quotation, seems to be that sorrow feeds on a diet of sighs and groans: cf. Ps 42⁴ 'My tears serve me for bread day and night'; Ps 80⁶ 'Thou hast made them eat bread of tears'; Ps 102¹⁰ 'For ashes like bread have I eaten'; also Ps 127² Is 30²⁰. Centuries earlier the old Sumerian Psalmist wrote: U NU MUN-KUE ER SHUG-MA-MU A NU MUN-NAGE ER U-A-MU *Food I ate not, Weeping was my fare (or bread); Water I drank not, Weeping was my diet (lit. food and water)*.

Perhaps our כִּילַפְנִי has displaced an original הֶאכִילֵנִי *He has made me eat*, and the whole line may have been הֶאכִילֵנִי לֶחֶם אֲנָחוֹת *He feeds me with the bread of sighs* (plur. La 1²²); or the first word may have been אֲכַלְתִּי or לֶחְמִי (cf. Pr 4¹⁷), *I eat*. Another possible line would be כִּי לֶחְמִי לֶחֶם אֲנָחוֹת *For my bread is bread of sighs. And I pour out my groans like water*. Reading וַיִּתְּכֵנִי (cf. G and 10¹⁰) for וַיִּתְּכֵנִי, since שִׁאֲנִי is fem. We might also point שִׁאֲנִי (sing. ut Ps 22² 32³), and read וַיִּתְּכֵנִי: *And my groaning is poured out like water*. (G δακρύω δὲ ἔγχεσιν συνεχόμενος φόβῳ: apparently not a paraphrase, but = מִיָּדָה נִשְׁפָּקָה. *And I poured out water, i.e. shed tears, in fear*: cf. Ez 12^{18f.}.)

v. 25. Or, 'For I fear a fear, and it cometh upon me, And that which I dread cometh unto me', Driver. The Versions render the verbs in the Past tense; but the Heb. Perfects and Imperfects with Strong Waw possibly express the speaker's permanent condition. But see next note.

v. 26. Dr: 'I have no ease, and no quiet, and no rest;
And yet turmoil cometh.'

Similarly Davidson; but this division of the stichi disregards the metre, overweighting the first stichus, and giving a short line of two stresses for the second. On the other hand, the symmetry of the grammatical construction and the accentuation, and G B among the Versions, distinctly favour this view. A word may have fallen out from the second stichus, which sounds somewhat abrupt, and is, moreover, ambiguous since רָגַז may mean either the personal *disquiet*, the agitation and 'tumult of emotions' to which Eyob was subject, or the Divine *anger* which was the supposed cause of it (cf. Hb 3² בְּרָגַז רָחַם תִּזְכֹּר). Here it may

cover both cause and consequence. Ⓢ ἡλθεν δέ μοι ὀργή, ℣ Et venit super me indignatio = ויבא עלי רנו: *And Wrath attacks me*: Gn 34²⁷ (not quite the same as ויבא לי comes to me = Ⓢ: see v. 25. Both constructions, Is 47⁹). This may be right; although a concluding stichus of two stresses, as in the *Qindāh*-measure (Elegiac metre), is conceivable here.

A more important question is whether these two concluding couplets really refer to the present or, as AV takes them, to the past. The Hebrew certainly admits of the rendering:

*For a fear I feared, and it came to me,
And the thing I dreaded befell me:
Not careless, nor secure, nor at rest was I,
When the Wrath (or Trouble: 14¹) assailed (me).*

(So the Versions. In stichus ii leg. יבא pro רנו; the י may be due to repetition of the preceding י. Ⓢ συνήντησέν μοι. ℣ alone has Impf.) Dramatically, this is far more impressive than the other interpretation, which makes Eyob complain that his affliction allows him no respite ('habe ich einen Augenblick Frieden, so kommt neue Unruhe,' Du), but no sooner has one paroxysm passed than another follows. This indeed seems rather far-fetched as an explanation of v. 25, however we understand the Heb. tenses. Davidson thinks that the reference cannot be to the real past, 'because it would be contrary to the idea of the poem to suppose that Job even in the days of his golden prime was haunted with indefinite fears of coming misfortune'. But the allusion appears to be to some definite anxiety; and that Eyob's consciousness of personal righteousness did not exempt him altogether from the fear of misfortune is evident from 15. And the thing he dreaded actually befell him on a day about which he always felt the same anxiety (*Perhaps my sons have sinned . . .*)—the birthday of his eldest son (13-19). He could never be certain that his sons had not sinned during the carousals of their birthdays (at which he was not himself present); and the thought of the sin would involve that of the penalty; so that on each birthday, as it recurred, the father's heart would be haunted, for a time at least, with fears of impending evil. On this view of the passage, v. 26 seems to make Eyob declare that he was not lulled in a false security (Ju 187-10), but fully aware of possible dangers and alive to religious responsibility, when calamity suddenly overwhelmed him. There is nothing in chap. 29, or anywhere else, which really militates against this general construction of our passage. It certainly provides a finer climax to this opening monody than the other. ℣ makes v. 26 describe Eyob's demeanour on hearing the news of his successive misfortunes לא שליית מבסורתא דחוריי ואתני וגו' *I was not easy at the news of oxen and asses, nor quiet at the news of the burning, nor did I rest at the news of the camels; and*

the anger (רִיבָה) came, upon the news of the sons. So Levy; but perhaps better interrogatively, with Walton (cf. B): *Was I not still at the news of oxen and asses, and was I not quiet at the news of the burning, and did I not rest at the news of the camels, and did the anger come on the news of the sons?* Cf. B: *Nonne dissimulavi? nonne silui? nonne quievi? et venit super me indignatio.*

THE FIRST ROUND IN THE DISPUTATION. Chaps. 4-14.

(i) The first speech of Eliphaz. Chaps. 4-5.

Chapter 4. vv. 1-5. *Strange that the comforter of others should himself despair!*

v. 2. There is something wrong with stichus i. Not only is it metrically redundant with its four stresses, but the Hebrew as it stands is unmeaning. Driver suggests *If one attempt a word with thee, wilt thou be impatient?* (lit. *be weary*, i.e. wish it ended). But this would require at least הִנָּפֶה דְּבַר אֵלַיךְ הַתְּלָאָה; cf. Dt 28⁵⁶ and 4³⁴. נִפָּה דְּבַר could hardly mean to *venture* a word (OL), but only to *test* or *try* it. We might read הִנָּפֶה דְּבַר אֵלַיךְ הַתְּלָאָה *Should one try to speak to the wearied (impatient)?* or, since ה and ת are sometimes confused in manuscripts, we might restore הִלָּה or נִחָלָה *sick* for תִּלָּאָה's. Cf. Je 12¹³ (נָחַלָה וְעָלָה). Moreover, as we find נִסָּה incorrectly written for נִשָּׂא in Ps 4⁷, it is very tempting to suppose הִנָּסָה = הִנָּשָׂא here. For נִשָּׂא דְּבַר cf. Am 5¹. (So Duhm.) Eliphaz is reluctant to argue with a sick man, but feels bound to remonstrate with unreasonable despair. (תִּלָּאָה can hardly be an abridged Relative Clause, as Du asserts.) ὅτι πολλὰ κῆρυξοι λελάληται ἐν κόπῳ; = הִתְלָאָה דְּבַר אֵלַיךְ הַתְּלָאָה *Hath one spoken to thee much in weariness?* which is obviously no improvement on וְ. © *If I begin to speak with thee, thou wilt be weary.* B *Si coeperimus loqui tibi, forsitan moleste accipies.*

St. ii. *withhold*: or *restrain*. בָּ עָצַר as in 12¹⁵ 29⁹. *speech*: מִלִּין *words* (Aram. plur. = מִלִּים). Thirteen instances in Job.)

v. 3. *put right*: or *admonished, corrected*: יִפְרֹת. The biliteral or primitive root is SAR, *bind*; cf. אָסַר *to bind* and אָסַר *to bind*. Thus we see that the Hebrew mind originally regarded moral discipline, training, and education as a sort of binding (cf. *religio*).

drooping hands: i.e. the despondent and disheartened. Is 35³. ὅτι εἰ γὰρ σὺ ἐνούθρησας πολλούς, with הֵן (Aram.) = אִם instead of וְ. הִנָּה. In st. ii χεῖρας ἀσθενούς (ἡ ἀσθενούντων) does not indicate a difference of reading, but is a paraphrase giving the sense.

v. 4. *stumbler*: ὁ ἀσθενούντας. ἀσθενεῖν = כָּשַׁל usually in ὅ (more than thirty times). *bowled*: or *bowing, bending* from weakness. Is 35³. ὁ ἀδυνατοῦσα.

v. 5. Stichus i seems to be overloaded (כי עתה תבוא אליך ותלא), for it is difficult to give only one stress to תבוא אליך. Perhaps בִּירְעָתָהּ תְּבוֹאֶךָ וְתִלָּא. For the vb. c suff. see 22²¹ Ez 32¹¹, and cf. chap. 15²¹ 20²².

overcome: lit. *weary*; i. e. spiritless, despondent.

bewildered: or *dismayed*, *confounded*.

Ⓢ ῥῦν δὲ ἡκεῖ ἐπὶ σὲ πόνος = תְּלָאָה עֲלֶיךָ תָּבֹא. The first word may be right instead of כי עתה, the כ having been copied from כוּשֵׁל, the first word in the previous line, and the י being a misread ו, as often. In st. ii ἐσπούδασας = וְתִבְהַל; so 21⁶ 22¹⁰ 23¹⁶ Ec 8³.

vv. 6-11. Thy piety should inspire thee with hope; for it is not the righteous, but sinners, who are cut off by calamity.

thy piety: lit. *thy fear*, scil. of God = godliness, religion = יִרְאַת אֱלֹהִים Gn 20¹¹; 6¹⁴ יִרְאַת שְׁדֵי; 28²⁸ יִרְאַת אֲדָנִי; Is 11³ Pr 10²⁷ al. In st. ii the conjunction ו must be transferred from the second word to the first. וְתִבְהַל spoils the symmetry of the stich, even if it could be taken as in AV. Siegfried and Duhm prefer וְתִבְהַל; which makes an intolerable jingle after בְּסִלְתָּךְ. Ⓢ ἐν ἀφροσύνῃ confuses two different meanings of the stem; cf. בְּסֵל *confidence* 8¹⁴ and בְּסֵל *folly* Ec 7²⁵ (a sense which does not occur in Job). Ⓢ ἡ κακία τῆς ὁδοῦ σου is obviously a scribal error for ἡ ἀκακία κτλ. (= תָּמָה Ps 7⁹; תָּמָה chap. 2³ 27⁵).

v. 7. To scan aright מִי־הוּא־נִקִּי must be read with a single stress. Perhaps מִי־נִקִּי or even מִי־הִנֵּקִי (*who was the innocent that perished*). Ⓢ ὅτι οὐδὲς (οὐδεὶς, οὐτις) = בִּלְוֵא pro מוֹהֵיא. Were there two variants מִי־נִקִּי and מִי־נִקִּי? Ⓢ quis unquam innocens periit?

St. ii Ⓢ ἢ πότε ἀληθινοὶ ὀλόριζοι ἀπώλοντο = Ⓢ aut quando recti deleti sunt? But אִיפֹה is ubi? 38⁴. יִשָּׁר = ἀληθινός, 2³ 8⁶ 17⁸. ὀλόριζοι ἀπώλοντο, radicitus perierunt; a good paraphrase of נִכְחָדוּ *were hidden*, i. e. made unseen, destroyed, like ἡφανίσθησαν. Eliphaz does not deny that a really innocent man might suffer temporary affliction.

v. 8. Lit. *As I have seen, the plowers of trouble, &c.* An unsymmetrical distich with a prosaic beginning. The Versions do not help us here. If we emend with בְּשָׁרִי *according to my seeing* or *when I noticed* (35¹⁹) for the prosy בְּאִשֶּׁר רָאִיתִי, we at least improve the metre and style of stichus i. שׁוֹר = רָאָה is a favourite word in Job. It is confused with אִשֶּׁר again in 19²⁷. For the proverbial phraseology see Pr 22⁸ Ho 8⁷ 10¹³; and for a different figure, 15³⁵. Duhm thinks vv. 8, 9, 10, 11 may be spurious, because of their rude construction and want of pathos. To me vv. 8, 9 seem necessary to the argument; 10, 11 may perhaps be a marginal quotation. Merx and Siegfried reject the latter quatrain; though the abrupt change of metaphor need not startle us in Oriental poetry.

v. 9. For God's Breath as a destroying wind see Ps 18¹⁶ Is 40⁷.
 Ⓢ ἀπὸ προστάγματος κυρίου = יהוה ממשפט Ps 7⁷ or ממצות יהוה; against the parallelism.

v. 10. The verse is (or has become) amorphous, and the apparent zeugma is improbable, a verb being necessary to the symmetry of the first stichus. We might correct (קול-שִׁנְאֵת אֲרִיָּה נִשְׁבַּת) (*The sound of the lion's roaring is stilled* (שִׁתק)?; om. קול?) or something similar. (Ⓢ σθένος = ισχύς = נִצְחָה or נִצְחָה) But a better parallel would be gained by restoring מְחַלְעוֹת שִׁנְאֵת *Broken are the fangs of the lion*: cf. 29¹⁷ Ps 58⁷ Jo 1⁶ (of lions) Pr 30¹⁴. In st. ii the supposed Aram. נִתְעַי should be corrected נִתְעַי; see Ps 58⁷. (In Syriac ܢܬܝܝ is *outweigh*.) But cf. Assy. *natû*, 'strike', 'crush', 'smash' (Pi), e.g. mountains. Lions are naturally a figure of fierce and violent oppressors, whether nations or individual tyrants (Is 5²⁹ Na 2^{12ff}. Zp 3³ Pss 7² 10⁹ 17¹²). God's judgement on such is final and complete.

(There are four or five different words for lion in this quatrain. Ⓢ begins with אֲרִיָּה, which occurs more than forty times in OT (while the shorter form אֲרִי is found only seventeen times), and which looks like an Aramaized pronunciation: cf. Syr. 'aryā. It is the Assyrian *arû*, lion, which may be the Semitized form of Sumerian UR, lion (*labbu*, *nēšû*) = UR, dog (*kalbu*). The second, שִׁנְאֵת, might very well be a strengthened derivative from the same root as שִׁנְאֵל, Aram. מַעְלָא fox or jackal; both animals being named from their cries, howling or roaring: cf. Assy. *šahdû* (שחל) to cry out, call, &c. The third, בְּבִיר, a young lion, which has begun to hunt and roar over its prey, and is full of youthful vigour and strength (Is 5²⁹ 31⁴ Na 2¹⁴), is perhaps from a root כָּבַר = כָּבַר and גָּבַר to be strong (cf. also אָבַר in אֲבִיר strong, mighty). The fourth, לֵישׁ, full-grown (?) or mature lion, is Assy. *nēšû*, lion, *nēštu*, lioness = Sumerian NIG, bitch, lioness; cf. LIG and DIŠ, values of the Sumerian character for dog, lion. The last word is לָבִיא lion, Gn 49⁹ Dt 33²⁰ = Assy. *labbu*, lion (from *lab'u*?), perhaps meaning *growler*; from a root לָבַא = נָבַא Assy. *nabû*, to call, cry aloud; cf. נָבַע Ps 59⁸, נָבַח, Ar. نَبَحَ to bark, and for the form לָבִיא, cf. לָבִיא mutterer, soothsayer, prophet. The Reflexives נִבְּא and הִתְנַבֵּא probably meant in the primitive period to mutter or talk in low tones to oneself, as is the way with the soothsayers of all ages and countries. Cf. 1 Sa 18¹⁰ 19²⁰⁻²⁴ Zc 13^{2,3}.)

Ⓢ σθένος for Ⓢ שִׁנְאֵת (σθένος = נְבוֹרָה 26¹⁴); perhaps due to a false reading שנאת, which Ⓢ connected with שָׁנָא to be great. In st. ii γαυρίαμα δὲ δρακόντων ἐσβέσθη = נִדְעָר: (20¹⁶) וְשָׁמָּה פִתְנִים; an unlikely guess at an illegible text. In v. 11 Ⓢ renders לֵישׁ by the curious μυρμηκολέων, ant-lion; cf. our term ant-bear.

vv. 12-21. Eliphaz relates a night-vision, in which he was taught the imperfection of all living beings, human and superhuman, relatively to

God. Eliphaz assumes the rôle of a Seer or Prophet, who has received a special revelation from a ghostly visitant.

v. 12. Lit. *And unto me* (emphatic by position; or *myself*) *a word* (or *thing*; רִבְר = ῥῆμα elsewhere) *was stolen* (גָּנַב Gn 40¹⁵); here used in the sense *brought by stealth, stealthily or secretly brought*; cf. 2 K 11² *Kal she stealthily removed*; 2 Sa 19⁴ *Hith. to steal away, go off secretly*. We can say *A feeling stole over me*; *The truth gradually stole upon me*, and the like. ㊦:

εἰ δέ τι ῥῆμα ἀληθινὸν ἐγγόνει ἐν λόγοις σου,
οὐθὲν ἄν σοι (om. A) τούτων κακὸν (κακῶν· A) ἀπῆντησεν,

But had there been a word of truth in thy speeches, Not one of these evils would have befallen thee! This strange perversion of the original text, for such it is, affords a good illustration of the pitfalls that lie in the way of the reader of an unpointed Hebrew codex. The translator naturally, but erroneously, pointed (or vocalized) the first word וְאִלּוּ and *if* (1⁵) instead of וְאֵלַי and *to me*; an error which necessitated further changes; e. g. יָנַב was perhaps misread נָכַן *right* (cf. 42^{7,8} ἀληθές), and וְחָקָה אֹנִי וְחָקָה מִנָּהוּ became שְׁמֵן (א) חָקָה וְחָקָה אֵין! (which, of course, is barbarous Hebrew; but ㊦ failed to understand שְׁמֵן *whisper* both here and at 26¹⁴). Perhaps ㊦ read or supposed merely אֵין שְׁמֵן מִנָּהוּ קֹרָא. It adds an alternative rendering of the second line: πότερον οὐδέξεται μου τὸ οὖς ἐξαΐσια παρ' αὐτοῦ; *Shall (should) not my ear receive portentous things from Him?* = הֲלֹא חָקָה אֹנִי שְׁמֵן מִנָּהוּ. This really supports ㊦, with another guess at the meaning of שְׁמֵן, whose only cognate in Hebrew is fem. form שְׁמֵצָה *derisive whisper*, Ex 32²⁵. *a whisper of speech*: i. e. שְׁמֵן מִלָּה: cf. 26¹⁴ שְׁמֵן דָּבָר. The secrecy, suddenness, and unexpectedness of the revelation seem to be emphasized. Cf. 1 Th 5².

v. 13. Lit. *in thoughts* (20²) *from or out of visions of night*. This seems to say that Eliphaz had had a troubled dream, and was reflecting upon it, when the Visitation came to him. Dreams were regarded as a medium of intercourse between man and the spirit-world by all ancient peoples; and it was common to consult a god by sleeping in his sanctuary. Cf. Gn 15¹² 28¹¹ 32²⁴ 33¹⁷ 2 Sa 7⁴ 1 K 3⁵ Je 23²⁵ 28⁹ 29⁴ Zc 1⁸ Dan 2² 4⁵ 7¹³. The following verses, however, are to be understood as describing no merely subjective illusion, but an actual experience (perhaps of the poet himself). The 'thoughts' are apparently agitated, anxious or troubled and conflicting suggestions due to his dreams. The word שְׁעָפִים, which recurs 20², and of which שְׁעָפִים Ps 94¹⁹ 139²³ is a later and debased form, springs from a root שַׁעַף = סַעַף to split, divide (whence שְׁעָפִים = שְׁעָפִים opinions, 1 K 18²¹), which is formed by Internal Trilateralization from the primitive SHAB to split, to discern, see, &c. (Sumerian SHAB), and then to count, reckon, as in חָשַׁב ḥa-shab (cf.

perhaps \sqrt{SAP} in סַפַּר *saṭ-ar*). Thinking and reckoning both involve division or separation of things from things, seeing them apart mentally.

Ⓢ φόβος δὲ (A om.) καὶ ἡχψ νυκτερινῇ = לֵילָה וּבְהֶמוֹן בְּשֹׁעַר יְהוָה; see 18²⁰ Am 5²³ Ⓢ. This again suggests an illegible or corrupt Hebrew manuscript.

deep sleep: תַּרְדֵּמָה Gn 2²¹ 15¹² chap. 33¹⁵ (an echo of this passage). Ⓢ φόβος here and δεινὸς φόβος 33¹⁵; but ἔκστασις, a *trance*, Gn 2²¹ 15¹² (cf. Lk 10¹⁰), and strangely θάμβος, *astonishment, stupor*, 1 Sa 26¹²; κατάνυξις, *stupefaction, slumber*, Is 29¹⁰; and even ἀνδρόγυνος, Pr 19¹⁵. The word was generally misunderstood. The primitive biliteral root is DAM (TAM, TAM) *stop up, close, seal*, which is seen clearly in the Aramaic דַּמַּךְ *sleep* (DAM+K, *closed-like* = *asleep*); as also in אֶטַם *shut lips, stop ears*, and Assyr. katāmu (כִּתְמוּ) *close or shut mouth, lips, door, &c.* A sleeper is as it were *closed* against the outer world; the organs of sense which are the avenues of perception are all stopped up or shut for the time being. Cf. Wordsworth's line, 'A slumber did my spirit seal.' (What is the significance of the ַר by which the root is trilateralized into דַּרם? It may have replaced ש before ַר, as is often the case in Assyrian, e.g. irdud = išdud, altu = aš:u, &c. Thus שִׁדְמוּ = שִׁדְמוּ = *make stop up* or *close*. On Semitic Trilateralism see my paper in *Hilprecht Anniversary Volume*, Leipzig, 1906.)

In spite of the explanation suggested above I have always felt some doubt of the text לֵילָה בְּשֹׁעַיִם מַחְוִינֹת In (disquieting) *thoughts from night-visions*. It seems more natural to assume that the revelation (the apparition and its message) came to Eliphaz, as to other seers, *in* a vision of the night (cf. Gn 15¹²). בְּשֵׁנוֹת בְּהֶמוֹנוֹת In *slumbers* (Pr 6¹⁰; perhaps here = Assyr. šunâte, *dreams*), *in visions of night*, makes a better parallel, and agrees with the imitative 33¹⁵.

v. 14. *came over me*: lit. as Ⓢ met me. St. ii, lit. *And the multitude of my bones it affrighted*. Ⓢ δέσεισεν, *it shook violently* probably gives the right sense, though it may represent a reading החיל (cf. Ps 29⁸) instead of הפחיד (hîc tant.). The language is hyperbolic; as we might say 'My whole frame was convulsed with fear'. (The Hiphil might even be intrans. = *showed fear*.) Duhm's remark 'Wie das mit dem Tiefschlaf sich vereinigen lässt, weiss ich nicht' seems hypercritical.

v. 15. This narrative is unique in the OT—a fact worth noting for several reasons. Had the Jews been always the superstitious folk which writers hostile to faith in the Unseen would have us suppose, stories of similar apparitions would doubtless have abounded in their ancient records. As it is, the necromantic incident at Endor (1 Sa 28^{7sq4}) and Elijah's experience in the sacred cave at Horeb (1 K 19⁹) are the only episodes which offer even isolated traits of resemblance to the present

narrative. Apparitions of 'Angels' (בני האלהים) belong, of course, to an entirely different category.

And: not Then; the consecution is close. *A wind:* or perhaps *A breath* of cold air. The word רוּחַ *rûḥ*, like the Greek πνεῦμα (Θ) is ambiguous, and may denote wind, breath, or spirit, according to the context (cf. Gn 1²). The Oxford Lex. (p. 322^a, s.v. חלף) suggests *wind* here; but elsewhere (p. 925^b, s.v. רוח) *disembodied spirit*, though doubtfully, with the remark that Di Du prefer *breath* or *wind*. In his commentary, however, Du observes: 'v. 15 giebt nun die Ursache der Erschütterung an: *Ein Geist geht an mir vorüber.*' But רוּחַ (1) is not found elsewhere in OT in the sense of a ghost or disembodied spirit, nor in that of such a spirit becoming visible (= an apparition). The apparition of Samuel at Endor is called אֱלֹהִים, a *Divine Being* or *god* (1 Sa 28¹³; cf. Is 8¹⁹ אֱלֹהֵי).

(2) The dead in Hades, mere shadows of their former selves, are called רפאים (26⁵); they are never called רוּחוֹת, spirits (Nu 16²²). We nowhere read that at death a man's רוּחַ went down into She'ol; nor is it anywhere recorded that after a man's death his רוּחַ reappeared in visible shape to the living.

(3) The verb יחלף *passes on swiftly, sweeps or rushes on*, a poetic syn. of עבר (see §), is used of wind, Is 21¹ Hb 1¹¹; and § accordingly renders רוּחַ וּזְקָא עַל אַפִּי עֹבֵר *And a blast passes on before me (or over my face)*. Cf. 1 K 19¹¹, where, when Iahvah passes by, a violent wind (רוּחַ) rages before Him, and it is said expressly that Iahvah was not in the רוּחַ. It was only a sign or accompaniment of His approach. So here, the mysterious wind betokens a supernatural Presence; and the vague sense of this makes the percipient's hair to stand on end with fear. It is a nice question whether עַל פְּנֵי should be rendered *over my face* (so Θ), or, as is more usually the meaning of the phrase, *before me, in front of me*. Dr prefers the former: 'A mysterious breath, the symbol of a presence which he could not discern, seemed to pass over him.' But cf. Ex 33¹⁹ *I will make my Glory (ל. כבודי) pass before thee (על פניך)*.

(4) The Semitic root רוּחַ is probably to be identified with the Sumerian RI (from RIG), to blow (*zāqu*), wind, blast (*ziqu* = § וּזְקָא); and wind (air, breath), is doubtless the primary sense of the Hebrew רוּחַ.

The hairs of my head = שְׁעַרְתָּ בְּשָׂרִי רֹאשִׁי (Ps 40¹³ 69⁵) instead of שְׁעַרְתָּ אֶמֶר (ãπ.) *a hair of my flesh*, which is a strange expression. A scribe may have modified the stichus from recollection of Ps 119¹²⁰ בְּשָׂרִי מִפְּחָדְךָ קָמַר *My flesh bristled up from fear of Thee*; where we might well read שְׁעַרְתָּ בְּשָׂרִי *my hair*. Since the Kal is intrans., Piel should be trans.: *It lifts or makes to stand on end*. [We must read either יסמר, יחלף, or תחלף, תסמר, according to the gender of רוּחַ *wind*. This is fem. in 1¹⁹ 37²¹ 19¹⁷ (*my breath?* see note), but masc. in 41⁸ (*the air*) Hb 1¹¹, cf. 1 K 19¹¹. It is

fem. in Is 40⁷ (*Elohim's Breath* = the wind). In the sense of the Divine Creative Breath 33⁴, which is the vital principle or 'spirit' in man, 6⁴ 17¹ 32⁸ (Gn 2⁷, cf. Ez 37^{9,10}), it is fem.; as also in the derived sense of a man's spirit or temper, 21⁴ 32¹⁸. In other passages of our book there is no indication of the gender of רִיחַ. (20³ is corrupt.)] Duhm asserts that רִיחַ here 'ist, weil masc., nicht der Wind, sondern ein Geist, vgl. I Reg 22 21; ein Wind würde auch nicht zu dieser Erscheinung passen'. But the wind is sometimes masc., Ex 10¹³ Nu 11³¹ &c.; and 1 K 22²¹ is hardly a secure foundation, for even if רִיחַ be original there, the passage is describing a vision of the celestial Court, not an earthly apparition inducing strong physical effects on the beholder, and causing his

'... knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.'

Hamlet, Act i, Scene 5.

And lastly, as we have seen, the wind, as heralding the Divine Approach, does suit this apparition (or theophany), equally with the partially parallel passage, 1 K 19¹¹, on which it possibly depends.

v. 16. A tristich; a fact which suggests the loss of a line. Duhm thinks יעמד *It stops* . . . may be the entire first stichus, which the poet cut short in order to deepen the impression of uneasiness, 'wie in einem Shakespeareschen Monolog'. Such an abridged line is, however, without parallel in the book; and יעמד ולא-אכיר מראהו is a metrically perfect stichus as it stands. On the other hand, if the parallel with 1 K 19^{11,12} hold good (cf. esp. the end of the verse), we can only suppose that some such stichus as ונהה שרי עבר *And lo Shaddai went by!* has either been intentionally omitted, or has fallen out owing to similarity of letters (בשרי — שרי). The piece would thus become a theophany (cf. Ez 1²⁶).

He stops, but I discern not His form or looks, features: מראה: cf. Joh 5³⁷ εἶδος = מראה Ez 1²⁶ (ט), Is 52¹⁴ (ט). Cf. also Ex 33²⁰.

A figure: or shape, likeness, form (ἡ μορφή). Cf. Nu 12⁸ *And the form of Iahvah he beholds*: Dt 4^{12,15}. Moses saw Iahvah's תמונה, but the people merely heard a Voice.

I hear a murmuring sound: lit. *A murmur* (or *whisper*) and a voice *I hear*. Cf. 1 K 19¹² *And after the fire* (lightning) *a sound of a low murmur*. דממה stillness, silence, denotes a low voice or attenuated sound (קול דממה דקה); e.g. the light whisper or murmur of the wind when it dies away: *He husheth the storm to a murmur* (לרממה: Ps 107²⁹). Unwilling, as it would seem, to admit even a dim and indistinct vision of God, ט modifies the sense of vv. 15, 16 as follows: *And a wind came upon my face, But my hair and flesh bristled up. I stood up, and recognized not; I looked, and there was not a form before my eyes, But I was hearing*

a breeze and a voice. This would require (v. 16) *אעמר* for *יעמר* and *מראהו תמונה לנגד* instead of *מראה ותמונה לא נגד*. The changes are probably dogmatic, and obviously for the worse. (Of course allowance must also be made for the possibility of a partially illegible or otherwise corrupted Hebrew text.)

v. 17. *מאלוה* and *מעשהו* are most naturally taken as in AV *Shall a mortal be juster than Eloah, Or a man be purer than his Maker?* and perhaps the author of the Elihu-section understood it so (32²). But Eyob had said nothing so far to imply this absurdity. The context (vv. 18, 19) requires the meaning given above, *before God* (so Da Du Dr); i.e. in the judgement or estimation of God: so *ὅτι μὴ καθαρὸς ἔσται βροτὸς ἐναντίον τοῦ κυρίου*; (the introductory *τί γάρ*; is only a harmless rhetorical flourish). Cf. Nu 32²² *מיהוה נקים והייתם* = *ὅτι καὶ ἔσεσθε ἀθῶοι ἐναντί Κυρίου*. There also, as here, a second 'מ' = *ἀπό*; a fact which militates against Kittel's suggestion that *לפני* there. An *ע* may, however, have fallen out after *ש* (the two letters are often confused), and we may restore *האנוש עם-אלוה יצדק*; cf. 9² 25⁴, where the phrase *צדק עם* *to be just with* (= in the estimation of) (God) occurs in a similar connexion, 25^{5,6} constituting an exact parallel to 4^{18,19}. In st. ii we must then restore *לְעַם-עֲשָׂהוּ* for *אֶם-מַעֲשָׂהוּ*. *ὅτι ἡ ἀπὸ τῶν ἔργων αὐτοῦ ἄμemptos ἀνὴρ*; = *אם (ו) מַמַּעֲשָׂהוּ נגד*, a difference mainly of pointing and division of letters.

v. 18. *Behold*: *הִנֵּה*. *ὅτι* = Aram. *הִנֵּה* (Dan 2⁶ +). *His servants* = the angels, as the || st. indicates. Elsewhere only of human ministers of His will, patriarchs, prophets, &c. Cf. Am 3⁷ Is 44²⁶. (Cf. also *σύνδουλος*, Re 19¹⁰ 22⁹ of an angel.) Eliphaz repeats the same thought, 15¹⁵. God, apparently, is the Maker (v. 17) of Man, but not of the denizens of Heaven, who are altogether higher beings (*בני האלהים*) and, at least originally, minor gods grouped around the Supreme in the Court of Heaven. Hence Iahvah is the God of gods (*il ilāni*), that is to say, the highest God, the Most High. Stripped of all mythological associations, the doctrine of Eliphaz is that no Being below the Highest can be absolutely free from relative imperfection. But imperfection involves liability to "error"; and error justifies the Divine censure.

The idea that the Supreme cannot altogether 'trust in' or depend upon the faithfulness and inerrancy of any lower beings, however exalted their nature, is perhaps implicit in the very notion of a hierarchy of heaven, arranged in ranks, one above another, in endless gradation. The conception of a 'Host of Heaven' involves the further conception of discipline and obedience, with the possibility of their opposites; and all such ideas, of course, have their physical basis in primitive observation of the regular and irregular movements of the heavenly bodies and other celestial phenomena—the daily course of the sun from east to west, the

recurring changes of the moon, the apparent vagaries of the planets (πλανήτες ἀστέρες; cf. Jude¹³ ἀστέρες πλανῆται, 'wandering stars'), meteors, and shooting stars. In the Babylonian mythos of Creation Merodach takes measures to prevent the heavenly bodies from 'doing evil' or 'going astray' (Ana lâ êpêš annî || lâ êgû manâma; Cr. Tab. V. 7); and he is praised as 'holding (v. appointing) the paths of the stars of heaven', and 'shepherding all the gods like sheep' (ša kakkabâni šamâmê || alkâtsûnu lîkîllu! (v. lîkîn!) Kîma çêni lîrtâ || ilâni gimrašûn! Tab. VII. 110-111). The 'sin' of which these subordinate 'gods' might be guilty was deviation from their appointed paths (cf. Ju 5²⁰ Is 22²¹ 2 Pe 2⁴ Jude⁶ Re 12⁷)—deserting their stations and overstepping the boundaries which had been fixed by the Supreme. Such conceptions of the relation of the Angels to God are obviously primitive. Later speculation established a sharp distinction between evil angels and good, and in time even their names became known (cf. Is 40²⁶ Ps 147⁴).

The fault ascribed by the Supreme to His Angels is according to מַהֲלָה; an obscure and isolated word, which G renders σκολιόν τι (= תהפכות Pr 16²⁸ al.), *something crooked* (unrighteous or amiss) = פְּרָוִיטָתָם; מַהֲלָה matter, res (cf. 1 Sa 22¹⁵), *ground of accusation*, as in Dan 6^{5,6}; מַהֲלָה (תמזה) *stupor, amazement, awe*: all mere guesses from the context. It might conceivably mean *boasting, vain-glory, pride*, gloria (תהלה from הלל II, which is ultimately identical with הלל I), or *folly, witlessness, madness* (cf. Po'el, Po'al, Hithpo. of the same root, and הוללות, הוללות *folly or madness*). The former sense agrees with Is 14^{12,13} (the Fall of Lucifer—הילל בן שחר, the Morning Star); cf. also Lk 10¹⁸. 'By that sin fell the Angels.' The latter meaning, *folly*, which certainly suits the context, will also be the sense if we follow Hupfeld (Merx, &c.) in reading תִּפְלָה (1²² 24^{12?}); a very attractive conjecture, accepted by Budde, Siegfried, and others. The identical phrase, יָשִׁים תִּפְלָה (cf. תִּפְלָה 1²²) actually recurs 24¹², if we may rely upon מַהֲלָה (but see the note ad loc.). Dillmann gets the meaning *error* by assuming that תהלה springs from a √הל = Eth. תהל: תהל, which in Conj. III means *vagum oberrare* (Di Lex Aeth⁵⁵²). The sense is excellent (Jude 6¹³; vid. supr.); but the etymology doubtful. Others compare Arab. جَلَّ to *make a mistake in a matter, to forget* [not in Lane]; as though תהלה were equivalent to תוהלה from a √הל, which is hardly probable. [Does תהלה represent a misunderstood תהלה? And to His Angels He attribute (not) glory (25^{5,6} Hb 3⁸)! *Much less, &c., v. 19.*]

v. 19. *Much more*: or *Much less*: see last note. The Heb. מְאֵד (usually + כִּי) may be rendered either way, according to context. Perhaps we should read שְׁכֵנִי [ב] for the following word.

G^B τοὺς δὲ κατοικοῦντας οἰκίας πηλίνας . . . ἐπαισειν αὐτοὺς σιγητὸς τρόπον. But G^A ἔα δὲ τοὺς κατοικ. κτλ. as if the Heb. word were אָח Ah!

(Ez 24⁶). *Dwellers in houses (constructed) of clay*; i.e. poor humanity. The phrase seems to distinguish man himself from his material body, which is regarded as the house he lives in. It is built of clay (חֹמֶר), the fragile stuff of pottery (Je 18⁴): see chap. 10⁹. God is the Potter who fashions man out of this frail and brittle material: Is 45⁹ 64⁷. (The 'dust' or 'earth' of the next line is syn. here and Gn 2⁷.) In 33⁶ Elihu says: *Lo I, like thee, am no god; I too was nipped off from clay*. The old Babylonian Epic uses the same phrase of the creation of Engidu, the fellow of its hero Gilgamesh: 'The goddess Aruru washed her hands; clay she nipped off (*īṣṣa iqṭariṣ* = מִיט יִקְרַץ), threw it on the plain (or desert: *ṣēri* = EDIN) . . . created Engidu' (NE viii. 34 sq.). The same goddess assists Merodach in the creation of man, according to the important bilingual text first published by Pinches (JRAS xxiii, NS, 393 sqq.; CT xiii. 35 sqq.), where we read:

NAM-LÜ-GÀLLU BA-RU

amelûti ibtanî

D. ARURU NUMUN „ DINGIR-TA NEN-MA(?)

iltu „ zêr amelûti ittiṣu ibtanû

'Mankind He created; The goddess Aruru seed of Mankind with the god she made come forth' (Assyr. *with Him she created*). The allusion to Aruru here may be a harmonistic interpolation, as Marduk appears as sole Creator everywhere else in the piece, just as in the Seven Tablets of Creation.

Eliphaz argues that if celestial beings are not inerrant or impeccable in the sight of the Supreme, much less can terrestrial man be so. His ghostly visitant appears to ignore the story of the Fall, as Duhm has noted. Human frailty is traced to the imperfect material of the body: cf. Ps 103¹⁴.

Whose foundation is in the dust (or earth). The Relative may refer either to the 'houses of clay' or to their inhabitants. The latter agrees better with what follows; but perhaps the two were not sharply distinguished in the mind of the poet. We might render: *Whose foundation* (יִסֹד; cf. cogn. סַעַר *stay support*; the foundation being that on which a building is supported) *consists in earth*, is earthen (*Beth Essentiae*), i.e. of clay.

Which (Who) are crushed before a (the) moth. Reading יִדְבָּאֵי (5¹ 34²⁵) and מִלְפָּנָי; as though the attack of the feeblest of insects might be fatal to a man. Cf. Is 50⁹ 51⁸. In these and other passages, however, where the moth (עֵשׂ, Assyr. *ašāšu*) is brought into relation with man, the reference is to the clothes-moths, of which there are various species, whose grubs fret or eat away garments of wool and fur: see 13²⁸. And as the punitive action of Iahvah is compared to this wearing and wasting work of the moth, Ps 39¹² Ho 5¹² (*And I was like the moth to*

Ephraim || *And like a rot to the House of Israel*), we should naturally expect the same ground of reference here. This might be obtained by reading יִרְבָּאם (or יָבֵם = ⑤ ἔπαισεν αὐτούς, *He smote them*) לְפִי עֵשׂ (cf. הִבֵּה לְפִי חֶרֶב), *Whom He (Eloah) demolishes by the mouth of the moth*. It is even possible that ⑤ read or conjectured יֹאכֵלֶם *Whom He eats*, instead of יִרְבָּאֵם, since ἔπαισεν may mean *He eat*, like ἐπάσαστε (Hesych. παῖεν, τύπτειν . . . ἢ ἔσθιεν. Cf. Aristoph. Ach. 835). So ③ Consumetur velut a tineā.

It must be admitted that the text is more or less uncertain from this point to the end of the chapter. The triplet instead of a couplet makes v. 19 suspicious at the outset; and it seems probable that the third line should begin the next distich. At all events, יִרְבָּאֵם (or יִרְבָּאֵם) is a synonym which makes a good parallel for יִבְהִי, and לְפִי עֵשׂ may conceal a note of time corresponding to מִבֶּקֶר לָעֶרֶב; e.g. לְפִנִּי עֲלוֹת־שָׁחַר referring to death in the night (cf. Is 17¹⁴ 38¹⁸). This would give:

'Who are crushed ere the rise of Dawn,—
Between Morn and Eve are shattered.'

Or we might regard לְפִנִּי עֵשׂ as a corruption of לְפִנּוֹת שָׁחַר *at the approach of Dawn*: cf. Ex 14²⁷ Ps 46⁶. In any case, the point seems to be the brief duration of human life (cf. Ps 90^{3 sqq.}); and, as we have seen, the moth is not elsewhere an emblem of ephemeral existence but of destructiveness. In the poem which has been called the 'Babylonian Job' we read:

*Ša ina amšat ibluṭu imūt uddeš
Surriš uštadir zamar iḥtamaš*

'He who was alive yestereve died in the morning; In a moment was he troubled, quickly was he crushed.' Cf. our own popular saying 'Here to-day and gone to-morrow'; and the Chinese *Wei tsai tan sih*, 'The danger is between morning and evening' (= Death is only a question of hours). See Giles, *Dict.* 12589.

In the next clause of the Heb. the word מְשִׁים is corrupt, the vb. שִׁים being unused in Hiphil. Even if מְשִׁים (scil. לֵב) might mean *regarding* or *heeding*, מְשִׁים לֵנֶצַח יֹאבְרוּ could only imply *For want of one (or, Without any) regarding they perish for ever* (cf. Ho 4⁶ and v. 11 supr.; 24^{7.8} 31¹⁹). But Eliphaz does not mean that nobody troubles about the fate of men, because they are so unimportant, as Duhm puts it. See v. 8 sqq. ⑤ βοηθησαι suggests מְשִׁיעַ *helper, saviour*, as in Dt 28^{29.31} and a few other places. But perhaps the word was תְּשִׁיָּה which would give a better parallel to חֲכֵמָה (cf. 26³): see also 5¹² 6¹³ 11⁶. The phrase לֵנֶצַח יֹאבְרוּ is confirmed by 20⁷. The meaning is that, once dead, they never return from She'ol to the present life: 7⁹ 10²¹ 14⁷⁻¹². We get a good parallel stichus by a slight emendation of v. 21 b, reading יִמּוֹתָיו בְּלֹא

The holy ones are the Angels: cf. 4¹⁸ with 15¹⁵; Ps 89^{6,8} Zc 14⁵ Dan 4^{10,14}. As I have shown elsewhere, קרשים, קרוש, is properly *bright, shining*, and then *clear, pure, holy*; cf. Assy. *quddušu*, *brilliant, pure*, a syn. of *ellu*, הלל, *namru*, נור. And since the Angels or Host of Heaven were originally the stars, we may infer that קרשים as a designation of the Angels primarily denoted the Shining Ones (cf. Dan 12⁸). The idea of what *we* mean by 'holiness', or moral and spiritual perfection, seems excluded by 4¹⁸.

Call (for help)! is there one about to answer (particip.) thee? And unto whom of the Celestials wilt thou turn (for aid: Le 19³¹ 20⁶)? The practice of the 'Invocation of Angels' seems to be implied by the question, and was probably not unknown in the author's day, although few traces of it survive in the OT. We know, however, that, in spite of the opposition of the Prophets, Necromancy was practised in Israel throughout the monarchical period (see my paper 'Shumer and Shem' in the *Proceedings of the British Academy*, vol. vii); and if the spirits in She'ol below could be invoked in times of stress, why not also, and with more apparent reason, the mightier Powers of Heaven? Cf. perhaps Gn 48¹⁶ Ho 12⁴ and the direct address to the Angels, Ps 103^{20,21} 148². Moreover, the Angels of God are so wise (חֲכָמִים) that they know everything that happens here below (: כחכמת מלאך האלהים לרעת את כל אשר בארץ; 2 Sa 14²⁰); a wisdom beyond the reach of mortal man (4²¹). If the 'spirit' (רוח) which brought the oracle to Eliphaz was angelic (cf. 1 K 22^{19,21,24} Zc 1⁸sqq.)—and we can hardly suppose a ghost called up from She'ol to be intended—we understand why Eliphaz is so sure that it would be futile for Eyob to appeal to the Angels. The oracle has made him quite clear as to their point of view; precluding, as it does, for all created beings a case against the Creator. Why then, asks Eliphaz, persist in futile appeals or protests in the face of what we know of God's perfection and man's imperfection? why break in upon the silence of Heaven with outcries that are certainly vain and may prove hurtful to yourself? Only a fool would do it. v. 2. *For a fool resentment may slay, And a gull passion may kill*: that is, either You may die of rage, or else, Your blind insensate fury may provoke an aggravation of your sufferings. Cf. 2^{9,10}.

The term אייל *foolish, fool*, and its cognate יאיל *to be foolish*, if related to Ar. آى *to return, to thicken, coagulate*, of fluids, might signify *thick, dense, crass, obtuse, thickhead*, or the like; but it seems more plausible to compare it with אמל *to be weak, feeble*. The מל (= ול) reappears in נמלה *ant* (עם לא עז) Pr 30²⁵) and perhaps in קמל *to languish or decay*. Cf. also Assy. *uldu*, *weak, weakling, weak-witted*; f. *ulalum*, of a woman, *weak* = become infertile = אמללה 1 Sa 2⁵ Je 15⁹; *ullu, ul, al*, Heb. אל, *non-existence, nothingness, naught, not*. The transition to the idea of moral evil usual in אייל and other Heb. words denoting foolish may be illustrated by our own *naught, naughty* (Pr 6¹²). (The מל, ול, may

otherwise be the Sumerian MAL, GAL, *open*: cf. the syn. פָּתַח *open*, i. e. to all approaches, good or evil; *unreserved, unsuspecting, simple*, in the good, but chiefly in the bad sense; which comes from Sum. BAD, *pitú*, *to open*.)

Resentment; or *vexation, anger, or grief*, at unmerited treatment. Heb. כָּעַשׂ in Job (= כָּעַם elsewhere and 22 codd. here). Cf. perhaps Sum. KASH, *impatient, furious*, of Ningirsu's chariot-horse.

Passion: or *heat*. קָנָה can hardly be *jealousy* here. The word was originally a colour-term; cf. Ar. كَانَّ *to become intensely red (or black)* from henna. In Syr. קָנָה (קָנָה) is *pale, livid, colour of lead*. We may suppose that Sum. GIN, *calmu, black, dark* (CT xii. 30) is related to the Sem. √ קָנָה as Sum. GIN, GI, *qanû, reed*, to Sem. קָנָה, קָנָה *reed*. Thus קָנָה properly denotes the change of colour which betrays strong emotion, whether anger or jealousy.

v. 3. *I myself* (אֲנִי emphat.) *have seen a fool rooted out* (leg. מִשְׁרָשׁ; cf. 31⁸: מִשְׁרָשׁ *striking root*; Ps 80¹⁰: which does not harmonize with the context). *And his homestead* (v. 24; 18¹⁵) *perished of a sudden*. Leg. וַיֵּאבֶד, or simply אָבַד instead of וַיֵּאבֶד *And I cursed*. If this were genuine, it could only mean that the ruin of the fool's house was the consequence of the sudden curse of Eliphaz. Driver's 'I.e. his habitation having been suddenly ruined, I cursed it as the abode of one who had been a sinner' is remote from the plain sense of the Hebrew, and supplies a good instance of the shifts to which unwillingness to correct the text may reduce conservative scholars. ὁ ἀλλ' εὐθέως ἐβρώθη αὐτῶν ἡ δαίτα = וַיֵּאבֶד נִוְהוּ פ' see 6⁶ 18¹³ Is 51⁸ for אָבַד = βιβρώσκω. Perhaps וַיֵּאבֶד or וַיֵּאבֶד is right here (*his habitation was devoured or consumed*; cf. Is 17²⁰); but אָבַד, a common word in Job, seems better. וַיֵּרָקֵב or וַיֵּרָקֵב *rotted* (of timber, Is 40²⁰) does not suit *tenet*. The || suggests וַיֵּעָקֵר *was uprooted*: Zp 2⁴. Usually δαίτα = אָהַל *tent*, as in 8²² 11¹⁴ 18^{6,15} 22^{23,28}. In 8⁶ it again = נִוְה (leg. נִוְה pro נִוְה), which originally meant a place of *lying down*, a *resting-place* of flocks (2 Sa 7⁸ Is 65¹⁰). In Semitic the root seems to be peculiar to Hebrew and Sabeian (see Driver's excellent note on 1 Sa 19¹⁸); but we need not suspect it on that account. On the contrary, we may regard it as an offshoot from the Sumerian NA, NU, for which we find the Assy. equivalents *rabācu*, to lie down (רָבַץ), *tarbaçu*, sheepfold, cattleshed; *narbaçu*, lair, abode; *šubtum*, dwelling-place, as well as *maialu*, *maialtum*, bed, &c., &c. It is surely more than a mere coincidence that in Hebrew נִוְה is associated with רָבַץ and its derivv. (the very root which in Assy. is so freely used for the explication of the Sumerian NA, NU), and that the extension of meanings exhibited by the Hebrew נִוְה and its derivv. runs so far parallel to the uses of the Sumerian NA. See also Ez 25⁵ 34¹⁴ Je 33¹² Pr 24¹⁵ Ps 23².

ὁ generalizes with the plur. ἄφρονες ῥίζαν βάλλοντας . . . αὐτῶν, but

Eliphaz appears to be alleging a particular instance from his own experience: *I myself once saw* . . .

v. 4. The sins of the father are visited on the children; his ruin entails theirs. Left without their natural protector, whose death is implied in v. 3, they were far from secure or prosperous, and were always *crushed in the gateway* (so Pr 22²²)—robbed of their rights by the influence of powerful adversaries in the place of justice. Cf. 31²¹ Ps 127⁵ Am 5¹⁰. G^{A} $\kappa\omicron\lambda\alpha\beta\rho\iota\sigma\theta\epsilon\acute{\iota}\eta\sigma\alpha\nu$ δὲ ἐπὶ θύραις ἡσσόνων, *Let them be derided(?) at doors of inferiors*. $\kappa\omicron\lambda\alpha\beta\rho\acute{\iota}\zeta$ = $\sigma\kappa\iota\rho\tau\acute{\alpha}\nu$ (Hesych.). Perhaps corrupt for $\kappa\omicron\lambda\alpha\phi\iota\sigma\theta\epsilon\acute{\iota}\eta\sigma\alpha\nu$, *let them be buffeted*, or $\mu\alpha\lambda\alpha\kappa\iota\sigma\theta\epsilon\acute{\iota}\eta\sigma\alpha\nu$ (cf. Is 53⁵ $\mu\epsilon\mu\alpha\lambda\acute{\alpha}\kappa\iota\sigma\tau\alpha\iota$ = מַרְכָּא: G^{A} $\sigma\upsilon\nu\epsilon\tau\rho\acute{\iota}\beta\eta$) = ירְכֵאוּ in all probability. So also G^{A} $\epsilon\pi\iota\tau\rho\iota\beta\acute{\eta}\sigma\sigma\omicron\nu\tau\alpha\iota$ G^{O} $\kappa\alpha\tau\epsilon\kappa\lambda\acute{\alpha}\sigma\theta\eta\sigma\alpha\nu$ G^{Σ} $\tau\alpha\pi\epsilon\iota\nu\omega\theta\acute{\eta}\tau\omega\sigma\alpha\nu$ imply same text as M .

v. 5. *Whose harvest* or crop: M קצירו: rather קצירם. G^{S} imply קצרו, which some prefer. (A γὰρ ἐκείνοι συνήγαγον, G^{A} ἐθέρισαν.) The noun gives a closer || to what follows.

the hungry (emphat.) *eateth*: or *would eat* (freq.) every season. G^{S} δίκαιοι ἔδονται, misreading ישר (1¹⁸) for רעב.

And all their sustenance he taketh: reading וכל מזונם for M ואל מצנים, which is evidently corrupt. כל and אל are not seldom confused. מזון Gn 45²³; an Aramaism. The וזון may be compared with Sum. DUN, Ch. *tun*, *t'un*, to swallow, gobble up (DUN-DUN, to feast, *patānu ša amēli*; *naptanu*, *iptennu*, meal, feast. פתן = פתן = בִּדֹן!). G^{S} αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαιρείτοι ἔσονται (= G^{A} ἐξερεθήσονται = ἐξαιρεθήσονται) = וְאֵל (וְלֹא) מְרְעִים יִקְחוּ. This suggests מְרַעֵם *their pasture*, or better perhaps עֲמִיִּים *their sheaves*; cf. Am 2¹³ Mi 4¹².

The next line (also corrupt) makes the verse a tristich; so either this or that must be sacrificed. M ושאף צמים חילם, which some render *And a snare* (צָמִים 18⁹ only) *snappeth at their wealth*, does not suit the context, even if the words could mean that. שאף (cognate with נִשָּׁף and נִשֵּׁב and נִשֵּׂם, Is 42¹⁴, *breathe, blow, pant*) may mean *pant after, be eager for* . . . as in 7², where the metre would be improved by adding the prep. אַל־ (cf. Ec 1⁵); but hardly *snap after*. And why should a snare be so strongly personified in such a context? In 18⁹ G^{S} gives $\delta\alpha\upsilon\omega\acute{\nu}\tau\alpha\varsigma$ = צָמִים *thirsty ones* for צָמִים; and so G^{A} and G^{B} here. This, or rather the sing. צָמָא (|| c רַעֲב in st. i) is prob. correct. But what of the verb? *And the thirsty is (was) eager for their wealth* is passable sense, but inadequate to the context. Duhm's ושאב צמא מנלם *And the thirsty draweth from their well* will not do, for נָא *wave, heap*, never means a *well* (in Ct 4¹² נָא must be read with many MSS and G^{S} and G^{B}). We prefer to transpose a letter and restore אשאף = אשאף (cf. כעש = כעש, v. 2); a harvesting term like קצר: see Ex 23^{10,16} Dt 11¹⁴ Je 40^{10,12} (of wine and oil and fruit). *And the thirsty would (or did) gather their fruitage* or

produce (חילם for יבלם). יבול is || פרי fruit, Le 26^{4,20} al., and in Hb 3¹⁷ denotes grapes. In Ez 34²⁷ ☉ actually gives τῆν ἰσχυὴν αὐτῆς for יבולָהּ, as though it read חילָהּ. On the other hand, Jo 2²² has חילם (☉ τῆν ἰσχυὴν αὐτῶν) of the fruit of the fig-tree and the vine and almost as a syn. of פרי; and it seems not impossible that חילם (☉ αὐτῶν ἡ ἰσχυς) may have been so intended here. (☉'s verb ἐκσιφωνισθεῖη = ושאב prob.) Cf. 24^{6,11}. The likeness of form between מצנים and צמים and that of sense between יקחהו and אשה (אסף) suggest a suspicion that one or other of the two lines is a duplicate or variant.

vv. 6, 7. The ruin of the fool and his family was not due to mere ill luck or mischance; for affliction is not a spontaneous or accidental growth, springing up like a weed out of the ground. It is from above and is, in fact, an inevitable consequence of the congenital imperfection of man. Since Eyob was human, he was by nature liable to sin, and the greatness of his affliction indicated that he must have sinned greatly, though not past forgiveness, inasmuch as he had not himself perished like the fool whose destruction Eliphaz had witnessed. Every wise man will expect his share of trouble, greater or less according to his deserts. Thus there is no real contradiction of 4^{19sqq.}, and no good reason for banishing to the margin these two fine and perfectly relevant verses.

The קי of v. 6 rather overloads st. i, unless we pronounce כִּי-לֹא-יִצְעָא univocally. It may quite well be regarded as an accidental anticipation of v. 7.

v. 7. *is born*. Ketib Niph. Impf. יִלְד is preferable to Qere Pu. Pf. יָלַד on account of the || יבניהו. The phrase *is born to trouble* might mean *is a son of Trouble* (cf. 1² and the Nom. Prop. בן אותי), personifying עמל; but this is less likely. The verse is cast in a common proverbial type: lit. *For Man to Trouble is born; And Sons of the Vulture fly high* = ☉B ἀλλὰ ἄνθρωπος γεννᾶται κόπῳ (= לָאֵשׁ ut supr.?), νεοσσοὶ δὲ γυπὸς τὰ ὑψηλὰ πέτονται. *Sons of the Vulture*: leg. בני נשר (Pr 30¹⁷ Hb 1⁸) instead of בני רשף *Sons of Flame* = sparks (here only). The phrase of ☉ could not mean lightnings or fire-bolts (cf. Ps 78⁴⁸ Dt 32²⁴), for these do not 'soar high', but descend; and a similar objection lies against Cheyne's 'burning arrows' (cf. Ps. 76⁴). Even 'sparks' that shoot up can hardly be said to 'soar high'.

It is a mistake to expect scientific precision of statement in literature, especially in Oriental poetry. A spirit of pedantic and prosaic literalness has found many difficulties here in the connexion of thought; but what sensible reader will demand mathematical exactness in a proverb or a simile? The statement of the verse is simply that 'trouble' comes as naturally to man as soaring flight to young birds of prey. The causes of sin and suffering are inborn in man—inherent in human nature.

vv. -16. If Eyob is wise, instead of continuing his angry outcries he

will 'inquire of God' (דָּרַשׁ אֱלֹ- Is 8¹⁹ 19³ Dt 18¹¹), who is the author of all good both in the physical and in the moral sphere, and delights to show His power by humbling the mighty and exalting the weak and oppressed.

v. 8. *my case*. דָּרַשׁ here only in this sense. עַל-דָּרַשׁ *because of*, Ec 3¹⁸ al. Ⓢ paraphrases κύριον δὲ τὸν πάντων δεσπότην ἐπικαλέσομαι, possibly reading שָׂרִי for אֱלֹהִים (ⓈA παντοκράτορα).

In v. 9 ἔνδοξά τε καὶ ἐξάίσια, both *glorious and extraordinary things*, looks like a double rendering of נִפְלְאוֹת (= ἐξάίσια 37¹⁶; ἔνδοξα Ex 34¹⁰).

v. 10. הִנָּהּ is prob. a scribal error for נָתַן, as it is followed by שָׁלַח, and the ptcpp. of the other verses are anarthrous. The verse briefly indicates one department of God's wonder-working power. It is dwelt on at greater length, 38²⁶ ff. For the connexion of thought see Ps 107³³ ff. God sends or withholds rain according to human desert. It is a feature of His moral government of mankind. Knowing nothing of the natural causes of atmospheric changes, the poet and his contemporaries regarded them as directly miraculous. For another view of their relation to conduct, see Mt 5⁴⁵. The verse is prob. a (marginal?) quotation, since it is written in a different measure (four beats in each stichus).

the commons: or open country *outside* (חוּץ) the towns; 18¹⁷ (leg. plur., as here); Pr 8²⁶. The √ חוץ = חָצַץ = חָצָה, &c., akin to קוץ = קָצַץ = קָצָה, &c., and the prob. more primitive (נָחַ, גָּזַח, גָּזַח, &c. All these roots and their derivv. denote various kinds of *cutting, dividing, parting, separating, cutting off, ending*, and the original biliteral forms may be recognized in the Sumerian ĠAZ, ĠASHI, GAZ, ḫašābu, ḫašāḫu, ḫiḫā, palāqu, dāku, &c. The street is the place where the houses are *cut off* or end abruptly, their end or boundary (קָצָה, קָצַץ); the open field or country is the border or boundary of the town.

v. 11. *the humble*: or lowly; prob. in station, through poverty. God fertilizes their fields with His rain, and so raises them to wealth and prosperity. See Ps 107³⁵⁻³⁸.

And to raise. שָׁנַב for שָׁנַב, which cannot well continue the construction after the Infin. of Purpose לְשֹׁם. Ⓢ ἐξείρποντα implies Pi.

them that mourn: scil. over the drought and barrenness of their land. קָרַר: so קָרַר, Je 14² (in a similar connexion. The whole chapter supplies an excellent illustration of our passage, clearly establishing the connexion between vv. 9-11, which some have needlessly doubted). Ⓢ ἀπολωλὸτας = אֲבָרִים; a misreading. *to wellbeing*. יָשַׁע *accus. loci*; but restore לְיָשַׁע or בְּיָשַׁע (cf. לְמָרוֹם *ante*). Perhaps יִשְׁעוּ יָשַׁב (cf. Ps 69³⁰), *His salvation setteth on high or raiseth*.

v. 12. As God exhibits His overruling Power by lifting up the humble, so He also displays it when He will by turning the wisdom of the worldly-wise into foolishness, causing them to overreach themselves and

their own schemes to issue in their overthrow (2 Sa 15³¹ Ps 5¹¹ 18^{26b}). No mortal can hope to outwit the Allwise. Cf. 1 Co 1²⁵ 3¹⁹. We have here an implied contradiction of a primitive idea concerning the unseen Powers (see note on 1¹; and cf. the frauds practised upon Cronos, Silenus, and other gods in the Greek mythology).

thwarteth: or *frustrateth*: מפר: lit. *breaketh* or *shattereth*: of plans, *maketh to fail*. Ps 33¹⁰ Pr 15²² 2 Sa 15³⁴. (Θ διαλλάσσοντα = כומ(י)ר; a misreading of similar letters.)

achieve no success; or effect nothing real or solid. תשיה (from ישה like הנה from ינה) strictly means *being, existence, fact, reality*, and so *solid* or *substantial counsel, practical wisdom*, and its result *success*. The ישה, which in Heb. has been supplanted by the substantival יֵשׁ, appears in Assy. as išû, Pf. išû, Pm. išûku, *to have, to exist, to be*. Thus Θ ἀληθές, (anything) *real* or *substantial*, any solid result, is apt enough. Perhaps, however, we should read תשועה *deliverance*, as Θ does (wrongly) in 30²²: *So that their hands effect no deliverance*.

v. 13. *catcheth* or *snareth*, as in a trap: Je 5²⁶ Pr 5²² Am 3⁵.

in their own craft or *cunning* or *shrewdness* or *prudence* (Pr 1⁴ 8^{5,12}): Θ ἐν τῇ φρονήσει (but Θ^A + αὐτῶν), perhaps reading בְּעִרְמָה מִבְּעִרְמָה (from עִרְם, which is not otherwise found) is improb. Leg. בְּעִרְמָתָם (cf. Pr ll. cc.), and see S. Paul's quotation from memory, 1 Co 3¹⁵ (ὁ δρασ-σόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν). For the idea, see also Ps 7^{15f.} 9^{15f.} Pr 26²⁷ Ec 10⁸, &c. What seemed a faultless plan may fail, and even involve its authors in ruin. בְּאַרְבָּם *in their treachery* (Je 9⁷) is unsuitable. The irony of Fortune, or rather of Providence, may defeat the schemes of the wisest. Cf. Pr 21³⁰.

the shifty; or *tortuous*: lit. those who *twist* and *writhe*, as in wrestling (נפתלים; cf. Gn 30⁸ Ps 18^{26b} Pr 8⁸). Θ πολυπλόκων, *much-tangled* or *twisting*; cf. πολυπλοκία, *craftiness* (but Σ σκολιά).

maketh vain: יַהֲפֹלֶה for נַמְהָרָה. Θ ἐξέστησεν, *he deranged* or *distracted* = יַהֲלִיל *maketh foolish* (12¹⁷), which is possibly right (יהוללה or מהוללה, as Ec 2²): cf. Is 44²⁵. Otherwise we might restore יַחַבֵּחַ *he changeth* or *overthroweth* or *perverteth it* (v. 5); or even יַהֲבִלְנָה *he maketh it vain* or *futile*. An Impf. seems to be required by the context; and in any case נַמְהָרָה, which is only used of persons elsewhere (Is 32⁴ 35⁴ Hb 1⁶; all), is unsatisfactory here. It cannot mean 'is carried head-long' (to ruin?), as RV, but only 'is hurried, hasty, impetuous, anxious', or the like: an inadequate sense in the context.

v. 14. Quem Deus vult perdere prius dementat, 12¹⁶ Je 4¹⁰ 20⁷ 1 K 22²⁰ Ez 14⁹ Ro 1^{21f.} 2 Th 2¹¹. Judicial blindness obscures even the obvious. Their clever schemes having failed, the worldly-wise are lost in bewilderment. We may remember that the zealous propagandists of Negation have not yet found any better substitute for the Light of the

World (Joh 8¹² 12^{35f.}) than a dark and dreary pessimism, whose ultimate outcome can only be the paralysis of moral endeavour and despair of the future of the race. Cf. Is 58¹⁰ 59¹⁰ (and perhaps read יגששו after the latter passage).

v. 15. וישע מחרב מפיהם and *he hath saved from the sword from their mouth* is clearly corrupt, as the transitive verb requires an object in place of the meaningless מפיהם which, moreover, violates the parallelism. It may be regarded as a gloss on מחרב which has displaced the original עני *poor, humble*, a common || to אבין 24⁴ Pr 31²⁰. The *ductus litterarum* might also suggest יתום *the orphan* (Je 5²⁸). Duhm strangely alters וישע into וישע 'aber er wird retten', as if Eliphaz were making a special promise to Eyob, instead of a general statement of the Divine procedure. (The Impf. c Waw Conv., in continuation of the Ptcpp. מפר, לכד, affirms what God has always done in the past and therefore will do in the future.) ὁ ἀπόλοι(ν)το δὲ ἐν πολέμῳ implies וישע or וישר for וישע. In st. ii ἐξέλθοι may represent a guess of (Aram.) מפיך for מפיהם.

v. 16. Lit. *And there became to the weak a hope; And Injustice, she shut her mouth.* False accusations, insults, and injurious menaces to the weak and helpless are shamed or scared into silence by the signal interposition of Heaven. St. ii recurs in Ps 107⁴² (an echo of this passage). Cf. also Is 52¹⁵. For עולה *injustice* or iniquity, in the special sense of untruthful language, see 13⁷ 27⁴.

vv. 17-24. Affliction is a blessing in disguise; and, if humbly accepted as such, can only issue in greater good than ever.

v. 17. The emphatic exclamation אשרי should naturally head its own sentence, as in Ps 1¹ *al. saep.* The intrusive הנה (om. 5 codd.; ㊸ ㊹ ㊺) is prob. from the hand of a copyist who, ignoring the rhythm, desired to call special attention to what follows. Om. also אלוה metr. grat. For the sentiment see Pr 3^{11,12} (where in v. 12 we must read ויכאיב and *he hurteth*, as here, instead of וכאב and *like a father*). See also Heb 12⁵⁻¹¹. Elihu amplifies the idea of the remedial intention of sickness, 33¹⁷⁻³⁰.

v. 18. Or, *For 'tis He that hurteth, &c.* Sickness and health, weal and woe, are both from God, as Eyob, of course, admitted equally with his would-be monitor. It was the ground of his perplexity. For the thought see Ho 6¹ Dt 32³⁹ Ps 147³. *bind up.* ㊸ πάλιν ἀποκαθίστησιν = ישיב for יחבש. But ㊸ ἐπιθήσει = ישים; ㊸^A μωλώσει *will bandage* (= יחבש Ho 6¹ ㊸). Ad fin. v. תרפינה = תרפאנה (י for א, by attraction of preceding e-vowel; or perhaps a mere scribal error).

v. 19. *In six . . . And in seven . . .* This shows that בוש is right, not מוש (wrongly inferred from ㊸ ἐξάκις ἑξαπαγκῶν κτλ.). The sense is: In all successive troubles, no matter how many, He will deliver thee. For the mode of speaking, cf. Pr 6¹⁶⁻¹⁹: *These six things hateth IAHVAH, And seven are abominations of His soul.* The seven are

then enumerated. Cf. also Pr 30¹⁶ ff. Accordingly, we should expect a similar enumeration here, if the text be sound; and, in fact, vv. 20-22 supply it even in the traditional text.

v. 20. The first two 'straits'—War and Famine. *he will ransom thee*: Heb פָּדָךְ: a Pf. of Future Certainty. וְ righty *ῥύσεται σε*. The Common-Semitic *פָּדָה*, Assy. *padû*, to release, set free, prob. goes back to the Sum. BAD, to open, as do also *pilû*, פָּתַח, פָּתַח, &c. וְ מִיָּדֶי dual. Leg. מִיָּד sing., c וְ *ἐκ χειρός*, and Ho 13¹⁴; Ps 22²¹ al.

v. 21. *from the lash (or scourge) of the tongue* = וְ אֶפֶס מַאֲסִיגֹס לְגָלוֹסְסִים. מִשּׁוֹט for מִשּׁוֹט. Cf. Ps 31²¹. But all the other evils mentioned are physical calamities; and it is strange to find slander in such company. Moreover, God's four sore judgements had become almost a proverb (Famine, Wild Beasts, Pestilence, and Sword: Ez 15¹⁷ 14¹³⁻²¹; cf. Le 26¹⁶⁻²⁶ Dt 32²⁴ f.); and after the 'Famine' and 'Sword' of v. 20, Wild Beasts and Pestilence would naturally follow. And as the former are specified in v. 22 (חֵית הָאָרֶץ), mention of the latter might well be expected in the intervening verse. Now שׁוֹט *whip* (Na 3²) seems to occur in 9²³ fig. = Divine Scourge, Plague, or some other calamity (cf. Is 10²⁶; not 28¹⁵: see Box ad loc.), but is not so found elsewhere in Job. On the other hand, we have שׁוֹט, 1⁷ 2², of Satan's roaming and roving about the earth. We may therefore point בְּשׁוֹט, and reading רִשָּׁף *pestilence* (Hb 3⁵ Dt 32²⁴) for לָשׁוֹן *tongue* (with Duhm), we get the sense *When the Pest is abroad, thou shalt be hidden*. With שׁוֹט here cf. יהלך, Ps 91⁶; a passage which also suggests בְּשׁוֹר קָטַב *when Plague wasteth (or killeth)*, Ju 5²⁷ Je 5⁶). For קָטַב as a syn. of רִשָּׁף *pestis*, cf. Dt 32²⁴ (Ho 13¹⁴ = דָּבַר id.). We might get the same general sense by reading the whole verse thus:

מִשּׁוֹט יִשּׁוֹר תִּהְיֶה

= וְלֹא תִירָא רִשָּׁף כִּי תָבוֹא

From the Scourge that killeth thou shalt be hidden (cf. Ps 91⁴),

And thou shalt not fear the Pest when it cometh.

יִשּׁוֹר for לָשׁוֹן; רִשָּׁף = מִשּׁוֹר reversed! But שׁוֹר almost certainly echoes יִשּׁוֹר in Ps 91 l.c. (note the Med. ו); and there are other points of connexion with the psalm, as we shall see presently.

v. 22. 'dl (dupl)' is Kittel's curt and positive note. It is true that we have לֹא תִירָא and מִשּׁוֹר in v. 21 and אֵל תִּירָא and לִשָּׁר in v. 22; while כָּפֶן *famine*, v. 22 (also 30³) is an Aramaism = רָעַב, v. 20. If, however, v. 22 was originally a mere duplicate of the previous verse, the poet's catalogue of Seven Evils cannot satisfactorily be made out. But שָׂר may represent a partly effaced שָׂחַל, and כָּפֶן may be a disguise of פָּתַן, the letters כָּפֶת being subject to frequent confusion in Hebrew manuscripts. We therefore restore וּלְפָתַן תִּשְׁחַק (cf. 11) *At the lion and the cobra thou shalt laugh, And of the beasts of the earth thou shalt not*

(leg. ולא) *be afraid*. Cf. Ps 91¹⁴. A cross-division, no doubt; but the poet is enumerating objects of terror, after his literary precedents, and is not attempting a zoological classification.

Ⓜ^B ἀπὸ κακῶν ἐρχομένων hardly implies מורע for מש(ו)ר, but merely paraphrases מ. Ⓜ^A ἀπὸ ταλαιπωρίας = משר; see Hb 1³ 2¹⁷. Instead of מ לשר ולכפן Ⓜ gives ἀδίκων καὶ ἀνόμων = לְעוֹל וּלְחָנָף (see 18²¹ 29¹⁷ 31³ and Is 9¹⁶⁽¹⁷⁾), which may lend some support to לשחל ולפתן (ש = עו); ח = ת, as often). ‘Die Lesung der LXX: שָׁרַר und בָּפַר, aramäisch, kommt nicht ernstlich in Betracht’ (Duhm). But that is not the reading of Ⓜ, which never renders שרר by ἀδικεῖν or ἄδικος.

v. 23. Lit. *For with the sons (בני) of the field is thy covenant*. אבני מ stones. Rashi's conjecture of an older reading אֲדֹנָי lords, in the sense of the mythical satyrs and the like, is less probable. The passage is a reminiscence of Ho 2²⁰ (AV 18); and בני השדה is a poetic variation of חית השדה. These, the wild boar, the fox, &c. (Ps 80¹⁴ Ct 2¹⁵ Ho 2¹⁴ (12)), will no longer ravage the fields and vineyards. Ⓜ om., not understanding the st., or by mere oversight.

Was אבני suggested by Ps 91^{12 b} פן תגוף באבן רגלך *Lest thou strike thy foot on the stone?* Driver thinks of a ‘poet. figure, implying that stones will not accumulate to mar his fields’. But how could this happen, except on a hill-side, or through human agency (2 K 3¹⁹), which is hardly implied here?

v. 24. *Shalt go over thy fold or muster thy flock*. For פקר see 1 Sa 11⁸ al. For נוח sheepfold(s) or pastures, see notes on v. 3. Ⓜ^B ἡ δὲ διάττα τῆς σκηνῆς σου οὐ μὴ ἀμάρτυ, *The abode (or maintenance?) of thy tent shall not fail*, is curious. It looks as if Ⓜ read לֹא תִהְיֶה לְנֹחַ (נוח = διάττα in vv. 3 and 8⁶). Ⓜ^A gives καὶ ἐπισκοπῇ τῆς εὐπρεπίας σου καὶ οὐ μὴ ἀμάρτυς, pointing יִפְקֹדֶת against the sense and mistaking נוח for נאוח.

v. 25. *And thou shalt know*: as before, v. 24. ‘Dass beide Verse mit יִדְעָה beginnen, ist nicht grade schön und wohl auch nicht ursprünglich.’ The repetitions in vv. 21–25, however, may be regarded as rhetorical. They give the impression of eager urgency on the part of the speaker, as though he were making an extemporaneous appeal. It would have been as easy for the poet to vary his phrases as it is for a modern critic to find fault with a sameness which so effectively mimics the manner of unpremeditated speech. 8 codd. and Ⓜ השדה the field pro הארץ the earth; but cf. Am 7².

v. 26. *with powers unimpaired*: or *in thy full vigour*: lit. *in thy moisture or freshness*. Thou shalt never become dry and sapless, like a withered tree; but shalt retain all thy faculties to the last, like Moses, Dt 34⁷, whose ‘eye was not dim nor his natural force (לִח) abated’ at the age of 120. Leg. בָּלַחַר pro בָּכַלַח here, and in 30² (the only other place where the doubtful word בָּלַח occurs), עַלְמִים אָבַד לָחֶם youths whose

sap has perished. (The Ar. *ܣܐܢܐ* to show the teeth, grin, lends no support to *ܣܐܢܐ* in the sense required by the context.) Cf. also Je 11¹⁹ (*בלחמו > בלחיו*).
 ③ om. hic; 30² legit, ut videtur, *ܣܐܢܐ* συντέλεια.

As the corn (lit. *heap* or *shock* of sheaves: Ex 22⁵ Ju 15⁵) *goeth up*; scil. to the high place where it was threshed and winnowed, the *גרן* or threshing-floor. ③^B has a double or conflated version of the st., the alternative being the more accurate rendering (*θιμωνιά* = *θημωνιά* = classical *θημών*, a *heap*).

We cannot suppose a direct reference to the complete restoration of Eyob's fortunes in the Epilogue (42¹⁰ ff.), although Eliphaz perhaps poses as a Seer, 4¹² ff. Nor has the poet for the moment forgotten (vv. 20, 24, 25) that Eyob has already lost his all—slaves, flocks and herds, and children alike. But neither can we suppose 'a gentle irony' (eine leise Ironie) to be intended by making Eliphaz develop his doctrine at such length in contradiction of the obvious facts of the case before him, and close with an emphatic assertion that things are really so unless indeed the same irony is to be traced in every reiteration of the same doctrine in the speeches of the Three Friends and even in those of Elihu. The section vv. 17–27 (*Happy the man, &c., . . . in its season*), which reads almost like a psalm (cf. Pss 1, 91, 92, 112, 128, &c.), might conceivably be a quotation of a then well-known piece; in which case the poet would not feel free to make any material alteration in its phraseology. But that assumption is not essential to a right conception of the argument. The opening 'Happy is the man,' &c., is quite general; and the repeated 'thou's' and 'thee's' of the following verses are no more personal to Eyob than those of Ps 92. The poet, of course, knows the issue, but Eliphaz does not. The dénouement when it comes is a great surprise to the three friends who had been so certain of Eyob's guilt that they felt small sympathy for his miseries (cf. 6¹⁴ ff.). Vv. 19–26 cannot be a prophecy of Eyob's future, if only because of v. 27 which declares that what precedes is a statement of the results of the friends' personal observation and experience, which Eyob would do well to lay to heart. Eliphaz does not forget. The painful facts are before his eyes. He shows an appalling want of sympathy when he deliberately draws an idyllic picture of the good old man enjoying to the last those marks of the Divine favour—health, wealth, and numerous offspring—of which Eyob had so suddenly been bereft. He implies that if Eyob's life had always been governed by the rule of patient submission to the Divine Hand, alike in weal and woe, he would not have been brought to this pass, and his fortunes would have been far otherwise. Even now there is room for penitence and mercy; and Eyob may live to see brighter days. Eyob replies (7⁶ ff.) that it is too late; his sickness is fatal, and his sufferings will soon end in death,

So far from ignoring or forgetting Eyob's ruined state, Eliphaz has it always present to his mind as proof absolute of that guilt which, according to him and his friends, such ruin must always imply. The section, as a whole, purports to set forth how God usually deals with the man who admits his fault and takes whatever ill befalls him as a Divine chastisement intended for his good. Had this always been Eyob's attitude, the blessedness described would have been his happy lot. But, as things were, his actual condition was crying evidence of the sin that caused it, and angry rebellion was an aggravation of the original offence. The only hope for him lies in acknowledgment and submission. In bitter contrast with the woful present, Eliphaz draws a picture of what might have been. In the long run it goes well with the good man who owns his faults and is patient under the Divine chastisement. His health, his crops, his cattle, his children, thrive, and his end is happy. Eyob's unparalleled calamities, the opposite of all this, are conclusive evidence of unacknowledged guilt; but if he will submit and humbly confess his fault, he may yet find mercy.

v. 27. *We have heard it*: שָׁמְעָנָה; cf. Θ ταῦτά ἐστιν ἃ ἀκηκόαμεν. שָׁמְעָנָה hear it! The other pointing gives a better parallel, and is almost required with the emphatic אָתָּה which follows.

Chapters 6, 7. EYOB'S FIRST ANSWER TO ELIPHAZ.

Chapter 6. My affliction far outweighs my 'resentment', as you call it (כַּעַשׁ, 5²). I do not cry out without cause, any more than a wild ass or an ox would be noisy if he were not hungry. Complaining is the salt which helps me to stomach my sufferings. I long to die; for, worn out with disease, I am helpless and hopeless (vv. 1-13).

v. 2. *my misery or trouble* (אֲנִי = Θ τὰς δὲ ὀδύνας μου cf. 20¹⁰ Gn 35¹⁸). Or leg. אֲרִי *my calamity or distress*. Both words are common in Wisdom-Lit. מִן (Q) הִנְתִּי *my ruin*; fem. sing. But in this sense the plur. is usual, Ps 91³ al. Pr 19¹³ v. 30 (30¹³ is corrupt). Moreover, a masc. subject is required for יִכְבֵּר, v. 2.

St. ii, lit. *And that they would lift* (Impers. = *were lifted*): Θ ἄραι, sing. *he (or one) would lift*. 'To lift' is also the etymological meaning of שָׁקַל, Assy. šaqālu, *to weigh* (cf. the Sum. GAL, našú = נָשָׂא, *lift, carry*); and our own 'weigh' = A. S. wegan, *lift, carry*. See Skeat.

v. 3. מִן עַתָּה *For now* (= then), as in 3¹³. The עַתָּה overloads the st., and is superfluous. With the simile cf. Pr 27⁸.

wild: incoherent and disordered, like the babble of delirium. מִן לֵעָנִי, Pf. of לָעַן or לָעַע. Θ τὰ ῥήματά μου ἐστὶν φαῦλα, perhaps reading מִן לֵעָנִי (? לָעַנִּי): cf. Θ Is 28¹¹ 33¹⁹ (of unintelligible foreign speech); Ho 7¹⁶. But see also Pr 20²⁶ Ob¹⁶. יֵעָלוּ *go up* (in the balance Ps 62¹⁰) gives a better parallel.

v. 4. *in my flesh*: בְּבִשְׁרִי pro עִמָּדִי *with me*; which, acc. to Dr, means

'ever present to my consciousness'. בְּעָרִי *in my skin* or בְּבָשָׁרִי *in my flesh* = ὁ ἐν τῷ σώματί μου, is simpler, and yields a better || to 'my spirit'. Eyob's skin was the visible seat of his malady: see 7⁵ 19²⁰ 30³⁰. For בָּשָׂר = σῶμα, see 41¹⁵. With the 'arrows of Shaddai', tipped with the poison of disease, we may compare the shafts of death which Apollo Smintheus shot at the Achaean host, Il. i. 44 ff. See also Ps 91⁵ f. Dt 28²² 32²³ f. Ps 18¹⁵ Ez 5¹⁶ Ps 38² La 3¹² f. al.

Whose venom my spirit drinketh. Om. אֲשֶׁר as superfluous and prosaic. It spoils the rhythm, unless we read נִשְׁחַמְתָּם. ὁ ὧν ὁ θυμὸς αὐτῶν ἐκπίνει μου τὸ αἷμα (θυμός = נֶפֶשׁ as in Dt 32³³) reads דָּמִי for רַחֲמֵי (רוּחִי).

Eloah's terrors array themselves against me = בְּעוֹתֵי אֱלֹהֵי יַעֲרֹכְנִי. A questionable text. The first word recurs, Ps 88¹⁷ only; and ὁ gives ὅταν ἄρξωμαι λαλεῖν (= אֲמַרִי (בְּעַת אֲמַרִי) κεντοῦσί με (= יִדְרֹקוּנִי: cf. Nu 25⁸ ἀπεκέντησεν = וִידְרֹק; Ju 9³⁴ ἐξεκέντησεν αὐτόν = וִידְרֹקוּהוּ; κατακεντ. Je 51⁴), *Whenever I begin to speak, they stab me.*

Kittel's note '1 c ὁ יַעֲרֹכְנִי cf. 1 R 18, 18' is therefore incorrect as regards ὁ (עָכַר = διαστρέφει in l. c., 1 K 18¹⁷ f.). Otherwise Dillmann's יַעֲרֹכְנִי *trouble me* is a good suggestion, and perhaps better than יַעֲרֹקוּנִי *gnaw me* (cf. 30¹⁷). Duhm completes the tetrastich by transference of v. 7^a *My soul refuseth to rest*, which is certainly ingenious; see, however, the notes on that verse. Possibly a line like וַאֲיֵמַת אֵל תִּבְעֵתָנִי (33⁷ 9³⁴ 3⁵ 13^{11,21} 15²⁴ Ps 88¹⁶ f.) *And the dread of El affrighteth me* has fallen out owing to its resemblance to בְּעוֹתֵי אֱלֹהֵי.

v. 5. *As animals cry out for hunger, so I cry out for pain.*

fodder: בָּלִיל (24⁰): str. *moistened food, maslin*. See Is 30²⁴ תְּמִילִי *fodder seasoned with rock salt or with salt herbs*, which would bring out the sap. The בָּלַל = Assy. *balālu*, to pour, pour out or over, to moisten, wet, and (of metals) melt. The primitive root is seen in the Sumerian BAL, *tabāku*, to pour out. (Om. Suff. c 𒀭𒂗𒀭.)

v. 6. *Is tafil eaten without salt?* The name of some succulent vegetable, eaten as salad, seems to be required by the parallelism. In Arabic *tuf* means spittle (which is a slimy and, in health, a tasteless fluid), and *tafala* is to spit or spirt saliva. In the Talmud תַּפִּיל = *unsalted, fresh*, of בָּשָׂר *flesh* and דָּג *fish*, as opp. to מֶלַח *salted* (Shab. 128^a), prob. as retaining the slimy and sticky juices which salt draws out. In Ez 13¹⁰ f. תַּפִּיל = the plaster of a wall (a slimy sticky substance, smeared over the surface) = Assy. *tapalu*. In this last sense Heb. and Aram. have also טַפַּל (13⁴), to plaster, stick on, with the intermediate *t*, from the root D-B preserved in רָבַק to stick or cling to.

פִּימֹן the thing that has lost its flavour or savour, insulsum, insipidum (cf. Mt 5¹³); a term used, like Heb. תַּפִּיל (La 2¹⁴) and תַּפְּלָה *folly, unreason* (1²² Je 23¹³), fig. in the sense of *foolish, silly*.

without salt: 𐤀 𐤍𐤁𐤏 is prob. a scribal error, due to reading

סֹלֶם salt backwards. זֶה תבשילא מדלית מלחא cooked stuff in which is no salt.

sap of bugloss (*Anchusa officinalis*): or slimy juice of purslane (*Portulaca oleracea*). Heb. בריר הלמות in the slime of hallāmūth. ריר is spittle in 1 Sa 21¹⁴ (= Aram. רִירָא). As vb. it means to flow, let flow (Le 15³), and may be compared with Sum. RI, to go, to flow, to beget (also A-RI, water—let flow = beget; cf. Nu 24⁷); UĠ-RIA, witchcraft, bewitching, enchantment (spittle—let flow). The importance of spittle in Babylonian magic is well known. (RIR = RI-RI? The Arab. rawwala, slaver, emit semen, rāla, to slaver, riyāl, slaver, are younger forms. The same root R-L = R-R may perhaps be recognized in עררל uncircumcised; cf. Arab. أُرْغِل and أُرْغِل = رل = triliteralized internally). The primary sense would be *fluxui obnoxius*.

הלמות זֶה ביעתא וחלמונא the white of an egg and the yolk; combining two opposite interpretations. It adds: 'Another Targum. As no greenstuff (בִּשְׁשִׁי = Syr. ܕܡܡܐ wild rue!) is eaten without salt, so there is no taste in the slime of the yolk (ברירא דחלמונא).' The 'slime of the yolk' seems an odd way of signifying the 'white' of an egg. Or is there taste (ܕܡܡܐ ܕܚܠܡܢܐ) in the slime of the *Anchusa* herb (a kind of borage)? Saad., however, renders *fī rīqī'l hamqā'i*, in succo portulacae, in the juice of purslane; a leguminous plant which exudes mucilage (see Lane, s. v. حَق).

⓪, which gives a good paraphrase of the last verse, has ἄpros (לחם) for (owing to confusion and transposition of similar letters); while instead of בריר הלמות it presents ἐν ῥήμασιν κενοῖς, reading ברברי (Ex 5⁹) and perhaps pointing הלמות (= in words of dreams).

v. 7. In v. 7 a we find παύσασθαι = לרגיע (cf. Dt 28⁶⁵ תרגיע = ἀναπαύσει) and ἡ ὀργή μου = כעשי (v. 2) instead of נפשי. For mine 'impatience' refuseth to rest is at least a good variant, if not the original reading. Eyob's indignant outcries were the salt of his sufferings. For 7 b we have βρόμον (= βρωμον) γὰρ ὀρώ τὰ σῖτά μου (3²⁴) ὥσπερ ὁσμὴν λέοντος For I perceive my food as rank as the reek of a lion; a possible paraphrase of יְהִימָה בָּאֲרִי לַחְמִי It maketh my bread stink like the lion. (Cf. 33²⁰: Bateson Wright.) Rejecting the improbable allusion to the smell of a lion, and reading בָּקִי (= בקיא), we get the sense It loathes it as vomit of my food or It makes my food loathsome (lit. stinking) as vomit. וְהִמָּה כְּדֹי לַחְמִי They are like the sickness of my food; which is clearly nonsense. It is quite likely, considering that in the || passage 33²⁰ חיה is the subject of זָהַמַּת and || to נפש in the sense of appetite (38³⁹), that the true text here is וְהִמָּה חִיתִי לַחְמִי My Life loatheth my food.

Duhm, after completing the quatrain, v. 4, by help of 7 a, My soul refuseth to rest (⓪: vid. supr.), gets rid of לחמי בדוי המה by banishing it

to the margin as the perversion of an Aramaic gloss on חלמות, viz. חלמון הפו כדו חלמון *They are (?) now egg-yolk*. Further, out of this gloss, already embodied in the text, 𐤄 made חמה כריה לבי (א) *They are like the sink of a lion*. Duhm adds that, as Bickell notes, the Syrians call leprosy 'Lion-stench', because of the foul smell of the ulcers. Ingenious as all this may be, it leaves out half of 𐤄's rendering (βρόμον ὀρω τὰ σῆτά μου = לחמי (?) והמת). Moreover, the plur. חמה—המו cannot refer only to חלמות.

𐤄 *My soul is weary of its striking, Or my battle shouteth like a drunken man*, absurd as it sounds, agrees with 𐤄 in st. i, merely taking לנגוע in its other sense, *to strike*; while in st. ii it points חמה shouted instead of חמה they and לחמי my fighting instead of לחמי my food, and substitutes כרוה *ut ebrius* for the unintelligible כרוי. The verse may be a marginal intrusion. Cf. Bickell.

v. 8. *My hope*. Apparently a reference to the words of Eliphaz, 4⁶ 5¹⁶. Eyob repudiates the suggestions of his mentor. His only hope and prayer is to die. פאיתי *my wish* (Hupfeld) would yield a closer ||, but is hardly necessary. Ps 21³.

v. 9. *Eloah*; 𐤄 ὁ κύριος (also in v. 8, where 𐤄 ἄ ἑ, i.e. θεός). Leg. שדי Shaddai here (= Κύριος, vv. 4, 14).

would will: or be pleased: or undertake (= 𐤄 ἀρξάμενος). The ואל, ואל, may be compared with Sum. UL, *joy, pleasure* (ullu, elcu), and MUL (= WUL), *shine, be bright*, whence also springs אל God.

crush: 4¹⁹ 19² al. 𐤄 τρωσάτω με. Prob. not a different reading. The translator uses τινρώσκω loosely for various Heb. verbs: see 16⁶ 20²⁴ 41²⁰. Instead of *Would let loose* (יחר Hi. Impf. of נחר 37¹; Ps 105²⁵ Is 58⁶) *his hand and cut me off* (scil. like threads from the warp: Is 38¹²), 𐤄 writes εἰς τέλος δὲ μὴ με ἀνέλétω, *But let him not take me away utterly (or for ever)!*—a deliberate alteration. The daring language of the original shocked the translator's sense of reverence. It is possible, of course, that his text was illegible here, and that he read ויחר לוֹ יבצעני; but such a contradiction of the previous line is unlikely. 𐤄 perhaps remembered Je 10²⁴. 𐤄 ἄς ἐπιβαλὼν τὴν χεῖρα κτλ. more correctly. (For a similar prayer, cf. Nu 11¹⁵ 1 K 19⁴.)

v. 10 (a triplet) looks like a doctrinal gloss based upon Ps 119^{49, 50}. נחמתי *my comfort*, occurs only there and here. קדוש *The Holy One* (Is 40²⁵ Hb 3³) is not a name of God elsewhere in Job. In fact, the word does not occur at all in the sing., and only twice in the plur. (as a designation of the Angels). Further, the Heb. text is very doubtful. The form וְתִהְיֶי (Weak Waw c Juss.) naturally continues the previous construction: *And that my comfort might still exist*: which is almost meaningless. Reading וְזאת, with three codd., 𐤄 (𐤆), 𐤄, and, above all, with the archetypal passage Ps 119⁵⁰, and taking ותהי as

beginning the Apodosis, we get the sense: *Then this should become my comfort*. (Θ εἴη δέ μου πόλις τάφος = ותהי עיר קבורתי; a misreading of similar letters, which really confirms מ. For τάφος Θ^A παράκλησις recte.

And I would exult. ואסלרה מ; almost certainly corrupt. The *semel dict.* סלר, which in the Talmud = *aduri, retrahi*, does not suit here, and is prob. a disguise of עלם = עלו *to rejoice, exult*, which we find elsewhere only in Job (20¹⁸ 39¹³), and in Pr 7¹⁸†. The ἀπ. λεγ. חילה, again, should at least be the not uncommon חיל (Ex 15¹⁴ and five other places; but not elsewhere in Job). לא יחמול, however, which follows, can only refer to a person—in this case, God (cf. 16¹³ 27²²). We therefore restore בְּחִיל when he tortureth (Hi. Infin.—cf. Ps 29³), or we might perhaps merely point בְּחִילוֹ in the same sense. For לא leg. וְלֹא c 26 codd. The st. thus says: *And I would exult when He tortured and spared not!* Θ ἐφ' ἧς ἐπὶ τευχέων ἡλλόμην ἐπ' αὐτῆς = בְּחִיקָה וְאֵעֲלֶסְהָ (or וְאֵדְלֶנָּה; cf. Ps 18³⁰). St. iii is not very clear. *For I have not hidden* (put out of sight) *the words* (moral precepts) *of the Holy One*. In 23¹² he protests that he has treasured them in his bosom. For כחר Pi. *to hide* principles or facts of moral observation, cf. 15¹⁸ 27¹¹. If it be meant that Eyob has never disregarded the Commandments, and that 'no accusing conscience would therefore impair his comfort in death' (Dr), the verse would seem to hint at redress in the life beyond the grave. As we shall see, however, nothing of that kind is to be found anywhere in the rest of the book. Eyob expected and obtained complete vindication in the present life. A more suitable statement would be something of this kind: 'It should still be my comfort and joy, amid the extremest agonies, that (בִּי; Ps 119⁵⁰) I have spoken nothing but the truth.' *That I have not hidden* = that I have openly declared; a meiosis. קרש, which overweights the st. with a fourth stress, may be replaced by קִרַּשׁ (cf. Θ ῥήματα ἁγία) or even יִשָּׁר (v. 25). What I said (3²⁰ ff.) about God's dealings with man was not impious, as you suggest, but *holy* (i.e. blameless) or *right* (i.e. correct). Cf. 42⁷⁻⁸. Θ οὐ γὰρ ἐψευσάμην ῥήματα ἁγία Θεοῦ μου, *For I belied not holy words* (= broke not holy commandments?) *of my God* (Θ^A ἐν ῥήματι θεοῦ). But כחר is not *negare, mentiri*, anywhere else in Job (where it occurs six times besides) or the OT, though the root has that meaning in Ethiopic (cf. also Ar. جَحَدَ negavit).

v. 11. *wait*: the attitude of hope is implied. יחל is used thus abs., 13¹⁵ 14¹⁴. It is trans. in Ps 119⁴⁹; but cf. vv. 74, 81. Θ ὑπομένω, cf. Ja 5¹¹ τὴν ὑπομονὴν Ἰώβ. Add וַיַּע metri gratia.

end: i.e. of life: its appointed limit: Ps 39⁵ Gn 6¹³. It seems implied that the end is near. *endure*: or *be patient*: lit. *prolong* or *lengthen my soul*. In Heb. length and shortness of soul or spirit mean patience and impatience respectively. So we speak of a 'short temper'.

v. 12. The second st. is metrically too short. Prob. הָא (הוא) has

fallen out at the end before the following **הא**, v. 13. Also a Waw cop. (leg. **ואם**) has fallen out after Yod (**י**) *ad init.* st. ii.

of bronze. The anomalous and isolated adj. **נחוש** should probably be replaced by the subst. **נחושה** *copper, bronze* (28² 40¹⁸ 41¹⁹; 20²⁴); the poetic equivalent of **נחשֶׁת**, the root of which has nothing to do with **נחש** *serpent* (from **נחש** = **לחש** *to hiss, whisper, &c.*), but prob. means *shining, brilliant*, and may be affiliated to the Sumerian GUSH, ĠUS, ĠUSH, and ĠASH, in the like sense (**נחש** = NI + ĠUŠ, *what is bright*; cf. Assyr. loan-word *huššû*, *red-gleaming*, said of gold and other metals). Copper or bronze is a standard image of brightness in the similes of old Babylonian religious poetry (the incantations, exorcisms, &c.): e.g. IM-SUB-TA ĠEN-TA-SUB = *kîma kē mašši limmaššî*, 'Like glistening bronze let him *glisten*!' The obscure **נחשת** of Ez 16³⁶ may be compared with Assyr. *nubšû*, *overflow, luxury*.

v. 13. **ל** is again evidently corrupt. RV would require **הלא** instead of **האם**. The **אם** may have been repeated from the last verse, or have grown out of repetition of the following **אין**. Leg. **לֹא** *Lo!* a common word in Job (4¹⁸ 9^{11f.} 13¹⁵, &c.), c **ל** **א**, and **עורתה** instead of **עורתי** (Ps 60¹³ 63⁸): *Lo, there is no help in me*; no power of resistance, to bear up against my sufferings. But perhaps we should read **לִי** for **בִּי**, in closer agreement with st. ii: *Behold, there is no help for me* (or *I have no help!*). In st. ii we must restore **חשועה** *aid, deliverance, salvation* (= **Θ** βοήθεια), the || **עורת** in Ps 60¹³. Cf. 5¹². [In st. i **Θ**'s **ἡ οὐκ ἐπ' αὐτῷ ἐπεποίθην**; implies no difference from **ל** except **בּוֹ** *in Him* for **בִּי** *in me*. The reading proposed by Duhm, **הא מאין**, which merely divides the letters differently, *Lo, whence is my help in me (myself?)* = I have no inward strength at all, though yielding a tolerable sense, does not harmonize well with the form of st. ii, and finds but doubtful support in Is 40²⁴, where also the text is questionable. **הא** (Gn 47²³ Ez 16⁴³?) is not a Job-word.]

v. 14. **למס מרעוהו הַסֵּד לֵעַ** is meaningless. Nothing plausible can be made of **לֵעַ**; and a verb is demanded both for sense and parallelism. Now, in the section beginning with this verse (vv. 14–23) Eyob is very naturally upbraiding his friends for that lack of sympathy which makes them so ready to suspect him, and to reproach instead* of consoling him. **Θ** ἀπειλάτο suggests **מאם** (cf. 10³ ἀπειλώ = **תמאם**) or **למאם** for **למס**. The verb may be recognized in **חסר** (point **הַסֵּד**!), *he has reproached*; an Aramaism, as in Pr 25¹⁰. For **מרעוהו** *his friend(s)*, see Pr 19⁷ Gn 26²⁶. Thus we recover the sense *Him that is dissolving his friend hath reproached*; *And the fear of Shaddai he (the friend) forsaketh*. 'is dissolving' = is in the throes of dissolution, is already melting away or going to pieces (cf. 7⁵ Ps 58⁸ both Niph.). Since, however, **מָאם** *to reject, despise*, is common in Job (5¹⁷ 8²⁰ 19¹⁸ al.), and since **הַסֵּד** *kindness, mercy*,

sympathy is a good || to יראת ש' (Ho 6⁶ Mi 6⁸), it may perhaps seem preferable to restore חסד מרעי (ב) חסד *My friend hath refused mercy.* (Cf. ㊤ *Mercy renounced me.*) ㊤ oddly renders יראת by ἐπισκοπή, as if the root were ראה > ירא. The sentiment of RV is doubtless implicit in the modern doctrine of Toleration, but quite contrary to the spirit of the OT, which nowhere expresses forbearance towards the man 'who forsaketh the Fear of Shaddai'. And it is without parallel in the book of Job.

v. 15. *My own kinsmen have proved faithless as a Wady; a winter torrent, which gradually dries up in summer, cheating the hopes of wayfarers who expect to find water there.* ㊤ χειμάρρους ἐκλείπων.
transitory waters. Lit. *waters that pass away:* leg. מים יעברו. cf. 11¹⁶

כמים עברו. ㊤ נחלים improb. repeats נחל from st. i. ㊤ ἢ ὥσπερ κῦμα παρήλθόν με: cf. 11¹⁶ ὥσπερ κῦμα παρελθόν. (㊤ ㊤ omit אפי.)

v. 16. *with a pall of ice:* lit. *from ice.* ㊤ curiously misrenders οἰνές με διευλαβοῦντο, νῦν ἐπιπεπτώκασιν μοι ὥσπερ χιὼν ἢ κρύσταλλος πεπηγώς (cf. Ex 15⁸ ㊤) = : כשלג וקרח. For יגד = διευλαβ. see Dt 28⁶⁰ Je 22²⁵. It is a Job word, 3²⁵ 9²⁸. ㊤ also gives דרחלן *who fear.*

lay piled: or *pileth itself:* reading יתעצם for יתעלם *hideth itself.* Cf. נעצמו Niph., Ex 15⁸, and the Syriac use of the same root.

v. 17. *In the dry season:* reading חרב *scorching heat* for (י)זרב (ו). Cf. Gn 31⁴⁰ Is 4⁶. *In the time of summer heat* (חַרַב opp. to יָבֵשׁ) is a much more natural expression than *In the time when they are burnt* (Du, versenkt werden), and חַרַב recurs, 30³⁰. We might also read שָׁרַב, Is 49¹⁰. The Waw belongs to the following word.

they disappear: ונצמתי str. they are *silenced*, and so *destroyed* or *annihilated*. צמת (in Heb. a poetic word: Pss Job La 3⁵³) may be compared with the synonymous שמום (1. *silenced, struck dumb, astonished;* 2. *ravaged, destroyed*), and with דמם *become silent, perish* (SH = earlier D). Thus צמת = Ar. صمت to be or become *silent, mute, or speechless.*

when it is hot: or *when it becometh warm:* בָּהֶם > בָּהֶם. There is no reference for the masc. suff., and the Waw belongs to the following verb (Waw Conv.). דָּעַךְ *go out, be douted*, of a light (Aram.; poet. in Heb.), 18⁶ 21¹⁷ Pr 13⁹ Is 43¹⁷. Niph. here only (pass. qs. 'are douted'). The word is an Internal Triliteralization of a root DAG = Sum. DAG, *go away, yield, give place, cease* (naparkú).

vv. 18-20 explain why the winter torrents have become a proverb of faithlessness. They disappoint the hopes of travellers who turn out of their way, expecting to find water in them, and perish in the desert. But there is something strange in the Hebrew of v. 18; and the difficulty does not altogether disappear when we restore אֲדָרָחוֹת *caravans* (with one MS) for אֲדָרָחוֹת *paths.* See Gn 37²⁵ Is 21¹³. The same change is certainly

necessary to the sense in the next verse (point אָרְחוֹת!). RV *The caravans that travel by the way of them turn aside* makes the best of a bad case; but אורחות דרכם is a curious phrase, and st. ii *They go up into the Waste and perish* is surely the climax which should follow, not precede, vv. 19, 20. (The statement obviously cannot refer to 'the course of the streams being diverted and lost in the desert'. Water does not 'go up'.) First we have the caravans, v. 19, looking eagerly (3^d) for the vanished waters; then their mortification at finding their confidence misplaced, v. 20; and finally their ascending by the dry bed of the wādy into the desert again, to perish miserably (v. 18). Instead of אורחות in v. 18 we propose לאחור backward: cf. Ps 114³. The Niph. ילפחו should be pointed Pi., in the sense of *they bend or turn round*. So one cod. Cf. Ar. لَفَفَ to twist, wring, or turn a thing about; to turn a man aside. Cf. Niph. in Ru 3⁸. In Assy. lapātu, Pret. ilput, means *to turn, revolve* (of doors), *to overturn or overthrow*, and *to touch, handle*, or *take hold of* (cf. Ju 16²⁹). In v. 20 sense and metre require בָּטְחוּ בָּם *they trusted in them* instead of the meaningless בָּטַח of מַלְא. 𐤁𐤓 read the plur. In st. ii read עריהם (referring to מים v. 15; cf. 16, 17) for עריה.

In v. 17 𐤁 appears to have read נדע מקומו לא *According as it melted and when it became warm, its place* (or *existence* Aram.?) *was not known* (or נכר?). But in v. 18 it seems to depart entirely from the text of מַלְא with the paraphrase: *So was I also forsaken by all; Yea I perished and became an outcast*. Yet this might be a loose rendering of יָגִפְתּוּ דרכם מִעָלַי ומביתי אוכר *They turn aside their way from me, And from my home I perish*, or something very similar; which hardly presupposes anything more than corruption of the text of מַלְא.

In v. 19 𐤁 mispoints הַבִּיטוּ and misreads קִיָּי for קִיָּי; in v. 20 באו עריהם has been mistaken for באון וערים (= ἐπὶ πόλεσιν καὶ χρημασίω). 𐤁 turns the verse into a proverb: *And they will incur shame Who trust in cities and riches*.

v. 21. *Such . . . to me*. Lit. *So now have ye become to me*: restoring בָּן . . . לִי for מִי . . . לוֹ. Instead of לוֹ *to him*, which is quite unsuitable here (if the statement were *For now ye are His*), the Ketib is לא *not*, which RV assumes may mean *nothing* (*For now ye are nothing*); but that is never the case. 𐤁 ἀτὰρ δὲ καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεσημόνως = כי אתם כי אתם הייתם לאכזר-לי : see 30²¹. Perhaps we should read לאכזר-לי *For ye have become cruel to me*. לאכזר, moreover, might be 𐤁's misreading of לאכזב *a deceptive stream* (Je 15¹⁸).

In st. ii leg. וְתָרָא. Waw has fallen out after Waw (or Yod). Cf. 𐤁 ὥστε ἰδόντες τὸ ἐμὸν τραῦμα φοβήθητε = וְתָרָא כְּאִבִּי וְתָרָא (τραῦμα = כאב, 16⁶; cf. the verb, 14²². כאבי *my pain* may be right here, instead of the ἄπ. λεγ. תַּחַת *a terror*. See also 2¹³: *They saw that the pain was very great*). Eyob says: I had expected a refreshing draught of sympathy

from you, my old friends, to cool the heat of my torments; but at the sight of them you take alarm, and fear is apt to be cruel. They were afraid that unqualified sympathy might be construed as approval of Eyob's protestations and bring similar calamities upon themselves. In the next two verses (22, 23) Eyob takes an ironical tone. 'You need not be so alarmed. You are as cold and hard as if I had asked you for money. I have asked no material succour of you. Sympathy is cheap; and kind words cost nothing.' Eyob had asked no complimentary presents, such as are customary in the East (cf. 1 K 10^{2,10,13,25}), nor bribes to win the favour of a judge (cf. Mi 3¹¹), nor intervention (in the shape of propitiatory gifts?) between himself and powerful enemies, nor payment of ransom to brigands (? עריצים *terrible ones*), or figuratively, as in Je 15²¹, deliverance from formidable foes. Perhaps עריין sing. *the tyrant*, would be better; cf. the ||, and 15²⁰ 27¹³ note (all the occurrences of עריין in Job).

In v. 22 ⑤ paraphrases st. i, and ἐπιδέσμαι in st. ii suggests שְׁחַרְתִּי *have I sought?* or perhaps חֲשַׁרְתִּי (= חסרתי), *do I need?* (Dt 15⁸), instead of שָׁחַדוּ.

v. 24-26. Cease your dark hints, and speak out! tell me my sin plainly, and I will say no more. Or are you merely blaming the wild words of despair? Words are but wind.

v. 24. *Teach me*: like priests giving oracular responses (Mi 3¹¹).

mine error. Heb. מִה שְׁגִיתִי *how I have gone astray*; not so much wilfully (Eliphaz had not charged him with any wilful sin), as through the infirmity natural to man, 4¹⁹. Yet see 4^{7,8}. But st. i ('I will be silent') and v. 25 f. indicate that it is rather the objection taken to the violence of his language and his questionings of Providence that Eyob intends. He maintains the practical innocence of his complaints, irreverent and presumptuous as they may seem to us.

v. 25. *Why are honest words* (lit. *words of uprightness*) *grievous* (*hard, difficult, intolerable*)? נִמְרָצוּ: see 16⁸ Hi. *aggrieveth thee* (but leg. phps. יִפְרִיץ); 1 K 2⁸ and Burney's note ad loc.; Mi 2¹⁰ (?). The root מָרַץ is common in Assyr. in the senses *hard, difficult, troublesome, grievous, sick, painful* (of disease), *sorrowful*, and the like: e.g. ḥarânam namraça, *a road of difficulty*, Neb. ii. 21; Ša Ahuramazda utâmâ ina muḥḥika la imarruḥ, *What Ahuramazda commandeth, let it not be troublesome to thee!* Inscr. of Darius, Naksh-i-Rustam, 36. Eyob asks why his 'honest' (or truthful) words should annoy his friends so seriously. Cf. ⑤'s elegant paraphrase: 'But, as it seems, a truthful one's words are amiss.' We might also render the Heb. stichus as a sarcastic exclamation: *How painful* (or *grievous*) *are honest words!* There is therefore no need to substitute נִמְלָצוּ (Ps 119¹⁰⁸) for נִמְרָצוּ, c 1 MS and L.

And what (or *how*) *doth reproof from you reprove?* (!) Contemptuous irony. *Reproof from you* is more emphatic than *your reproving* (הוֹכִיחַכֶּם),

laying, as it does, a bitter stress on the pronoun. The expression is, however, isolated; and the Versions failed to understand it. ⑤ 'For not from you (מִכֶּם) do I beg strength (כֹּחַ)' virtually repeats v. 22.

v. 26. Lit. *Is it to reprove words that ye think?* ⑤ παύσει = תשבית for תחשבו. In st. ii the Heb. ולרוח אמרי נואש might perhaps mean *And (But) for the wind are the words of a despairing one!* if the context were different. But ולרוח prob. disguises a form || להוכיח, perhaps ולניה (= ולהניח) *And to quiet*, > ולדיח *And to wash away*, Is 4¹ (Dr), which, though nearer in form, is remoter in sense. וליסר *And to correct* (4³ al.), is also possible (Heth and Samech being sometimes confused in manuscripts: see Dr, *Mosheh ben Shesheth*, p. ix), or even ולחריש *to silence* (11³⁺). ⑤ οὐδὲ γὰρ (⑤^A om.) ὑμῶν φθέγμα ῥήματος ἀνέξομαι = שא רוח אמרכם אשא. (For ἀνέχομαι = נשא see ⑤² 21³). This suggests an illegible text rather than arbitrary alteration. Assuming dislocation of the original order of the Heb. words, and comparing 16³ (see also 8²), we might be inclined to more drastic emendation and read ולענות אמרי רוח *And to answer words of wind?* Cf. also 32¹² 33¹³.

v. 27. This verse, as it stands, is correctly rendered in RV. It seems to accuse the friends of a degree of hardheartedness that would stop at nothing where sordid gain was in view. Eyob, however, was not an unprotected 'orphan'; nor was there any question of 'bargaining' (40³⁰) over his person. The language looks proverbial, but is inappropriate to the context. Reading (by a different division of the letters) עלי חם for עַל יְחִיָּם, and (with ⑤ B) תפילי instead of תפילי, and in st. ii (which is metrically short) וְתַחֲבִירוּ בְמַלִּים עַל־רַעְיֵכֶם, we get the satisfactory couplet

*Even upon the blameless (1¹ 8²⁰ 9²⁰) will ye fall,
And join words together against your friend?*

Cf. ⑤, which gives ἐνάλλεσθε δέ for ותכרו here, and in 16⁴ renders אחבירה במלים by ἐναλοῦμαι ὑμῶν ῥήμασιν.

v. 28. *Look at me*: lit. *turn or face round*; as if they had averted their faces from him, in indignation or shame at his reproaches. Cf. 21⁵; and for פָּנָה Ec 2¹¹. Look me in the face, he cries; eye to eye can I lie to you? (אם Interrog. = Num? cf. v. 12.) ⑤ *But now, looking into your faces, I will not lie!* taking אם (perhaps rightly) as the Particle of solemn asseveration common in oaths. As the st. is metr. short (2 beats), insert אני which may have fallen out before אם: *And to your face I (emph.) will not lie!*

v. 29. Go back on your hasty presumption of my guilt; and do me not the injustice of refusing to hear me out. The repeated שבו is suspicious: ⑤ (καθίσαιτε δὴ) points the first שְׁבוּ *Be seated!* (as though the friends had risen to depart in disgust), and omits the second. For st. ii it gives καὶ πάλιν τῷ δικαίῳ συνέρχεσθε = ועוד עִמְצִדִּיק בָּאוּ (cf. 22⁴

καὶ συνελύσεται σοι εἰς κρίσιν = **יבוא עמך במשפט** (and 9³²). Now, as 𐤒𐤍𐤔𐤁𐤏 and 𐤒𐤍𐤔𐤁𐤏 add ἐν κρίσει at the end of st. i, some such reading as **ובמשפט עוד צדקי יבוא** (*And let my righteousness again be tried!*) would appear to be indicated, or (lit. as 𐤒) **ובמשפט עוד עם צדיק באו** (*And into judgement again with a righteous one enter!*), or simply **ובמשפט עוד צדקי לי** (*And again with me enter into judgement!*). Other emendations might be suggested, e.g. **והשבו עוד צדקי לי** *And give me back my righteousness!* or, again, **ועד צדקי לי** *Yea, return! my righteousness is still in me!* (בי for בה, which 𐤒 𐤒 appear to omit). 𐤒 *Return now, and justify!* (= **צִדְקִי** 32²). It would be better to point **צִדְקִי** *be just!* sc. in your judgement of me (בי in me = in my case): cf. 10¹⁵ Ps 51⁶. **ועוד צִדְקָה יבוא** *And again let Justice come!* is a plausible, if not a convincing conjecture (Kittel); but when Duhm retains the text of 𐤒, and renders *Yea return; my right is still therein*; i.e. I am justified in speaking as I do; we can hardly suppress the objection that there is no possible antecedent to **צִדְקָה** in the verse except **עוֹלָה**, with which, as he says, no reasonable man would think of connecting it. After all this, we shall perhaps be pardoned if we venture to make another suggestion, which has at least the merit of simplicity. Read **ושמעו דברי צדקי** *And hear my righteous words*.

v. 30. Is there really 'Injustice' (5¹⁶)—anything morally wrong—in what I have said? have I lost the faculty of discernment between truth and falsehood? Dr rendered st. ii: *Cannot my taste* (lit. *palate*) *discriminate calamities* (30¹³)? explaining, 'i.e. whether they are deserved or not'. But the Heb. seems rather to ask: *Or my palate—doth it not sense* (or *perceive*) '*calamities*' (if that be the meaning of הוֹת)? The verb בִּין is used of sense-perception, 9¹¹ 14²¹ 13¹ al. (all c 𐤒 of Direct Obj., but Pr 7⁷ al. c Accus. as here). If Eyob's misfortunes be intended by הוֹת, the meaning will be: Does not my palate know calamity by its nauseous taste? i.e. My sufferings are not imaginary; I do not cry out for nothing (cf. 6⁶). This, however, is a bad || to st. i, which demands to be informed whether there is any 'injustice' (of statement; untruth: 13⁷) in his 'tongue'; i.e. perhaps as an inherent incapacity for speaking aright or truly. If הוֹת might mean *deceit, falsehood* (cf. 13⁷ 27⁴ where the || to עוֹלָה is רמיה), we might well adopt that meaning here. Now in Ps 5¹⁰ 38¹³ 52³ 55¹² Pr 17⁴ the word is associated with crafty speech and lying. Moreover, the Arabic uses of the root هو (הוה) seem to indicate *hole, pit, hollow*, as the primitive meaning, from which the transition is easy and natural to the idea of *emptiness*, on the one hand, and to that of *falling down, inclining to, &c.*, on the other. See Lane. Thus הוֹת *emptiness, hollowness, falsity, villainy*, whether of words or opinions, would be a synonym of שוֹא *emptiness, nothingness, falsity, worthlessness* (7³ 11¹¹ 15³¹ 31⁵ al.).

(It is, of course, possible that the 𐤒 of רמיה *deceit* was accidentally

omitted, and that מיה was then read backwards as הות, since ו and י, מ and ת, are often mistaken for each other in Hebrew manuscripts.)

Θ ἡ ὁ λάρυγγί μου οὐχὶ σύνεσιν μελετᾷ; = : אִם חֲכִי לֹא בִינָה יִהְיֶה; (cf. 27⁴ Is 59³ Ps 35²⁸ = Θ 34³²); an interesting but hardly correct substitute for 𐤓𐤀, which 𐤔𐤖𐤓 also failed to understand. (𐤔 perhaps read אמת *truth* for הוות.) Cf. also Ma 2⁶.

Chapter 7. After a brief pause, as it would seem, Eyob resumes his pleadings, which appear to be aimed at God rather than the three friends. It is a passage which reads like an exquisitely plaintive and pathetic elegy, lamenting the general hardness of man's lot, but more especially his own hopeless misery which has no prospect but speedy death. Therefore he is bold to remonstrate with his Maker, and to demand why He cares to persecute to the death a being so infinitely beneath Himself as mortal Man.

vv. 11-21. In 6²⁸⁻³⁰ Eyob has begged a further hearing, on the ground that his tongue and his palate, his powers of speech and his moral sense, are still unimpaired. In 7¹¹ he continues: *I also will not restrain (16⁶) my mouth: I will speak as freely as you have done.* (RV *Therefore I will not, &c.*; but אֲנִי גַם means *I also, I too*, with emphatic Pron.) This statement follows naturally on 6³⁰. We have therefore transposed the section to the beginning of the chapter. The division of the chapters is evidently, as often, quite arbitrary.

v. 11. The verse, as it stands, is a triplet. A stichus like אֶפְתָּחָה שְׁפָתַי עִמָּךְ *I will open my lips with Thee* (cf. 11⁵ 32²⁰), or שְׁפָתַי לֹא אֶכְלָא *My lips I will not shut* (cf. Ps 40¹⁰) may be supplied to complete the quatrain. The former seems preferable. Θ opens st. iii with ἀνοίξω (= אֶפְתָּחָה: 3¹ al.), and עִמָּךְ supplies a reference for 'Thou' (vv. 12, 14). Otherwise we might be tempted to think that stt. ii, iii were variant forms of the same line derived from different editions or recensions of the Heb. text; 'doublets' such as we find, for instance, in the old Babylonian Epic of Nimrod (Gilgamesh). Cf. 10¹ אֲדַבֵּר בַּמֶּר נַפְשִׁי *I will speak in the bitterness of my soul*, which Bickell and Duhm consider to be the true reading here (after 'die ursprüngliche LXX' [?]), interpolated there.

v. 12. An allusion to the ancient Babylonian mythus of Creation, which told how Bel-Merodach, the great god of Light, after his supreme conflict with Tiāmat (תְּהוֹמִים), the mighty Dragon of the primeval-chaos of waters, divided her vast carcase between heaven and earth, spreading half of it over heaven ('the waters above the firmament': Gn 1); after which 'He drew bolt(s), he posted a watch, He charged them not to suffer her waters to come forth' (*mišlušša iškunamma šamāma uṣallil; išdud parkū maṣṣarū uṣaḥbil; meša la šūṣad šunuti imta'ir*. Creation Tab. IV. 138-40). The naked brevity of the reference here proves that the poet assumed that the allusion would be familiar to his readers. See also 26¹²

38⁸⁻¹⁰; Is 27¹ 51⁹. The word תַּנִּין *serpent, dragon*, used in Heb. of aquatic monsters, and in these passages of the legendary Monster of the Deep, may be derived from the √תנן = Assyr. *danānu*, דַּנַּן *to be strong* (cf. *nadānu* = נָתַן, and conversely *abātu, kabātu* = אָבַד, כָּבַד; also TA *tanniš* = *danniš*, &c.), and would thus mean, strictly speaking, *strong, mighty, forceful* one. The Heb. *tannin* is, in that case, etymologically and formally identical with the Assyrio-Babylonian *dannīnu*, a syn. of *irṣitu, the Earth* (Creation Tab. VII. 115; 5 R 21. 59); and the Earth, as fashioned out of the other half of Tiāmat, may have been mythically conceived as a huge dragon lying in the Deep and rising above it (cf. 2 Pe 3⁵: 'Earth, consolidated out of Water and amid Water').

v. 13. *When I say. Or If I think* (= *say* in my heart. בִּלְבַב may be either expressed, as in Ps 10^{6,11,13}, or omitted).

will take away part of my complaining. מְשִׁיחִי for מְשִׁיחִי. If we keep מְ, we must render *My bed will help me bear, &c.*, supplying אֲתִי *with me*, which is expressed in the same construction, Nu 11¹⁷. Θ ἀνοίσω δὲ πρὸς ἐμᾶντὸν ἰδίᾳ λόγον (A διάλογον ἰδίᾳ) τῇ κοίτῃ μου = אֲשֶׁן שִׁיחִי : במשכְּבִי, taking שִׁיחִי in the sense of *talk*, and changing the Pers. of the Verb. (Prob. not a different reading, but a misinterpretation of the text.)

v. 14. *with visions.* 'בָּחוּ for 'מָחוּ, which is a reminiscence of 4¹³. Θ ἐν ὁράμασιν *recte*. Fearful dreams were believed to be divine portents of imminent evil. They are said to be characteristic of Eyob's malady (Elephantiasis). Both stichi of this verse are metrically defective, unless we admit that a long word may have two stresses. Of course we might suppose that a word has fallen out of each member, e.g. לֵילָה and ראשִׁי respectively: *Thou scarest me with dreams of the night, And with the visions of my head* (Dan 2²⁸ 7^{1,15} Aram.) *affrightest me*, cf. 4¹³ 20⁸ 33¹⁵. It is also possible that Eyob dwelt upon the fact that even his bed, instead of giving him some respite, only aggravated his miseries. Accordingly, על־משכְּבִי, על־עֶרְשִׁי, may once have stood in the verse: *Thou scarest me with dreams on my couch, And with visions on my bed Thou affrightest me.*

v. 15. As pointed, מְ can only mean: *And Thou hast chosen the strangling of my soul.* Point מְחַנֵּק instead of the Stat. Constr. מְחַנֵּק. The word occurs here only; but see 2 Sa 17²³ for the related verb (חָנַק). This root is cognate with עֲנַק, Ar. *onq*, Aram. עֲוִנְקָא *neck*, which look like worn forms of the Sumerian GU(N), *neck*, with nasalized final sound (cf. Chinese king, kêng, *neck, throat*, and hiang, hong, ngoñg, *nape of neck*).

Θ ἀπαλλάξεις ἀπὸ πνεύματος μου (Θ^A om. μου) τὴν ψυχὴν (Θ^A ζωὴν) μου = תְּסִיר מְרוּחִי (י) נַפְשִׁי (Θ^A חִיָּתִי, ut 33²²) *Thou removest* (9³⁴ 27⁵ 34⁵) *from* (my) *spirit my soul* (life). This seems to depend on misreading of similar and partially effaced Heb. letters. For st. ii, which like both members of v. 14 (q.v.), appears to have lost a third accented word,

Ⓞ^B gives ἀπὸ δὲ θανάτου τὰ ὅστ' αὐ μὴ = וממות עצמותי (= מוֹת, slightly modified to suit Ⓞ's version of st. i). Ⓞ^A τῇ δὲ ψυχῇ μου ἀπὸ τοῦ σώματος μου = ונפשי מעצמי. Cf. Ps 139¹⁵ (עֲצָמַי). This does not help us much, although מות *And death* is prob. right > מוֹת (ו having fallen out after י as often). Reading מעצבותי (9²⁸) in place of מעצמותי, we get the passable sense *And death rather than my pains*. (RV *And death rather than these my bones = rather than this skeleton will not do; if only for the reason that the indispensable pronoun is wanting in the Heb.*). We may further reinstate some verb denoting desire after מוֹת; e. g. אֶחְתֶּה, the Subject of which is usually נפש (23¹³), or חֲתֶה ל c (3²¹). The spirit of the suggestion (Reiske and others) that מאסתי, the (corrupt?) word which now begins v. 16, should really end v. 15, is too modern. Duhm translates: *Den Tod verachte ich vor meinen Schmerzen*. But Eyob never speaks of *despising* death. He longs for it, as the sure end of his miseries (chap. 3 throughout). There is pathos and an intense melancholy in the tone of 7^{9.10.21} 9²⁵ f. 10¹⁸⁻²² 14 (throughout), but never a word of contempt. In fact, nowhere in the OT is death so regarded. Moreover, if we detach מאסתי from it, st. i of v. 16 becomes metrically too short. We may read נמאסתי *I flow, dissolve, melt or waste away*, sc. with my malady (v. 5 ad fin.); cf. the cognate roots מסס Niph. *to melt, flow away* (Ps 58⁸) and מסה id.: or better perhaps אמרתי *I have said (Methinks)*, as in v. 13. Ⓞ om.¹ (These words are prob. akin to Assyr. *misû, wash, purify*, and *mašāšu* Niph. *become bright; the ultimate primary root being the Sumerian MASH, bright, shining, to purify*. The other and much commoner קָאס *reject, despise*, springs from a root MAS = BAS, BAZ, preserved in בָּזוּ, בָּזָה *despise*, and בָּסַם *trample on*, which last perhaps contains the original idea.)

v. 16. *I cannot always live*: lit. *Not for ever shall I live*. It seems hardly worth while for the Eternal to persecute His ephemeral creature, or to pay so much attention to mortal man. Cf. Is 2²². Vv. 17, 18 apply the thought of Ps 8⁴ in a bitterly ironical sense.

v. 17. *set thy mind upon him*: or *give thy thought to him*; *heed or notice him*, 1⁸.

v. 18. *visit*: or *observe*. Cf. 10¹² 31¹⁴ 35¹⁶. Rather perhaps: *visit his faults with punishment* (cf. v. 21). לְבַקְרִים, as in Ps 73¹⁴ Is 33² al. (not לְבָק' ut מוֹ). לְרִיעִים *at moments; momentarily*. Is 27³ Ez 26¹⁶ al. *try: test or examine his moral condition*. (Point וְתִבְקַח, not וְתִבְקֵי. Cf. Ⓞ, which, however, misunderstands the Adverbial expressions with its εἰς τὸ πρῶτ' and καὶ εἰς ἀνάπαντον = וְלִרְעִיעַ: cf. Dt 28⁶⁵ Is 34¹⁴: perhaps ולמרגוע: cf. Je 6¹⁶). From the metrical point of view, the remarks on v. 14 apply to this verse also. Possibly the Adv. expression was originally repeated in each stichus, to indicate the systematic regularity of the visitations

¹ Unless ἵνα μακροθυμήσω = בִּי אֶחְתֶּה (misread and transposed!).

(cf. יום יום *day by day*). A scribe may have omitted the repeated words as needless, or by sheer inadvertence.

* v. 19. *How long?* בְּמַה: so also in Ps 35¹⁷. In 13²³ Ps 119⁸⁴ it means *How many?*; in 21¹⁷ *How often?* Cf. Ps 78⁴⁰. *look away from me*. See Ps 39¹⁴. *Nor give me a moment's respite?* lit. *Wilt not drop me until I swallow my spittle?* (30¹⁰. רֶקַח *saliva*, רָקַח *to spit*; cf. Sum. UĜ, *id*. The other יֶרֶק = Sum. RIG, *green*.) 𐤔 adds ἐν ὀδόνῃ; a gloss implying (wrongly) that he 'swallowed his spittle', or gulped, for pain.

v. 20. Restore אִם before חַטָּאתִי: see the echo of this question, 35⁶, which also proves that the meaning cannot be: *If I have sinned, what shall I do for Thee* (sc. by way of satisfaction), but *If I have sinned, what do I do to Thy detriment?* (Dr: 'how can I injure Thee?'). How can any thing I do affect God, one way or the other? Cf. also the like implications of Eliphaz, 22^{2,3}. 'Die unpoetische Form macht aber v. 20^a verdächtig,' says Duhm. The form is, however, practically identical with that of 35⁶. נֹצֵר הָאָדָם *Thou Guard (or Keeper) of Man!* which would usually imply protection (cf. the syn. נֹשֵׂא, 14¹⁶ Ps 121), has here the unfavourable sense of keeper or guard of prisoners and the like. The metre might be completed by inserting עָלַי *over* after נֹצֵר (cf. Ps 141³) or better לֵב *heart* (𐤔 τὸν νοῦν = לֵב, as in v. 17); but perhaps the first half of the verse should follow the second. The transposition would give us three couplets in Qinah-measure for the close of the chapter.

If I sin, what do I to Thee,

Thou Keeper of Man?

And why not pardon my fault,

And let my guilt pass?

For soon in the dust I must lie,

And Thou seek me when gone!

Wherefore hast Thou set me for a butt to Thee? מִפְּנֵעַ something to aim at, hit or attack; a butt or mark; syn. (ἄπι) of מַטְרָה which follows. (𐤔 κατεντευκτῆν σου, 'thine assailant', pointing מִפְּנֵעַ. Cf. 36³².) *So that I am become Thy target?* = וָאֵהִיָּה לְךָ לְמַטְרָא: cf. 16¹² La 3¹². This at least provides a better parallel than וָאֵהִיָּה עָלַי לְמִשָּׁא: *So that I am become a burden on me* (i.e. myself). Cf. 2 Sa 15³³. עָלַי *on me* is one of the eighteen changes of reading made by the Scribes, according to Jewish tradition (תְּקוּנֵי סוֹפְרִים), on the ground of religious reverence, עָלֶיךָ *on Thee* having been the original text (cf. 𐤔 εἰμὶ δὲ ἐπὶ σοὶ φορτίον). The change, as in other instances, cannot but seem childish, in view of the many far more daring expressions which have been left unaltered in the speeches of Eyob.

v. 21. *And why*. Leg. וְלִמָּה (𐤔 καὶ διὰ τί), as in v. 20. The question *And why dost Thou not take away (or forgive) my transgression, &c.* implies the preceding אִם חַטָּאתִי (v. 20), and supports its genuineness. Instead of תִּשָּׂא 𐤔 points תִּשְׁחָ (= תִּשְׁחָ) *forget*, or rather Hi. תִּשָּׂא (= תִּשְׁחָ)

cause to forget (οὐκ ἐπούησω τῆς ἀνομίας μοι λήθη). In st. ii the insertion of מַעְלִי after וְהַעֲבִיר (cf. Zc 3⁴) would restore the normal measure: *And let my sin pass from me?*

For now. As it is, my punishment is fatal; and pardon will come too late after the inevitable end. For עַל-עֵפֶר read עֵפֶר with the verb שָׁכַב, as in 20¹¹, 21²⁶. *To lie down on the ground* = to die.

v. 1. *a hard service: or a term of warfare.* The word צָבָא is used of the work done by the Levites in the Sanctuary, Nu 4^{3,23 al.}, which was certainly arduous enough; and the context here requires the meaning *service*, as in 14¹⁴. [There can be little doubt of the identity of Heb. צָבָא *army, warfare, service*, (and the Denom. צָבָא *to war*), with Assyr. çâbu (from çab'u), *man, warrior*, the common ideogram of which is, in the primitive Sumerian script, the outline of a bow (see *Chinese and Sumerian*, p. 20; Sign-list, no. 43); indicating that the original meaning of the symbol (read ERIM, ERIN, ZAB) was *bowman, archer, warrior*. Cf. the Egyptian hieroglyph for *menfit*, 'soldier', 'army', viz. a man kneeling on one knee and grasping a strung bow.] Cf. the Latin *militia*, in the sense of a civil service or office, esp. a laborious one.

A man's life at best is a weary time of continual toil, allotted by the Divine Taskmaster (Gn 3¹⁷⁻¹⁹ Ec 1¹³). Read עַל c Qrî > עַל Kûb.

Are not his days like those of a hireling? i.e. jealously measured out and exactly determined, not bating a single hour of labour and sorrow. Cf. 14⁶. See also Is 16¹⁴ 21¹⁶, where we have the similar phrase כְּשָׁנֵי שָׂכִיר *like the years of a hireling*; i.e. full or exact years. 𐤇, taking צָבָא in the military sense, curiously renders it πειρατήριον, *piratical expedition or enterprise*, perhaps *raid*; prop. *nest or gang of pirates* (so again, 10¹⁷). In 19¹² the same word = גִּדְרוֹר *troop of raiders* (so Gn 49¹⁹), cf. 25³ (πειραταί).

v. 2. *pants for shade*; prob. of evening, Je 6⁴ Ct 2¹⁷. (פָּאַנט *pant, breathe hard, gasp, desire*, springs from the same root as נִשָּׁם, נִשְׁף, נִשֵּׁב *blow, breathe*; and אֶבְרָה, אֶבְרָה *desire, want, &c.*, are of the same origin, since AB, AW, may be regarded as worn forms of SHAB. Further, the perplexing נָאַף, which like פָּאַנט takes the simple Accus., may be explained as the N-form of the latter, since breathing hard is associated with desire and the sexual nisus, Je 2²⁴ 5^{7,8}. See *Proc. Brit. Acad.*, vol. vii, 'Shumer and Shem', p. 29 ff. for these variations of sound.)

𐤇 ὥσπερ θεράπων δεδοικώς τὸν κύριον αὐτῶν καὶ τετευχώς σκιᾶς is app. a combination of two renderings. In 3¹⁹ καὶ θεράπων δεδοικώς (A^{c.b} A οὐ δέδ.) τὸν κύριον αὐτοῦ represents Heb. וְעֵבֶר חֲפָשִׁי מֵאֲדָרְנִי. It would seem therefore that פָּאַנט was misread חֲפָשִׁי here; the three letters common to both words being read backwards, as in other instances. 𐤇 uses δέδοικα six times in Job for as many different Heb. words! It seems to be a favourite word with the translator. It is correctly used, 3²⁵ 38⁴⁰; cf. Is 60¹⁴, but as strangely as here, 26¹³ 41². τετευχώς (A τετυχηκώς) = מִצָּנָה; another perversion of פָּאַנט.

v. 3. *I have been endowed with*: or *made to possess* (Heb. הנהלתי). But Ⓢ ὑπέμεινα = הוחלתי (32^{11.16}) *I have waited*, or יחלתי (6¹¹ 14¹⁴), id. Ⓜ agrees better with st. ii. *Months* (ירחי): an unlikely || to *nights* (לילות). *Days* (ימי) would be more natural; esp. as, both in what precedes and in what follows, Eyob is complaining about his 'days'. In fact, the point of the simile, vv. 1, 2, is obscured by the reading 'months'; the point being that Eyob, like the hired labourer or the toiling slave, ardently longs for the end of every day. And since he is hopeless of recovery, he desires above all the end of his 'hard service', which can only be death.

delusive: or *disappointing*, or *void* of all good, *futile*, *vain* and *profitless*. שוא *emptiness, nothingness, falsity*, and more positively *evil*, like און. 11¹¹ 15³¹ 31⁵ 35¹³; Ps 60¹³; Ex 20^{7.16}. In Arabic, where سوا and its derivatives are largely represented, the last appears to be the predominant meaning, and there is no trace of the idea of emptiness. Two of the native authorities compare it with באש = بئس; and it seems not impossible that the Sem. root was שו = שב, a softened form of חב = Sumerian ĠAB, *bīšu, stinking, foul, bad*.

In st. i Ⓢ (but not Ⓢ) om. לי, which, however, may really belong to the following word, if we read the whole line thus: כן הוחלתי לימי שוא: *So have I waited in evil days* (perhaps בימי; but cf. Ez 22¹⁴ al. for ל of Time). St. ii may then be rendered: *And (in) the troublous nights allotted me* (pointing מנורלי; a Relat. clause).

v. 4. As it stands in Ⓜ, this verse is both grammatically and metrically defective. ערב ומדר cannot mean *but the night is long* (RV), but only *and evening measure*, which is nonsense. Pr 7⁹ (OL) is no real instance of ערב = *night*. Moreover, the original quatrain has become a triplet. The || passage Dt 28⁶⁷ suggests the tentative restoration: אמ-שכנבתי ומירתן בקר ואקום, (על-משכנבי) *If I lie down (on my bed) I say, Would that it were morning that I might rise!* ואמ-יקמתי מירתן ערב *And if I rise, Would that it were evening!* ושבעתי ונו' *And I am sated with unrest* (flutterings, agitations) *until twilight*. Ⓢ, however, gives: ἐὰν κοιμηθῶ, λέγω Πότε ἡμέρα; ὥς δ' ἂν ἀναστῶ, πάλιν Πότε ἑσπέρα; = אמ-שכנבתי ואמרתני מתי יום ואמ-אקום מתי ערב. Thus, by supplying יום *day* or בקר *morning* (= ἡμέρα 1 Sa 14³⁶) after מתי in st. i, and reading מתי for מדר in st. ii, Ⓢ mends the sense but not the metre of the verse. Some phrase like על משכנבי *on my bed*, or לישון *to sleep*, improves both in st. i. נשף is never the *morning*, but always the *evening, twilight*, even in Ps 119¹⁴⁷. Otherwise, rejecting ערב (מתי) ומדר as an intrusion from the margin, we might reduce the verse to a distich, *If I lie down, I say, When shall I rise?* (מתי-אקום), perhaps spoken as one word mālḥāqūm, or the like); *And I am surfeited with restless movements until the morning grey*. Cf. Ⓢ (ἀπο ἑσπέρας) ἕως πρωῒ. (Ⓢ ὀδύνας = מדרות for נדרים; cf. 3²⁰ Ez 21⁶.)

v. 5. ⑤ paraphrases st. i: *φύρεται δέ μου τὸ σῶμα ἐν σαπρία σκωλήκων*, *My body is mixed (wetted) with wormy rot.* רמה *worm* is str. σκώληξ. Ex 16²⁴ (= syn. תולעת 25⁶); but is rendered σαπρία, *rottenness* (of which worms are a symptom) in 17¹⁴ 21²⁶ 25⁶. In Pr 12⁴, on the other hand, רקב *rottenness* is rendered σκώληξ. What we have here, therefore, is app. a 'conflate' equivalent of רמה.

The two next words, עפר ונוש (Qrî ונוש), traditionally interpreted *and clods of earth* (= ⑤ βόλακας γῆς, cf. Eccus 22¹⁶), are metrically redundant, and may have crept in from the margin. In many codd. the ן is a minuscule, which may imply that it is not original, but was added conjecturally. In that case, עפר יש עפר may perhaps be a relic of עפר ונוש 'עור רגע וימאם *My skin* (a frequent || to *flesh*) *hardens and dissolves* (i.e. in turn), suffice both in sense and metre for the second stichus. רגע may perhaps bear the same sense here as Ethiop. 270: concrescere, coagulari, spissari, congelari (see Di): *thickens*, or as we say, *gathers*, of ulcers and sores: but the use is unique in OT. [The Sumerian RA, which is prob. from RAG—cf. LAG, in the like meanings—and signifies both *alāku*, 'walk', 'go', and *kānu*, 'be fixed', 'firm', will be seen to account for the various applications of the root RAG in Semitic. The primitive character is an outline of *the foot*, the organ alike of *moving* or *going* and *standing* or *stopping*. Hence we can explain רגל *foot*, str. the *walker* and *stander*, רגז *quiver, shiver, shake*, with fear, anger, or other emotions, רגע *move to and fro* or *up and down, stir up, disturb, agitate*, Is 51¹⁵, רגע *a brief space of time, a moment*, v. 18, 20⁵ 21¹³, cf. Is 54⁷ קצת *for a brief while*, str. perhaps a *stand* or *stop*, cf. Lat. *statim*, or else a quick movement, a *shake*, cf. our phrase 'in two shakes', ארניע *id.*, Pr. 12¹⁹, and רגיע Niph. *to stand, stop, become fixed or set, to rest*, Hiph. trans. *fix, set, appoint*, like הניח, Is 51⁴. The Arab. رجل *a man* is prob. not connected with this root, but may be equated with the Sumerian LUGĀL, *amēlu*, *a man*, since R and L interchange; much as Aram. תרנגולא *a cock* = Sum. DAR-LUGĀLU, *id.*, lit. 'the Fowl King', with interchange of L and N.]

For st. ii ⑤ gives: *τήκω δὲ βόλακας γῆς ἀπὸ ἰχώρος ξύων*, *While I melt clods of earth with matter as I scrape* = ונוש עפר מתגרד אִמָּסָה: See 2⁸, where להתגרד *to scrape himself* (i.e. to scrape off the pus and scurf from his ulcers) is rendered *ἵνα τὸν ἰχώρα ξύῃ*. Here the translator supposes that the dropping pus dissolves the clods at the sufferer's feet. For τήκω = המסה, cf. Ps 147¹⁸. Others interpret עפר נוש as denoting 'the hard earthy-like crust of his sores'. But, apart from other objections, עפר in Job is always the *ground* (soil, dirt, earth): 4¹⁹ 5⁶ 7²¹ 8¹⁹ 10⁹ 14⁸ 16¹⁵ 17¹⁶ 19²⁵ 20¹¹ 21²⁶ 22²⁴ 27¹⁶ 28^{2.6} 30^{6.19} 34¹⁵ 38³⁸ 39¹⁴ 40¹³ 42⁶. It is not hard but soft earth, 38³⁸, such as humus, dirt, and dust.

v. 6. מ lit. *My days are swifter than a loom* (Ju 16¹⁴); which can hardly be right. The loom is fixed; it is the shuttle that 'goes flashing through the loom'. Hence AV, RV. In 9²⁵ we have: *My days are swifter than a runner*; cf. 2 C 30⁶: the 'runner' being a royal post or messenger. ארנ might be a corruption of ציר messenger, Pr 13¹⁷; but it seems quite possible that it represents a lost word אנר (אנר) ἄγγελος, a royal post or messenger, such as bore the king's dispatches (אנרות) in the Persian empire. Θ λαλία = אמר speech. This slightly confirms our conjecture, so far as the order of the letters is concerned. For the rest, ὁ βίος μου is a good paraphrase of ימי my days (cf. v. 1 Θ). St. ii, lit. *And are finished (or ended) without hope*. He expects a speedy death: cf. 17¹¹⁻¹⁵. Θ ἐν κενῇ ἐλπιδί, in delusive hope does not quite express the meaning.

v. 7. *Remember then*. Insert אפיו = Θ οὖν, 17¹⁵ 19⁶.

but air: or mere breath: or wind. רוח is wind, air, breath, spirit, acc. to the context. See on 4¹⁵.

v. 8. *Him that seeth me*; i.e. God, the Allseeing; cf. st. ii, and אל ראי Gn 16¹⁷.

descry: or behold: Θ περιβλέψεται με, look round at or look about for me. שור is a favourite word in Job (see on 19²⁷); in origin perhaps akin to שמר (= shawar), watch, guard, observe, and תור seek out, spy out, explore. Cf. Sum. SIR, SHER, light, shine, &c. (nāru, namāru).

With Thine eyes upon me, I shall be no more: or I shall disappear under Thine eyes. Lit. Thine eyes (will be) on me, and I am not. In the moment of death Thy victim will escape Thee for ever. The Heb. is terse and vivid. For the construction see Ps 101⁶ Pr 23⁵ Ru 2⁹.

v. 9. Smoke: reading עשן c ז (תננא) for ענן cloud(s); Θ νέφος. The verb קלה (v. 6) suits this: cf. Ps 102⁴ For my days are consumed (כלו) like smoke (בעשן). Cf. also Is 51⁶. To read עלה goeth up (Ps 18⁹ al.) instead of כלה would produce a false antithesis with לא יעלה at the end of the verse. Θ's loose paraphrase connects st. i with v. 8 (And I am no more, As a cloud cleared off from heaven).

What is denied is the possibility of a bodily return from the grave. 'Coming up' from Hades (Heb. She'ol) as a ghost or apparition (1 Sa 28¹⁴) is not questioned. The assertion is that, once a man is dead, there is no renewal of his earthly life.

Chapter 8. FIRST SPEECH OF BILDAD THE SHUHITE.

v. 2. There is some error in st. ii. מ ורוח כביר אמרי פין cannot mean RV, but only *And a strong wind be the words of thy mouth?* Besides רוח wind is fem. in Job (1¹⁹): see on 4¹⁵. We might restore ורוח תכביר וגו' *And thy temper multiply the words of thy mouth?* (רוח = anger): cf. 15¹³. See also 21⁴ (רוח = impatience). Elihu also has ויכביר מלין, 35¹⁶. Recalling the phrase דברי רוח words of wind (16³),

we may further suggest ופִּי יִכְבֵּיר אִמְרֵי־רוּחַ *And thy mouth multiply windy words?* ὁ πνεῦμα πολυρήμων τοῦ στόματός σου = *W.*

v. 3. *wrest*: or *crook*: or *distort*. יַעֲקֹל, pro יַעֲנֶה, which recurs in st. ii. A scribe overlooked the rare word. Cf. Hb 1⁴. מִשְׁפַּט מַעֲקֹל *wrested* or *crooked judgement* (the same noun as here). 34¹², however, favours יַעֲנֶה; and the emphatic repetition of the word may have been intentional. (Neither יַעֲנֶה, 33²⁷, nor יַעֲקֹשׁ, Mi 3⁹, is found with Obj. מִשְׁפַּט elsewhere. ὁ ἀδικήσει κρίνων = יַעֲשֶׂק בִּשְׁפַט: cf. 10³ for the verb. In st. ii, ταραξεί = יַעֲנֶה: cf. 19⁸ עוֹתֵנִי = ἐστὶν ὁ ταραξας με.)

v. 4. *Though* or *If*. אִם, which also introduces the next two verses. With RV marg. we might regard st. ii as the apodosis: *If thy sons sinned against Him, He threw them* (cf. בָּאֵשׁ שָׁלַח *throw into fire*) *into the hand* (power) *of their offence*. So ὁ. Bildad assumes that they had sinned. From his point of view, their destruction was proof of it. Or we might omit אִם here and, noting the emphatic position of בְּנֵיךְ, translate: *Thy sons, they sinned against Him; And* (the inevitable consequence) *He threw them, &c.* Bildad does not refer to the death of Eyob's children as the chief of his calamities, but as a signal instance of the truth of the doctrine that, as sin issues in suffering, so suffering presupposes guilt.

v. 5. *If thou thyself*. אִם-אַתָּה. The Pers. Pron. is emphatic. *Thou* wilt not share the fate of thy sons, if only thou wilt now seek grace. It seems to be implied that Eyob had also sinned, though not in the same degree, since his life had been spared hitherto. (If we adopt either of the alternative renderings of v. 4 suggested in the note on that verse, we should read אִם-אַתָּה *But if thou thyself, &c.* Cf. ὁ: σὺ δὲ ὁρῶμεν. *seek El earnestly*: תִּשְׁחַר אֱלֹהִים. As שָׁחַר usually takes an Accusative of the Object, it has been proposed to omit אֱלֹהִים *unto*. 'Nicht sehr schön ist . . . in v. 5 das אֱלֹהִים וְאֵל,' remarks Duhm; adding 'die LXX hat die beiden ersten אֱלֹהִים nicht'. The latter statement is erroneous; for πρὸς κύριον = אֱלֹהִים, acc. to the usage of ὁ in Job, where אֱלֹהִים = κύριος (or ὁ κύριος) some forty times. ὁ omits the following וְאֵל, so as to connect שָׁחַר = παντοκράτορα (so fifteen times in Job) with the preceding אֱלֹהִים; thinking, no doubt, of אֱלֹהִים שָׁחַר El Shaddai, but disregarding the metrical division of the stichi. For the rest, the construction שָׁחַר אֱלֹהִים may be compared with שָׁחַר לֵאלֹהִים, 24⁵ (both are doubtless late constructions). To omit the first אֱלֹהִים, in fact, would spoil the symmetry of the stichi: cf. 5⁸. So much for the matter of 'Schönheit'. As to the suggested אֱתֵנִי (Kittel), that phrase would be unique in Job and, indeed, in the OT.

v. 6. A tristich: so also in ὁ. Most critics relegate st. ii to the margin. But כִּי-עַתָּה forms a good introduction for the Apodosis of v. 5; and אִם-יִשָּׁחַר אֱתֵנִי, st. i, looks like a variant of אֱתֵנִי שָׁחַר (v. 5a); while it certainly interrupts the syntax rather awkwardly, following, as it does, on the compound protasis of v. 5. *Surely, now He would*

awake (Ps 35²³) over (= for; late use of על) thee, And would requite thee according to thy righteousness. The text is questionable in both stichi. ⑤ omits כִּי עָתָה, and gives δεήσεως ἐπακούσεται σου = (or עליך 2 K 20¹²) יִשְׁמַע־לְךָ He will listen to thee (or perhaps יַעֲתֶר־לְךָ He will become propitious to thee; cf. 2 Sa 21¹⁴. But ἐπακούω = שמע more than twenty times; נָעִתָר only about six), instead of יַעֲוִיר עֲלֶיךָ (for which יַעֲוִיר would be more usual: Ju 5⁹ Is 51¹²). Then, again, st. iii, וְשָׁלַם נֹת צְדָקָךְ, And make safe (?) thy righteous abode has a strange appearance. וְשָׁלַם is not so used elsewhere. The common meanings are to requite, recompense, reward, compensate, pay a vow, 21^{19,31} 34^{11,33} 22²⁷. The probable sense here is that God will make up everything, will make everything good to His suppliant. נֹת (Ps 68¹³ +) should at least be נָתַתָּה Ex 15¹³ Je 31²³ נָתַתָּה: see on 5^{3,24} 18¹⁵. But read כָּמוֹ: And He will make good (or compensate, sc. thee) according to thy righteousness: or else כַּצְדָּקָךְ, And He will repay thee according to thy righteousness. The similar passage 22²⁷ may, however, suggest the more radical emendation: וְשָׁלַמְתָּ לִּי נִדְרֶיךָ, And thou shalt pay Him thy vows. Ps 50¹⁴ 66¹³.

v. 7. Lit. And thy beginning (Gn 1¹) shall be smallness (Gn 19²⁰), And thine end or after-state (42¹²) shall grow greatly (Ps 92¹³). ⑤ Thy first things, then, shall be few, But thy last untold (ἀμύθητα = רב much, many, 36²⁸). The gender is neglected in both clauses. There is therefore no reason to follow ⑤ in pointing יִשְׁנָה as Hiph. He will increase (Ols, Siegfr, Du), or to read שְׁנִיפָה instead of it (on the ground of ⑤, which really supports ⑤). A more strictly literal rendering might be: And it shall be, thy beginning was fewness; And thine end (shall be)—it (i. e. the fewness) shall increase greatly.

vv. 8–19. Bildad appeals to the Wisdom of the Fathers, the experience of the past which proves, as he thinks, that they who forget God suddenly perish. He wishes Eyob to apply the moral to himself.

v. 8. the first (not former) age or generation; i. e. the primitive and patriarchal times (אבות), when men lived longer (cf. v. 9), and therefore attained to fuller knowledge and riper experience than their degenerate descendants. The wisdom of the Ancients has always and everywhere been proverbial, until comparatively modern times.

St. ii. Reading בֹּנוֹן consider attentively (Dt 32¹⁰) or give heed to. מִן בֹּנוֹן fix (scil. thine heart) on...; but this verb is not so used elsewhere. See 1 Sa 23²² for a similar error. ⑤ סִלַּח־מִן and understand = וּבֹנוֹן the findings (lit. search; thing sought out) or quest of the Fathers: מִן אֲבוֹתָם of their fathers. The 3 Pers. Pron., which could only refer to the 'First Generation', may be due to reminiscence of 15¹⁸. Or the מ may be a misreading of נו our. ⑤ curiously: ἐξίχνιασον δὲ κατὰ γένος πατέρων = (חָקַר אֲבוֹת) מִן (וּלְ) מִנִּי: Gn 1^{11,12} f. ἐξίχνιασεν = חָקַר, 5²⁷ al.

v. 9. Of yesterday: מִתְּמוֹל: so ⑤ L. M om. prep. מ. (תְּמוֹל, Aram.

אַתְּמָלִי, אֶתְמָלִי, Mand. עֲתִמָּאֵל, Assyr. timâli, itimâli, inatimâli, supplies an instance of the weakening of *y* to *n*; being derived from עַת time and מוֹל before, ante, and thus meaning the day before to-day. With the first element in the compound cf. Assyr. inu, enu, f. ittu, ettu, time, Sumerian EN, ENE, *id.*)

like a shadow: as transitory, and soon vanishing away. בְּצֵל, as in the quotation 1 C 29¹⁵ בְּצֵל יְמִינוֹ עַל הָאֵל. Cf. also 17⁷. So ㊤. Perhaps וְכֵצֵל (not וְכָצֵל). The verse is parenthetical, if genuine.

v. 10. Will not they (emphatic Pron.) teach thee and (restoring ו, c codd. et ㊤㊤) tell thee? That is, the Ancients who lived long enough to find out the truth, and whose lore has come down to us by hallowed tradition.

from their heart's wisdom: lit. out of their heart: cf. 15¹³ from thy mouth. Heart here = intelligence, thought, or insight and understanding as resulting from thought and reflexion. 36⁵.

v. 11. Insert ㊤ or to introduce st. ii and improve both construction and rhythm. So ㊤. For the papyrus or paper-reed (אַבְנָא), see Ex 2³ Is 18². ㊤ confuses the word with Heb. אֲבִנִים marsh, which, however, is also used in the sense of אֲבִנִים bulrush, Je 51³². בִּצְהָ biççâ mire, mud, moist earth, 40²¹, and בִּזָּי *id.*, Je 38²², correspond to Assyr. baççu; e.g. in the phrase baççu u turuba šipik epirû rabûtim, 'mud and dust (ترب), a heap of much earth'.

Nile-rush: or sedge: אֲבִנִי, Gn 41^{2,48} (app. an Egyptian word). ㊤ βούτομον, perhaps butomus, the flowering rush. The poet appears to have had some knowledge of Egypt (cf. the description of the crocodile, chap. 41. Macgregor of the 'Rob Roy', however, encountered a crocodile among the reeds of lake Hâleh in N. Syria.)

The verse appears to cite the Wisdom of the Ancients in appropriate gnomic or proverbial form; reminding us of the traditional saws of the Seven Sages of Hellas.

v. 12. Lit. It is still in growth and (but) is not moist (or sappy). We read וְלֹא יִרְטֵב עוֹדֵנִי אֲבִיב: cf. v. 16 רֶטֶב wet, moist, sappy; 24⁸ יִרְטֵבוּ they are wet, soaked, by showers. וְלֹא עוֹדֵנִי בָאֲבוּ לֹא יִקְטָף It is still in its freshness (or first growth); it is not plucked off (or up): 30⁴ Dt 23²⁶ Ez 17⁴. The point is that the marsh-plant, if deprived of the water which supplies its vital sap, withers rapidly and fails to attain full growth.

With the ἄπ. λεγόμεν. אֲבִיב, cf. Aram. מְאַבֵּב, ㊤ Ho 9¹⁰, and Assyr. abâbu, to be bright, fresh, e.g. kîma irçitim libib, 'Like the earth let him flourish!'; ababa = qistu, wood, forest, Aram. אֲבָא *id.*

v. 13. the end: the hereafter or future, the latter end: reading אַחֲרִית (㊤ τὰ ἔσχατα: v. 7, 42¹²) instead of אֲרָחוֹת the paths.

the worldling: ㊤ ἀσεβοὺς, impious, ungodly. So again 8¹³ 15³⁴ 27⁸. In twenty-two other places ἀσεβής = רָשָׁע in Job, as in Proverbs (sixty-five

times) and gen. in OT. The sense here is defined by the preceding phrase, 'those who forget God'; i. e. the irreligious or worldly, in whose thought and life there is no recognition of God, and who are *ἄθεοι ἐν τῷ κόσμῳ* (Eph 2¹²). The root *הנף* has usually been compared with Ar. *حَنَفَ* to *incline to*, or *decline from*, a thing, and *جَنَفَ* or *حَنَفَ* to *have a wry or crooked foot or leg*. It would then be one of the numerous offshoots of the primitive GAM, GAN, KAM, KAN, HAM, HAN, to *bend, bow, &c.* (*Proc. Brit. Acad.*, vol. vii, 'Shumer and Shem', p. 23). It is, however, perhaps better to connect it with Assyr. *hanābu* or *hanāpu*, to *sprout or grow luxuriantly*, of hair and vegetation; since words denoting luxuriant growth are metaphorically used to express wantonness and rebellion against moral restraints. Cf. also the phrase *hanāpu šā idmīm*, app. meaning the *swell* of the sea (Sum. SIG-DU.DU, to be *wool-heaped* or *wool-covered*; alluding to the white wool-like crests of the waves. 5 R 19 7a); and *נָאָה* to *grow up*, v. 11, used of the *rising* of a torrent, Ez 47⁵, *נָאָה* proud, *נִפְאָה* swelling of the sea, Ps 46⁴, and other derivv. The pride which refuses to acknowledge dependence upon God and issues in many kinds of rebellion, is perhaps the most deadly sin from the point of view of spiritual religion. 'By that sin fell the Angels.' (Cf. Is 14^{13, 14}; Mt 11^{29, 30}). The legends of the Titanic rebels who of old fought against Heaven fitly symbolize their impious pride by their monstrous growth and stature.

v. 14. *יָקוּט* a word otherwise unknown; RV *shall break in sunder*, marg. *be cut off*, as if from a supposed קטט = Ar. *قَتَّ* to *cut*. So Saad. *يَنْقُطُ* *cut off*. But a noun is required, as in the || st. and 31²⁴. *קוּם* will not do; *קו* is always a measuring-line (38⁵), and the plur. does not occur. *קוּרֵי עֲפָבִישׁ* spider-threads, Is 59⁵, suggests *קוּרֵים* (spider-)threads, a cobweb; perhaps a gossamer (Dr) or spider's film floating in the air. *קוּי קִט* summer-threads (?) is pretty but improbable. *בָּחוּט* like a thread (Ju 16¹²; simile for a thing easily broken), or *בָּחוּט* in a thread, may be further suggested. We say, 'His life hangs on a thread.'

Ⓞ, not understanding *יָקוּט* and misled by *בֵּית* in st. ii, gives an infelicitous paraphrase: *For his house shall be uninhabited, But his tent shall turn out a spider (!)*. Cf. Ⓞ 27¹⁸.

v. 15. Or, *He leaneth upon his house, and it standeth not; He clutcheth it, and it remains not upright* (gives way).

v. 16. *עַל גַּנְתּוֹ* over his garden does not seem quite satisfactory. Ⓞ *ἐκ σαπρίας αὐτοῦ*, out of his decay (= *רָמָה* in three other places, 17¹⁴ al.). Ps 80¹² *נָהָר יוֹנֵק* נהר ואל נהר suggests *עַל־נָהָר* beside (or *אֶל־נָהָר* unto) the river; or *אֶל־פְּלֵג* unto the canal (29⁶, cf. 38²⁵).

עַל־גִּנּוֹת above the roofs does not suit either *יוֹנֵק* sucker, shoot from the root at the bottom of the main stem, 14⁷ 15³⁰, nor *תֵּצֵא* comes out, emerges

from the soil. After all, מ may be right: *Sappy is he before the sun* (he can face the summer heats without fear of being dried up); *And on his garden his suckers spring forth*. A last suggestion, however, may not be deemed superfluous. Since 'suckers' shoot forth about and beside a trunk, it seems plausible to read גזעו for גתו (see 14⁸ Is 11¹ 40²⁴): *And by his stock his sucker cometh forth*.

v. 17. *About a cairn his roots he twineth; And a house of stones* (stony house) *he chooseth*. For גל a heap of stones, see 15²⁸ (ruins), Jos 7²⁶ (over a grave). RV marg. *beside the spring*; but גל never has this meaning (in Ct 4¹² גן must be read c 𐤂𐤍𐤁). The tree which symbolizes the ungodly in prosperity has a firm grip of the ground, being founded as it were upon rock instead of loose soil. מם יסבכו are entwined; but 𐤂 takes the verb as a Sing. and connects the 1 with st. ii, which agrees better with the context. Read therefore יסבכו or ישבכו (𐤂 κοιμάται = ישכב; cf. also שבכה 18⁸). συναγωγὴν λίθων is a quaint but not inaccurate explanation of גל.

a house of stones. The stone heap out of which its stem rises is regarded as the tree's 'house', chosen for its strength and security against wind and storm. A man's house is his castle; as was more especially the case in ancient times. Under different figures the seeming security and real insecurity of the godless is insisted upon in vv. 14 ff.; and the occurrence of בית in 14, 15 favours its recurrence here. 𐤂 ἐν δὲ μέσῳ χαλίκων ζήσεται = ובין אבנים יהיה *And between stones he liveth*. The verb יחזה has troubled later translators than 𐤂, and various substitutes have been proposed, of which the most ingenious is Hoffmann's יחזה (= יאחזה) *he graspeth it*. But there seems no reason why יחזה should not mean *he looketh out or chooseth* (cf. Ex 18²¹) = יראה, the action of the tree being poetically regarded as personal.

v. 18. *El swalloweth him up out of his place*. Leg. אל, the necessary Subj., pro מ אם If, which leaves the Verb Act. without a definite Subj. Cf. 27²¹. Moreover, the hypothetical form is quite inappropriate here, where the sudden end of the godless man's seeming security is stated. The cause is, of course, according to Bildad's doctrine, the intervention of God. For בלע to swallow, akin to לע id., see 7¹⁹ 20^{15,18}; Pi. fig. swallow up, destroy, 2³ 10⁸; Pu 37²⁰ be destroyed. His place (מקום) or *stead* confirms בית > בין in the previous verse: see 7¹⁰ where בית and מקום are associated as here. The same passage throws light on st. ii: *And it* (his place) *disowneth him with* 'I know thee not!' (lit. *I have not seen thee*; or, as we might say, 'I never saw thee before'). His home knows him no more. He becomes a stranger to the familiar spot. It soon forgets him. Cf. also 20⁹; and 20⁷ (ידעיו = ראיו) *his acquaintance*, they who knew him). 𐤂 (wrongly): οὐχ ἑόρακας τοιαῦτα = ; לא ראיתיה כן.

v. 19. St. ii proves that the metaphor of the tree is maintained; but in

the present text of st. i it appears to be dropped. 'Lo, that is the joy of his way' is a strange statement to be made of a stationary object like a tree, and further is out of all clear relation to the context, even if the word 'joy' be 'meant ironically' (Dr). § gives something quite different: *ὅτι καταστροφὴ* (15²¹) *ἀσεβούς τοιαύτη*. We propose *דורו* (מסיע) *בן הוא משיע*, and in st. ii *יָצִייה*: Thus *He* (emphatic pron.; viz. El) *plucketh away his abode*; *And causeth another to spring from the ground*. The phrase *הסיע דור* is from Is 38¹². Otherwise, we might suggest *משרש* for *מוש*: Thus *He uprooteth his abode*: cf. Ps 52⁷.

v. 20. *Nor hold (or grasp) the hand of evildoers*: either to support or to lead them. § *πᾶν δὲ δῶρον ἀσεβούς οὐ δέξεται* = *ולא יקה מיד מרע*: *℣* is preferable; though the affirmation that El is an incorruptible Judge is not unsuitable to the context.

vv. 21, 22. *℣*'s continuation *Until* (עַד) *He fill thy mouth with laughing, And thy lips with shouting* (a metrically short st.) does not really continue the previous sense; and the pointing עַד *yet, still, again*, only gives us a prophecy in the air. The change from the third to the second Pers. Pron. in these two verses breaks the connexion with what precedes. § *ἀληθινῶν δὲ στόμα ἐμπλήσει γέλως, Τὰ δὲ χεῖλη αὐτῶν ἐξομολογήσεως* (22) *Οἱ δὲ ἐχθροὶ αὐτῶν κτλ.* yields a more consecutive and natural close to Bildad's argument. In accordance with this, we read:

פִּי יִשָּׂר יִמְלֵא שִׁחוֹק
וּשְׂפָתַי זֶךְ תְּרוּעָה:
שִׁנְאֵיו יִלְבְּשוּ בִשָּׁת
וְאֵהָל רָשָׁעִים אֵינָנוּ:

Thus Bildad implies that Eyob was *not* *תָּם וְיִשָּׂר* (2³ 1¹), inasmuch as his 'tent' was certainly 'no more'.

(In v. 20 § *ἄκακον* = *הָם*; and in 2³ *ἄκακος ἀληθινός* = *תָּם וְיִשָּׂר*. For *ἀληθινός* = *יִשָּׂר*, see also 4⁷ 8^a 17⁸. We may regard *℣* עַד as a disguised relic of *יִשָּׂר*, since ע and ש are sometimes, and ד, ר very often, confused with each other. In שְׂפָתַי one letter (ז) has fallen out before the כ. Bildad has already (v. 6) coupled together זך *pure* and יִשָּׂר *upright*. *℣* would thus appear to be an infelicitous restoration of a mutilated text.)

Chapter 9. Eyob ironically grants that God is never unjust (8³). He is, in fact, so far exalted above man, as to be beyond the reach of argument or remonstrance. He does what He wills, and is a law to Himself.

v. 2. *And how shall a mortal be just with God?* See the note on 4¹⁷; and cf. 25⁴ where this question is repeated. The implication is that frail humanity can never be wholly without fault in the eyes of the Divine Judge (cf. § *πῶς γὰρ ἔσται δίκαιος βροτὸς παρὰ Κυρίῳ*). This at least is Bildad's meaning. The following words, however, seem to

involve a new construction of the question in the mouth of Eyob, viz. How is a mere man *to be justified* with God? how is he to compel God to admit his righteousness?

v. 3. *If he would fain argue his case with Him* (13³), *He will not answer him one point of a thousand*: He will not vouchsafe even the least reply to his questionings; He will give him no answer at all. Again and again Eyob complains that he cannot come at his Divine Persecutor (he, like his Friends, believes that his calamities are directly due to God, though the Prologue teaches us otherwise); that God eludes all his approaches, holding Himself aloof from His creature in inaccessible Majesty, apparently indifferent alike to the protests and the sufferings of His victim. Cf. v. 11 and 23³⁻⁹. (The reference of the Pers. Pronouns in this verse is ambiguous; and in a different context the meaning might be, as Dr gives it: 'If one were to desire to dispute with Him, he could not answer Him one of the innumerable questions which, in His infinite superiority to man, He would put to him.' Cf. the 'innumerable questions' of 38-41. But Eyob would not be likely to recognize evidence of his own guilt in mere ignorance of the constitution of Nature. Indeed, after making him realize that ignorance to the full by the long series of questions in chaps. 38 sqq., God Himself is represented as expressly confirming the justice of his argument (42⁷).)


v. 4. Lit. *Wise of heart and firm (or stout) of strength, Who hath resisted Him* (הקשה *hardened*, scil. *his neck*, Je 7²⁶, or *his heart*, Pr 28¹⁴) *and remained whole*? (וישלם = ὁ ὑπέμεινεν: so 22²¹ 41⁹).


v. 5. *Who removeth mountains unperceived*: reading (ו) יִדְעֵי *ולא ידעו* instead of *ולא ידעו* and *they know not*. The unconsciousness of the mountains hardly called for remark; but the Divine Agent acts, without letting Himself be seen. For ידע Niph. cf. Gn 41²¹ and esp. Ps 77¹⁹. (ס *without knowing it*; lit. *and does not know*, meaning perhaps *without heeding or caring*; but the ascription of unconscious or heedless action to God is unlikely here. Indeed st. ii makes the action intentional.) We may also suggest יִדְעֵי, or even Pu. Pf. יִדְעֵי, *and they are no more perceived* = and they disappear; cf. Assy. *idû*, *to see, to know*, Pa. Permans. *lā uddā uṣurāli*, 'the sculptures were not visible', Neb. *Senkerekh* Cyl. (The root דע may be compared with שע in *שעה* to gaze at.) In st. ii the prosaic אשר is obviously corrupt. But וְהִפְכָם בְּאִפּוֹ is both unmetrical and bad Hebrew. A slight change would give וְאִשְׁדָּם הִפָּךְ בְּאִפּוֹ *And their foundation He overturneth in His wrath*: cf. Assy. *išdu*, *foundation*, and אשר Nu 21¹⁵. It seems preferable, however, to see in אשר a vestige of (ו)מִשְׁרֵשׁ (*And from the roots He overturneth them in His wrath*: cf. 28⁹).

The great disturbances of Nature, wrought by volcanic agency, earthquakes, and storms on land or sea, are ascribed, as usually in the OT, to the immediate action of God. They are cited as evidence of Power,

with which it were both vain and presumptuous for man to contend. Θ ὁ παλαιῶν ὄρη, *Who ageth the mountains*: not a different reading, but misinterpreting עתה in the Aram. sense of *growing old*, which occurs 217, instead of *moving* (14¹⁸ 18⁴).

v. 6. *out of her place*: Θ ἐκ θεμελίων. The same paraphrase in 18⁴, Is 13¹³. The 2nd stichus ועמודיה יתפלצון *And her pillars shudder* seems metrically short, and is, perhaps, otherwise doubtful. We have ארץ and עמוריה again in Ps 75⁴, but meaning, as it would seem, 'the country' and 'its nobles'—a metaphorical use of 'pillars'. The word rendered 'pillars' in 1 Sa 2⁸ is not the same. Moreover, 26^{7b} does not suggest that the poet believed the earth to be supported on pillars; but 26¹¹ does speak of 'the pillars of Heaven' (עמודי שמים). If the earth were shaken, these pillars (conceived as resting upon it) would certainly sway and tremble. Otherwise, we might read עמודי חבל *the pillars of the world*. (With the vb. יתפלצון ἄπ. λεγόμεν. cf. n. פלצות horror, 21⁶. פלץ is app. cogn. with Assyr. פלח *to fear*, and גלח, גלח, *id.* Cf. Sum. LUG, Ch. li, lit, lik, *id.*, Giles 6976.)

v. 7. *Sol.* The Heb. is the rare הָרִם (see Ju 1³⁵ 2⁹ 8¹³ 14¹⁸), not the ordinary term שמש. It may mean the young or rising sun, and, as a Semitic etymology is wanting, we may compare the Egyptian  Har,

Horus, in the like sense; a name which also appears in חרנפר Harnefer, 1 C 7³⁶, 'the beauteous Horus' (see my note in Ellicott's Comm. ad loc., London, 1883). (In 3 R 68, 64 we find mention of a Sumerian God חַר ḪAR, who is called KIN-GĒA DINGIR MAŠ-TABBA, 'The Messenger of the Twin God(s)'. His name is written  god + bullock; which might indicate either a sun or a river deity.) The verb זרח *to rise*, of the sun, is cognate with Ar. شَرَق and Aram. ܕܝܪܗ; and the biliteral root of these and other kindred Semitic words may be recognized in the Sumerian LAG, LAĠ, RA (from RAG, RAĠ), and ZA-LAG, all values of the Sun-character, and all meaning *light, shine, &c.* (See CT xii. 6.)

The allusion is not only to eclipses, which are rare, but to the darkness of clouded and stormy skies (3⁶), when neither sun nor stars are visible. *sealeth* (37⁷?) *about the stars*: so that they cannot move on in their 'courses' (Ju 5²⁰) or appointed paths across the heavens. They are shut behind sealed doors in their celestial abodes. Cf. the Babylonian Epic of Creation, Tab. V for the fixed paths of the heavenly bodies in the solid vault of the firmament.

Θ^B adds: κατὰ δὲ ἀγγέλων αὐτοῦ σκόλιόν τι ἐπενόησεν = ובמלאכיו ישים; תהלה; app. a marginal citation of 4¹⁸, and a very clear instance of inept interpolation. It is quite possible that vv. 8-10 are also to be regarded as inauthentic additions to the Heb. text by some scribe who failed to notice that the context (vv. 5-7) deals only with the seemingly arbitrary

and capricious activity of God, and not with His beneficent creative work.

v. 8. *That spread the heavens*: Je 10¹² Is 40²² Ps 104² ('like a curtain'). Cf. 267. Should לָבְדוּ alone be (ע)ל־בְּהוּ over the Void? Or בָּדַק, Is 40²²? And treadeth upon the heights of the Earth. עַל has ים sea instead of אֶרֶץ earth. But the phrase בָּמָהוּ ים high places of the sea is unparalleled as an expression for the swelling waves of the sea. בָּמָה always means either mountains, like its original the Assyrio-Bab. *bāmātē*, or as a t. t. of religion the high places, natural or artificial, which served as the sanctuaries of Canaan. (*Bāmāh*, from בָּוֶם; perhaps a labialized form of קוּם stand up, rise, with which cf. GIN, a value of the Sumerian Mountain-character, Ch. k'in, high peaks, G 2113, and also GIN, *kānu*, כֹּן. In Assy. *bāmātē šā šadē* is the tops or peaks of the mountains.) The st. seems to be borrowed from Am 4¹³, word for word (cf. also Mi 1³). Otherwise, we might read עָב clouds instead of ים, with 3 Heb. codd., and compare Is 14¹⁴ Na 1³. But the clouds are usually God's chariot, Is 19¹ Ps 104³.

v. 9. The three stellar groups עֵשׁ (עֵישׁ), בָּסִיל, and כִּימָה, are mentioned again, in reverse order, 38^{31,32}. The same order obtains in Am 5⁸ (עֵשׂה כִּימָה וְכָסִיל); a passage of which the present may be a reminiscence. Ὁ ποιὼν Πλειάδα καὶ Ἑσπερον καὶ Ἀρκτοῦρον = עֵשׂה כִּימָה וְכָסִיל (ועֵישׁ); but עֵשׂה עֵשׁ כָּסִיל וְעֵישׁ = עֵשׂה כִּימָה ועֵישׁ וְכָסִיל is strange. The Asyndeton may be corrected by reading עֵשׁ וְכָסִיל, c Ὁ Ὁ Ὁ; and עֵשׁ should doubtless be עֵישׁ, as in 38³², and as is indicated by the Syriac equivalent ܥܝܝܘܫ, on the ground of which it has been proposed to point the Heb. word עֵישׁ 'iyyûsh (perhaps rather עֵישׁ 'iyyôsh or עֵי 'ayyôsh). עֵשׂה עֵשׁ כָּסִיל, however, looks as if עֵשׁ were a scribe's inadvertent repetition of the first two letters of עֵשׂה. This would account both for the spelling עֵשׁ (instead of עֵישׁ) and for the Asyndeton כָּסִיל instead of וְכָסִיל. Then the first st. would be עֵשׂה כָּסִיל וכִּימָה *That made Kesîl and Kîmah* (cf. Am 5⁸). The second st., which is too short, might be completed by supposing that בִּזְנֶה has fallen out after the somewhat similar כִּימָה: That built the Chambers of the South: cf. Am 9^{6a}. *Inner Chambers of the Southern Sky* is not a probable name for a single constellation, like the other names of the verse. It must rather denote the whole southern quarter of the heavens, regarded as containing the fixed abodes or stations (Assyr. *manzalē*: cf. v. 7, 37⁹) of certain brilliant stars or groups of stars which become visible as one journeys to the South, e.g. the Southern Cross, of which the poet might have heard from travellers. The other names can hardly be identified with certainty. See Burney, EB s. v. STARS. But this no more affects the general sense than the absence of the names of particular stars in Is 40²⁶.

The Syr. 'iyyâthā (= עֵישׁ) seems to be either Aldebaran, i.e. α Tauri, or Capella Aurigae; but Ὁ gives Arcturus, and Ἀ 'al-'Ayyûqa, i.e.

the star Capella, which follows the Pleiades ('al-Thurayyā = כִּימָה here). If כִּימָה be really the Pleiades (⊗ Saad.) or Hyades (⊗), the name may be compared with Assyrio-Bab. *kīmu*, f. *kīmtu*, 'family', from *kamā*, 'to bind'; cf. our popular name 'The Seven Sisters'. According to classical myth the Pleiades were the seven daughters of Atlas, and sisters of the Hyades; who were pursued by the giant hunter Orion, until Zeus in compassion changed them and their pursuer into neighbouring constellations. It agrees with this that כְּסִיל is rendered 'The Giant' by ⊗ and Ա ('al-gabbāra) and *Oriona* by ⊗. So also נִפְלָא (cf. הַנְּפִלִים Gn 6⁴). In 38³¹ ⊗ Ὠρίωνος = כְּסִיל; but here, strangely enough, Ἑσπερον, the *Evening Star* or Venus, which in 38³² does duty for עֵשׂ (on the ground of עֵשׂ-תָר Ishtar?).

v. 10. Repeated from 5⁹, and prob. a marginal intrusion here. (5⁹ וְאֵין חֶקֶר and *unsearchable*: cf. ⊗ καὶ ἀνεξιχνίαστα ⊗ et *incomprehensibilia*: how He does them, man cannot find out. עַד אֵין חֶקֶר seems rather to emphasize their number; and the עַד is due to the influence of st. ii.) Cf. Ps 136⁴.—The anarthrous Ptcpp. in vv. 8–10 should perhaps be pointed as Constr. States: cf. vv. 5–7.

v. 11. Behold: הִנֵּה; ⊗ εἰδὼν, *If* (Aram. use): cf. 40²³ Ex 4¹ al. So ⊗⊗. Perhaps a better sense: *If He pass along by me* (Gn 18⁵: or *over me*, Ps 42⁸), *I see Him not* (the following ו belongs to אֶרְאֶה: leg. אֶרְאֶהוּ, c ⊗⊗⊗); *If He glide by, I perceive Him not*. חָלָה (v. 26 4¹⁵ 11¹⁰), as v. 26 shows, implies swift passage. It is a poet. syn. of עָבַר, *pass over, through, by, onward*, the root of which may well be Sum. BAR, 'side' (*aḥātu, pūdu*), so that it str. means *to go to the other side*; while חָלָה may be compared with ĠAL (חָל), *split, part, divide, run swiftly*, of water; (*zāzu, garāru ša mē*), also *to open* (*pitū*), just as BAR is also *split, divide, open*, and *half* (*parāsu, pitū, mišlu, zāzu*). The *sides* are the *dividers* and *boundaries* or *bounds* (*kamātu*) of things. Moreover, since BA means *rend, divide, half* (*našāru, zāzu, mišlu*), חָלָה (= חָלַב) may perhaps = ĠAL-BA. For the connexion of ideas in חָלָה *pass on, away, through* (= *pierce*, 20²⁴ Ju 5²⁶), *change, alter, substitute*, cf. also Sum. BAL (= BAR?), *axe, break through, pass over, change, alter* (a god's command; a temple-site), &c. (*pilaqu, nabalkutu, ebēru, enū*).

God eludes human sight, even when His overwhelming Power is displayed in the more violent phenomena of Nature. Cf. 1 K 19^{11,12}. In 23^{8,9} this complaint of the elusiveness of God is repeated and amplified.

v. 12. *If He glide by* (or *fleet past, speed onward*), *who can turn Him back?* Leg. יחַלֶּה, as in v. 11, instead of יחַתֶּה (ἄπ.), which is usually taken to mean *seizeth* prey (= יחַמֶּה); but this does not agree with ישיבנו (which, in that case, would naturally mean *Who can restore it?* cf. Is 42²²). Besides, the Obj. of the vb. is indispensable. Cf. 11¹⁰ מִי ישיבנו אִם יחַלֶּה (prob. an echo of this verse).

⊗ εἰὼν ἀπαλλάξῃ, τίς ἀποστρέψει; *If He remove or dismiss, who shall turn back?* (חַתֶּה in Syr. is *to break in pieces*; and ⊗ here renders كَلَّ,

which shows that it read יַחַתֵּף, pointing prob. as Pi.). Leg. fort. יִפְרֹץ *break forth*: cf. ⑤ Ex 19²²; vel יַחְרִיב *lay waste*, vel יַחְרִים *destroy* (Is 34²).

v. 13. *Eloah turneth not back His wrath*: cf. v. 12 a. (The repetitions of vv. 9-13 throw some suspicion on the text.) Nothing can arrest the course of Divine activity. His Anger is an all-subduing force. *Under It* (or *Him*) *were bowed of old the Helpers of Rahab*. That Rahab is a personification of the sea is evident from the similar allusions, probably to the same ancient myth, in 26¹¹, Ps 89^{9,10}. Rahab (the *wrathful, raging, passionate, or violent*; str. phps. *noisy, clamorous*, like the cogn. רִיב: cf. Assy. *ra'ābu, to be enraged, become furious, behave furiously*) appears, in fact, to be the Canaanite or Hebrew name of the primal Deep, the chaotic mass of dark waters which existed before Heaven and Earth, out of which first the gods and afterwards all other things emerged or were created, and which in Assyrio-Bab. was usually called *Tiāmat* (= חַהוּם, Gn 1²), i. e. the Sea (= *tiamtu, tamtu, tamdu*, pl. *tāmāte*, &c.). In the Babylonian Epic of Creation, which relates how *Tiāmat* warred against the gods, and was vanquished by Merodach, who built heaven and earth out of the two halves of her cloven carcase, she is also called 'the Mother *ĠUBUR*' (*um-mu ħu-bur, um-ma ħu-bu-ur*: Tab. II. 19, III. 81 al.), as well as *um-ma Ti-amat*, 'the Mother *Tiāmat*' (III. 73); a title in which a trace of the original Sumerian text of the poem is preserved, *ĠU-BUR* being a Sum. word meaning *hole, pit, bottom, beneath* (*šapliš*. *BUR* is *hole, well, pit*, &c.). Cf. Is 51¹ מִקְבַּת בּוֹר. The *nāri ĠUBUR* was the River of the Underworld; i. e. 'the waters under the earth', the subterranean portion of *Tiāmat*, whom Berosus, in a well-known passage, calls Ὀμωρῶκα = Sum. *UMU-ĠUBŪRA* (cf. Μολοβοβαρ = *MULU-BABAR*, for the first element. As regards the second, *Ġ* or *ḥ* = *K*, as sometimes in LXX; *B* = *W*, as in כּוּב from כִּבֵּב, and *UWU* = *Ô*; while the Metathesis of the *K* and *R*, if not accidental, may be paralleled by Heb. רַחַל = Assy. *lahru*, 'ewe'; Sum. *ADAGUR, adaguru*, Heb. אֲדַגְרַל, &c.).

Such a line as 'Under Him bowed the Helpers of Rahab' seems to show that the poet was acquainted with the Bab. Epic of Creation almost in the form in which we have it; and the brevity of his allusions implies that his readers were equally familiar with the ancient story. Cf. Tab. IV. 105 ff. where we read:

'After he had smitten the leader, *Tiamat*,
Her strength was crushed, her army broken up:
And the gods, her helpers, marching beside her,
Quaked, were terrified, turned their backs.

He took them prisoners, and shattered their weapons.
In the net they lay, in the meshes they sate:
The Four Regions they filled with wailing.'

(See *Light from the East*, p. 10.)

The root שחח *bow down, crouch* (38), cogn. c שוח *sink down*, whence שחח a *sinking* in the ground, *pit*, may be connected with נוח *lie down, rest* (N = S). Cf. also נוה (= רבץ), and שוה *lie flat, be level*, and Sum. NA, NU, *lie down, rest* (p. 146 *supr.*).

Ⓜ κήτη τὰ ὑπ' οὐρανόν, *the subcelestial sea-monsters*, appears to show knowledge of the primitive myth. So τὸ κῆτος = רהב 26¹². Contrast the euhemeristic paraphrase of Ⓜ οἱ ἐρειδόμενοι ἀλαζονεῖα.

v. 14. Answering and arguing are a kind of opposition; and all opposition to the Omnipotent is futile. If superhuman beings failed (v. 13), the certain failure of a human opponent may be taken for granted. No distinction is drawn between physical and moral opposition. *With Him*: i.e. in argument with Him or, perhaps, in His presence. Awed and overwhelmed by the sense of God's Omnipotence, Eyob would be silenced if not convinced. Ⓜ, missing the point, alters the Pers. of the verbs (ὑπακούσεται = יענה) and, further, reads יבהן (διακρινεῖ: 12¹¹) instead of 'אבהר' (cf. 15⁵). So also in v. 15 εἰσακούσεται μου = יעננו instead of אענה.

v. 15. Perhaps a marginal variant or interpolation. *Choosing words* might have been understood in the sense of careful entreaty or *supplication*. (אעננו would be clearer than אענה: cf. Ⓜ, where γὰρ = אשר). St. ii is short. Perhaps 'אמ' כי למשפטי את. *Yea, rather, I would entreat, &c.*, or, better, 'אמ' במרפי למ' את. *With my mouth would I entreat, &c.* (19¹⁶); instead of arguing his case against Him. (Ⓜ τοῦ κρίματος αὐτοῦ, pointing למשפטי; for למשפטי, is no improvement, even if it were possible Hebrew. Ⓜ my judge, as if לשפטי; but the meaning required is rather *antagonist* or *plaintiff* in the case. משפט seems to occur in this sense, Zp 3¹⁵, if not also in Ps 109³¹).

v. 16. The 'calling' and 'answering' seem to imply a citation or summons and the acceptance of it by the 'adversary', to trial of the case in a court of law. Ⓜ inserts a 'not' in st. i: 'And if I have called, and He hath not answered me, I do not believe that He listened to me.' This hardly better the sense; and Ⓜ omit the מ'.

v. 17. Or *Who with a storm would sweep (or whirl) me away*: cf. 27²¹. שער = סערה is prob. right. The שער a (single) *hair* of Ⓜ, which reminds us of Gabriel carrying Mahomet by a single hair (cf. Ez 8³), is merely curious (Ⓜ Who on every hair of my head with force hath smitten me!). The verb ישופני would *bruise me* (Aram. שוף), Gn 3¹⁵, does not suit (= Ⓜ ἐκτρώψη, *rub out*, Ⓜ conteret me); nor does it agree with the || passages, 27^{20, 21} 30²². We might point ישופני = יסופני, and regard the verb as a Denom. from סופה *stormwind* (like שער 27²¹ Ps 58¹⁰)—a favourite word in Job (21¹⁸ 27²⁰), which is coupled with שער, Na 1³. (Ⓜ μὲν γνόφος με ἐκτρώψη; cf. 27²⁰ γνόφος = סופה!). The objection to יסופני *make an end of me*, from סוף, Am 3¹⁵, is that, as is evident from the context, killing

is not intended, but only such hurts as might be suffered by one caught up and dashed about by a sudden blast or hurricane: cf. st. ii. The same objection lies against the root אָשַׁף = אָסַף, Zp 1² Je 8¹³. The phrase of st. ii *would multiply my wounds* (or *bruises*) *for no cause* aptly describes the result of being blown about by the stormwind. And if we understand שָׁנָה in the Aram. sense of *rubbing* and *grinding*, יִשְׁפְּנִי may, after all, be the authentic reading, as indicating abrasions and contusions. Cf. 14¹⁹ אֲבִנִּיא שְׁיִפֵּי מִיא.

v. 18. One would naturally be breathless, after being blown about by the wind. In st. ii בְּמַרְרִים (La 3¹⁵) is prob. to be restored, instead of the anomalous מְמַרְרִים. Elsewhere in Job the *fem.* plur. occurs: 13²⁶. Cf. the sing. 20^{14,25}.

v. 19. The simplest emendation of the impossible Heb. of st. i is to read הוּא (so ㊄) for the meaningless הִנֵּה. A scribe may have mistaken הָא He for הָא Lo! in the unpointed text. Then, as a verb is wanting, we may suppose that אֶמְדַּבֵּר I speak or think (vv. 22, 27), governing לְבָח (Gn 20¹³), has fallen out before אֶמְיִן. (㊄ also read הוּא אֶמְיִן = κρατέῃ: cf. ㊄² κραταιός ἐστίν. ㊄^B οὗ μὲν γὰρ ἰσχύει, κρατεῖ, For because He is strong He prevaleth; but ㊄^A ἰσχύει = לְבָח of ㊄.)

The idea of the verse seems to be that God is an antagonist too strong to be vanquished, whether by main force or by process of law. St. ii. *Right*: or *Judgement* or trial by legal process.

arraign: or *summon*. Quis diem ei dicet? Read יועידנו, c Suff. 3 Pers. (㊄), instead of 1 Pers., which might be due to a scribe's remembrance of Je 49¹⁹ 50⁴⁴, where Iahvah demands מי יועידני Who will arraign Me? i.e. appoint Me a time and place for trial. But the reading יועידני bear witness for me (29¹¹) is perhaps preferable. So ㊄ nemo audet pro me testimonium dicere: 14 מן יסהיד עלי: Another possibility is יועידנו bear witness against Him (1 K 21^{10,13}), which, however, comes to much the same thing. No man would dare to give evidence for Eyob against Iahvah. (㊄ τίς οὖν κρίματι αὐτοῦ ἀντιστήσεται; cf. Je 49¹⁹ 50⁴⁴ καὶ τίς ἀντιστήσεται μοι;)

v. 20. *His mouth*: מִפִּי מִי my (own) mouth; as though terror might confuse Eyob's evidence, and turn it against himself. The emphatic position perhaps favours this. Moreover, *mouth* in Job always has a human reference, except in 22²² 23¹²; and the words of Eliphaz ירשעך פִּיךָ וְלֹא אֲנִי Thine own mouth condemneth thee, not I (15⁶)—an apparent reminiscence of this passage—clinches the argument for מִפִּי, which has the support of all the Versions.

It (or *He*) *would make* (prove) *me perverted* (or *crooked*). Read יַעֲקֹשְׁנִי Pi. c. Weak Waw., or better, as parallel to ירשעני, יַעֲקֹשְׁנִי Hiph. (The י may be om. as due to preceding י.)

v. 21. Eyob affirms his own innocence, regardless of consequences.

The distich is metrically defective (st. ii); and, so far from deleting תַּמְּאִי as an inadvertent repetition from v. 20^b, we must satisfy metre and parallelism by supplying צַדִּיק or אֲצִדֵּק *I am righteous* in st. ii. Thus we restore as follows: תַּמְּאִי וְלֹא־אֲדַע נַפְשִׁי אֲצִדֵּק וְאִמָּאֵם חַיִּי. Cf. 7¹⁵ 10¹ 13^{14,15}. Ὡ εἶτε γὰρ ἡσέβησα, οὐκ οἶδα τῇ ψυχῇ, Πλὴν (ὅτι) ἀφαιρείται μου ἡ ζωή = נַפְשִׁי לֹא־אֲדַע (v. 20, 10⁷), phps. a corruption of פִּשְׁעִי: *If I am guilty, I know not my fault*; : אַךְ יִאֲסֹף חַיִּי *But my life is being taken away* (cf. Ps 26⁹). This is at least good sense, and may approximate to the original text more nearly than מ. But © *I am perfect and know* (it) *not*; *My soul hath despised my life*, and ⓑ *Etiamsi simplex fuero, hoc ipsum ignorabit anima mea, et taedebit me vitae meae*, make Eyob deny what he is always affirming, viz. his consciousness of entire innocence, while they do not imply any substantial difference from the text of מ.

v. 22. We have transposed the two halves of st. i. *Therefore I say* (or *think*) naturally introduces Eyob's conclusion from the facts; and *'Tis all one* (or *It is the same thing*) is explained by *perfect and wicked He destroyeth* (treating all alike, without difference or discrimination).

© om. אַחַת הִיא, and app. reads תַּם וְשֵׁעַ for רַב וְעֵרִין, by confusion and transposition of similar letters, while for the Pron. הוּא it reads (or substitutes) אַף = ὀργή *anger* (? הִנֵּה); thus getting for the whole verse *Wherefore I said, Great man and lordling anger destroyeth*, and going far astray from the sense of the context. ℣ has a good paraphrase of אַחַת הִיא, viz. חֶדָּא מְכִילְתָּא הִיא לִיה *He (God) hath but one measure*.

v. 23. a *Scourge*; or *Plague*. © his *Rod* or *Plague* (שִׁבְכָתָה). שׁוֹט is a horsewhip, Pr 26³. Any general calamity, such as plague or famine, was held to be a Scourge of God. Is 10²⁶; cf. Ez 14²¹ 2 Sa 24¹³ ff. 2 K 19³⁵. A sudden outbreak of some epidemic, such as at all times has been frequent in Eastern countries, cutting off good and bad alike, seems to be intended here. And Eyob daringly asserts, not merely that God 'looks on unconcernedly' (Dr), but that He actually *derides* or *mocks* at the slaughter of the innocent.

slaughter: reading לְמַבַּת (see Is 10²⁶, where לְמַבַּת follows שׁוֹט). The word is also used of *plagues*, Dt 28⁵⁹ al. לְמִפְתָּ מֵ at the trial or testing (נִסָּה). Others derive the word from מָסַם *melt* intr., Niph. *faint*, *grow fearful*, and render *despair* (see on 6¹⁴), which hardly agrees with the context, not to mention philological objections. Not the feelings, but the destruction, of the righteous, is the object of the Divine Destroyer's mirth. And although the explanation of calamity as a *trial* or *test* of the righteous is revealed to us in the Prologue, it is altogether absent from the utterances of Eyob; the main ground of his complaints being that God's dealings with him are an inscrutable mystery. (נִסָּה occurs in Job only once, 4²; and then only in the sense of *attempting*, not *tempting* or *trying*.)

Ⓢ *Because worthless men are in an extraordinary death, But righteous are derided*: prob. not due to theological prejudice, but to misreading of a more or less illegible Heb. text (= רשעים במות מפלאות: cf. 22¹⁰, where ἐξάλσιος = פתאם, as here: 37¹⁶ ἐξάλσιος = מפלאות: st. ii ילענו: cf. 27¹⁴ 29²¹ for the Prep., which suggests למו = למות for למסח).

v. 24. Lit. *The land (or earth)—He hath given it to a Wicked (or Godless) One; The face of its Judges He covereth* (so that they fail to discern Right from Wrong and Truth from Falsehood. Cf. 12¹⁷ 22^{13,14} Pr 8^{15,16} Is 11²⁻⁴). Point נתנה *He hath given her* (with Ⓢ) for נתנה *She hath been given*. The Perf., after all the preceding Impff., is remarkable; and, taken along with the Sing. רשע *a Villain*, appears to present an historical datum, indicative of the actual state of things at the time. Ⓢ παραδεδωται γὰρ εἰς χεῖρας ἀσεβοῦς. Jason, the Hellenizing High Priest, is called ὁ ἀσεβής, 2 Macc 4¹³, and οἱ ἀσεβεῖς (= הרשעים) denotes the Hellenizing faction in Judea, 1 Macc 3^{8,15} 6²¹ 9⁷³.

(The verse is a triplet, and may be a later insertion, as may also v. 23, where the 'Scourge' might refer to one of the Syrian raids of the Maccabean period. It would, of course, be easy to supply a line, e.g. רעת וְלֹא יִבְּנוּ דַעַת *So that they discern not knowledge*: cf. Pr 26⁷. But the two vv. 23, 24 do not hang together very well with the context on either side of them, in which the speaker considers his own case only. Eyob's previous words find a suitable conclusion in v. 22.)

If not He, who else? i.e. inflicts calamity, regardless of the deserts of its victims. Reading אִם-לֹא הוּא מִי-אַפוֹ. So Ⓢ εἰ δὲ μὴ αὐτός ἐστιν, τίς ἐστιν; and Ⓢ. But Ⓢ follows order of Ⓢ, and points אַפוֹ *His anger*, reading or guessing יִשָּׂא for הוּא, and rendering *But His anger who endureth?* Cf. also 24²⁵ Gn 27³³.

v. 25. Resumes the personal note. *My days*. Om. introd. *And* (RV *Now*), c 2 MSS, ⓈⓈ. The ו is only dupl. of the following י, as often. *A runner*: i.e. a courier, or King's Messenger. See on 7⁶. Es 3^{13,15}. *without seeing*: lit. *and have not seen good* (leg. וְלֹא c ⓈⓈ. Waw has fallen out of Ⓢ after preceding Waw). *To see good* is to experience happiness or prosperity: cf. Ps 4⁷. The statement is strange, in view of the Prologue, with its account of Eyob's former great prosperity. See also 7^{6,7}, which this verse briefly repeats (esp. 7⁷ *Mine eye will no more see good*). Perhaps יראו should be read for ראו: *and will not see good*. We might also render Ⓢ: *My days, they are swifter than a runner; They fly, they see not good*. But the Perf. seem more appropriate to a review of the past (cf. Gn 47⁹); and Eyob would hardly insist on the swift passage of the long hours of his hopeless misery (cf. 7²⁻⁴). Ⓢ om. טובה: *They ran away unawares* (lit. *and knew not*: cf. v. 5); but this cannot be right.

v. 26. *papyrus*: אֲבָקָה here only. The Assy. a-bu, a-pu, means *bed of*

reeds or jungle; e.g. *qanē api*, 'reeds of the jungle' in Anp. al.; but we cannot be sure of the connexion. One would have expected to find an Egyptian source for the word. Freytag's *arundines* does not appear in Lane. ⑤ app. substitutes עקב *footprint* or *track* (ἵχνος ὁδού) for אבה; remembering Ps 77²⁰ (⑤ 76¹⁹) and Wisd 5^{10.11}; ③ אלפיה דטינין מנריא *ships laden with choice fruits* (cf. Dt 33¹³ Ct 4¹³ 7¹⁴) and ③ naves poma portantes, both equate אבה with Aram. אב *fruit* (Dan 4⁹); while ⑥, with its *great ships of enemies*, equates the word with איבה *enmity*!

It is evident from the context that light swift boats, like the old Nile-craft of papyrus, are intended, not heavy freight-boats. Cf. Is 18².

Like an eagle: or vulture. Swoopeth: or flieth down. The טוש ③ = Aram. טוס *to fly* (③ Je 5⁷) may be akin to Heb. סוס *a (swift) horse*, Aram. סוסיא, Assy. *sīsā*, and the homonym סוס, סוסיא, *a swift or swallow*. (⑤ st. ii: see Wisd. 5¹¹.)

v. 27. *I say* or (*have said*) or *think*: אֶמְרֵי: so 1 MS, ⑤ pr אֶמְרֵי. Cf. ③ אֵין אֶמְרֵי *If I shall say. I will relax*: אַעֲזוּבָה: lit. *let loose*: cf. 10¹ 20¹³. We should rather have expected *I will lift up*, אַשָּׂא, or perhaps אַזְבֵּל (cf. Gn 30²⁰ metaph. *lift up* = honour). ③ has אַשְׁבֵּק רִגְוִי = *I will let go my wrath* (אֶפִי pro פָּנִי), which may be right (Ps 37⁸). ⑤ στυνκῶσας τῷ προσώπῳ στενάξω, *With the face bowed down, I will groan*, gives the very opposite of the required sense. (στενάξω = אַבְלִיגָה instead of אַבְלִיגָה: cf. Is 19⁸. But the rare בִּלַּג Hiph. *shine, brighten up, smile*, or the like, which recurs 10²⁰ Ps 39¹⁴, is doubtless right. It may be compared with שֶׁלֶג *snow*, so called as *glistening* white, רֵלֶק *burn*, שָׂלַק *scorched* by the sun, Sum. ZA-LAG *shine, light* of fire, LAG *shine, light*. בִּלַּג = *to be a-shine* or *in shining*.)

v. 28. ⑤ lit. *I dread all my pains*; i.e. app. he fears their return, and therefore dares not be cheerful. Instead of עֲצַבְתִּי (7¹⁵) ⑤ seems to have read עֲצַמְתִּי *my limbs* (20¹¹ 21²⁴), which is no improvement here. But ③ opera mea = עֲצַבְתִּי (cf. Pr 5¹⁰ עֲצַבְתִּי *thy labours*). ③ צַעְרִי *my pains* (cf. Gn 3¹⁶), and ⑥ 'And if I am quiet, *I am afraid of all torment*': a correct paraphrase. (③ gives כִּנְשִׁית *I gathered* = אֶגְרֵתִי for יֶגְרֵתִי *I dread*.) Read perhaps מִפְּנֵי *because of* pro ⑤ כָּל *all*: cf. 7¹⁵ Dt 28⁶⁰ (but also 3²⁶).

v. 29. St. i is too short in ⑤. An introductory אם *If*, or הֵן *Lo!* or perhaps both (so ⑥), may be restored: (*Lo,*) *if I (emph.) am to be found guilty (or condemned)*, as is certain beforehand, *Wherefore should I labour in vain to establish my innocence?* Cf. ③ Si autem et sic impius sum, &c. ⑤ ἐπειδὴ (δέ) εἰμι ἀσεβής, διὰ τί αὖτε ἀπέθανον; (= לָמָּה זֶה בָּל: אֲנוּעַ:), *But since I am guilty, Why did I not die without further question?* A good sense in itself, but not in harmony with the context. Read perhaps אִם-אֲמַנָּם אֲנִי וְגו' *If indeed I am to be guilty*.

v. 30. Snow is a natural emblem of perfect purity (Is 1¹⁸ Ps 51⁹); but

people do not wash *with snow* (Kt בָּמוֹ שֶׁלֶג ㉔), nor *with snow water* (בָּמִי שֶׁלֶג ㉕; RV) to secure it. Read therefore בָּמוֹ like for בָּמוֹ *with*, in the sense *as white as*, and render: *Though I had washed me snow-white.*

St. ii. בֵּר בְּפִים is *purity of hands* in 22³⁰; cf. Ps 18^{21.25}. Here בְּפִי must be the Obj. of the Trans. verb, and בֵּר is not *cleanness* (so ㉕ ㉖), but an alkaline substance used for cleansing, viz. *lye* (*Lauge*); a mixture of potash and water: cf. Is 1²⁵. A syn. is בְּרִית, Je 2²². The common root is בָּרַר Assy. *barāru*, *be bright, shine*, the Prim. Root of which is seen in Sum. BAR, *shine* (*namāru*), *light* (*nāru*), *the sun* (*šamšu*), PAR, *bright* (*namru*), &c., whence also כָּפַר *sunlike, bright, pure*, Trans. *wash, cleanse, purify*, &c. In the same way זָכָה, Aram. זָכָא, Assy. *zakū*, *be clean, pure*, and זָכָה *be bright, shining, pure*, זָךְ *pure*, may be traced back to Sum. DAG, *bright, shining, pure*, SHAG, *bright, purify* metals, ZA(G), *bright*, ZAĠ, *flame*, &c. (all akin to LAG, LAĠ, *bright*; ZA-LAG, *shining, light of fire*). The idea of moral purity thus found its original expression through the natural and beautiful metaphor of light.

v. 31. The Apodosis to v. 30.—לֹא בִשְׁחַח in *the pit*; cf. 17¹⁴ 33²² al. (of She'ol). *A pitfall*, Ps 7¹⁶ 9¹⁶ al. Nowhere app. *a ditch* (גֵּב, 2 K 3¹⁶). בִּשְׁחַח = לֹא. ㉕ *ἐν ῥύτῳ*, in *filth* (*ρύπος* = טָמֵא, *foul*, 14⁴; צִאָה *filth*, Is 4⁴. Cf. Zc 3^{3.4} ἰμάτια ῥυπαρά = בְּגָדִים צֹאִים = ㉖ sordibus. But ㉕ נִמְצָא = שָׁחַח *pit*, Pr 26²⁷ al. There is no need to read בִּסְחָה (Is 5²⁵). ㉕ ㉖ render acc. to the sense. A cesspit or hole for refuse is meant.

And my clothes would make me abhorred (or *offensive*). People would turn away from him in disgust, as foul to sight and smell and, moreover, ceremonially 'unclean'. Cf. Ez 16²⁵ (for this use of תֵּעַב Pi.); Zc 3^{3.4}. It has been proposed to read שְׂלָמִי or מִשְׁלָמִי (?), in the sense of *my friends* (*And my friends would abhor me*); but neither word occurs elsewhere in the book. See also 19^{17.19}. (תֵּעַב = TA Formative + ĠAB: cf. Sum. ĠAB, *bi'su*, *stinking, foul, bad*. Perhaps Tg. סָאִיב *pollute* = SA Formative, Saphel + ĠAB = *make foul*.)

v. 32. Something has gone wrong with לֹא. The first st. seems too long, though כִּי־לֹא־אִישׁ—note the Maqqeph—might perhaps be spoken with a single stress (cf. כִּי־לֹא־בֵן, v. 35); and a barely possible rendering of the whole verse might be: *For One that is not Man, like me—can I answer Him? Shall we enter into Judgement together?* But we must at least restore ו before אֶעֱנֶנּוּ (Nu 23¹⁹ al.) and prob. before נִבְּוֹא also (㉕; cf. ㉖ nec), which has fallen out, as often, after ו and ו. Perhaps וְאֶעֱנֶנּוּ is an insertion: *For He is not human, like me, That we should enter*, &c. But the Pron. הוּא (for which ㉕ supplies אַתָּה, misled by vv. 28, 31) is wanted after כִּי־לֹא־אִישׁ; cf. ㉕. The change to 3 Pers. marks the beginning of a new paragraph, and agrees with what follows,

vv. 34, 35. (¶ neque enim viro qui similis mei est, respondebo, answers to ¶ word for word.) For לא איש, cf. 12¹⁰ 32¹³ Nu 23¹⁹ Is 31⁸.

v. 33. Pointing לא (2 Sa 18¹²) = לו, לו, Opt. Pt. *Would that . . . , O that . . .*, c 13 MSS, ¶ (εἴθε or εἰ γάρ) ¶. But ¶ = ¶: *There is not an umpire, &c.* (¶'s rendering: *O that our Mediator were both arguing And hearing between both!* = ש' לו איש־בינינו מוכיח ושמע בין ש': cf. Dt 1¹⁶ for שמע בין of judges. איש בינינו, *our between-man* = ὁ μεσίτης ἡμῶν, Ga 3^{19,20} Heb 8⁶. Cf. also 1 Sa 17⁴⁻²³ איש הבינים. Μεσίτης, *mediator, arbitrator, umpire*, does not occur elsewhere in ¶.)

That he might lay his hand upon the twain of us! as imposing his decision on both alike, and perhaps as reconciling them to each other.

v. 34. *His Rod*: שבתו, c ט majore. So ¶ ῥάβδον, ¶ virgam, ¶ שבתה; but ¶ מחתה *His stroke or plague* = שוטו: v. 23: cf. Na 3² Is 10²⁶. This may be right.

appal me: ¶ μετροβέτω, *whirl about, distract me*; a word which recurs 13¹¹ 15²³ 33⁷ (not elsewhere in ¶). בעה, Ar. يَغْتُ fall upon a man suddenly, take him by surprise or unawares, is prob. cogn. with פחד *be afraid*.

v. 35. ¶ transposes the two members of st. i: *And I will not be afraid, but will speak*. St. ii. ¶ כי לא כן אנכי עמדי: 'For not so (i.e. in a position to be in fear of Him) am I with myself (i.e. in my conscience). 'With' is in Heb. used idiomatically (cf. 10¹³ 23¹⁴ 27¹¹) to express *in the mind or knowledge of* (Dr). In the three reff. עם appears to express intention or design rather than conscience or knowledge; and not one of those passages, nor any other that I know of, presents a real parallel to the strange *Not so am I with me*. The Pron. אנכי seems to require a verb, such as is, in fact, supplied by ¶ οὐ γὰρ οὕτω συνεπίσταμαι = : כי לא־כן *For Unright (or Injustice) I know*; i.e. I know the difference between Right and Wrong (6³⁰), Justice and Injustice. (עמדי pro ¶ יודע. The rare συνεπίσταμαι = אחזה, 19²⁷.) For לא־כן *not right*, see 2 K 7⁹ Je 8⁶ al. The rendering of ¶ ἈΝΘΡΩΠΟΥ οὐ γὰρ (οὕτω om. A) συνεπίστω. ἐμὰντῶ ἁδύκων, *For I am not conscious of wrongdoing*, is good sense, and seems to support our interpretation of לא־כן. Perhaps, however, we should read ידעתי, in place of עמדי: *For Unjust I (emph.) know Him*; i.e. God is not just in dealing as He has done with me; I know, if you do not, that my miseries are altogether unmerited. Cf. vv. 21, 22, 10⁷.

Chapter 10. v. 1. Lit. *My soul feels loathing (or sickens) at my life*.

I will give the rein to: or let loose: אעזבה, 9²⁷. So ¶ ἐπαφήσω; ¶ dimittam; ¶ אשבוך. But perhaps אשפכה *I will pour out* (c עלי: Ps 42⁵) *upon me my complaining* (¶ groaning = שיח!), *I will loose against Him* (עליו instead of עלי) *my words*. But ¶ is preferable (Ps 42⁵), since *I will say unto Eloah* follows, v. 2. The redundant third line

I will speak in the bitterness of my soul looks like a gloss (from 7¹¹) on st. ii.

v. 2. *Treat me not as guilty: or Do not condemn me:* 9²⁰ 15⁶ al. Θ Μή με ἀσεβῆν διδάσκει, *Teach me not to be wicked!* app. reading הרשיע and connecting with it הוריעני (= δίδασκει, 13²³ al.) from st. ii.

v. 3. *Doth it please: or profit Thee: Is it any good to Thee?* Cui bono? As הַטֹּב־לְךָ has but one stress, and as תַּעֲשֶׂךָ usu. has an Obj., we suppose that חַם blameless has fallen out before תַּמָּאָה. But Θ: ἡ καλὸν σοι ἐὰν ἀδικήσω; (= רשעתָ for תַּעֲשֶׂךָ; app. read backwards!). Perhaps due to theological offence. St. iii is prob. an interpolation. Apart from the metrical objection, it is irrelevant to the argument here, though it agrees with 9²⁴: see the note there.

smiled: lit. *shone:* 3⁴ v. 22 37¹⁵ Ps 50² 80² Dt 33². The √פַּע, used only in Hiph. as here, is in Heb. poetic, and found only in Job, Pss, and Dt l.c. The corresponding Assy. root is common both in poetry and in elevated prose, esp. in Shaph. (= Heb. Hiph.) and pass. Ishtaphal, in the sense of *causing to come or shine forth, making splendid or glorious, creating or bringing into existence*, and the corresp. passive meanings (ušēpī, ušāpā; ušāpū, ušēpā, &c.). The original idea was prob. that of *springing out and up, rising into light and sight* (cf. napāhu). The Assy. šūpū (III 1. 2.) is the usual equivalent of the Sumerian PA-Ê, *shining + come forth*. This PA may be compared with PAR, *shining* (namru) and with PA, *a shoot or sprout* (aru), and with BAR, BA, *shine*. It may very well be the Primitive Root of יַפַּע, וַפַּע, and its weaker cognate יַפָּה, as also of Ar. يَفَعَ adultus, *grown up, grown tall*, of a boy, and Sab. يَفَع, *raise, heighten*. (Θ προσέσχες = הקשבת for הופעת 13⁶: perperam.)

v. 4. Lit. *Hast Thou eyes of Flesh? Or like a Mortal's seeing seest Thou?* Cf. 1 Sa 16⁷. Art Thou liable to human errors of judgement? Hast Thou no more insight than my friends, that Thou treatest me so?

v. 5. Lit. *Are Thy days like a mortal's days, &c.* Cf. Ps 90 102²⁴⁻²⁶ for the contrast between God's eternity and Man's mortality. But the connexion of thought between vv. 5, 6 is hardly obvious. The suggestion, however, may be that it is hardly worthy of an Eternal Being to pay so much attention to the behaviour of an ephemeral creature like man. A similar sequence of thought is observable in 7¹⁷ ff. In fact, chap. 10 may almost be called a mere expansion of 7¹⁶⁻²¹. Driver's paraphrase 'Art Thou short-lived, that Thou hastenest (vv. 6, 7) to find out my sin, even before it is committed, lest it should escape punishment?' seems improbable. The verses say nothing about 'haste' or search for sin 'before it is committed'.

v. 6. Both stt. seem metr. short. In st. i insert אָתָּה *Thou* emph.; in st. ii we might read 'וְאַחֵר הָטָה', as 39⁸. For דַּרְשׁ c different construction, see 3⁴ 5⁸. (בַּקֵּשׁ, st. i, only here in Job.)

v. 7. *When (or Although) Thou knowest* (lit. *Upon Thy knowing*: 16¹⁷ Is 53⁹) *that I am . . . And (that) there is not, &c.* But st. ii is no parallel to st. i. Ⓢ ἀλλὰ τίς ἐστιν ὁ ἐκ τῶν χειρῶν σου ἐξαιρούμενος; = ומי מוֹדִיךְ מִצִּיל is no better. The emendation Ⓢ בְּיָדִי מַעַל (וְאִין) *And (that) there is no perfidy in my hand* makes a good parallel; but מַעַל does not occur elsewhere in Job (21³⁴ is corrupt). Perhaps Ⓢ בְּיָדִי מַעַל *And that there is no wrong in my hands.* (For Ⓢ מִן, cf. OL, p. 580, 3 c.; for Ⓢ עוֹל, 34^{10,32} Ps 7⁴). The verse, however, is not necessary to the sense (see note on v. 5) and may be an exegetic interpolation.

v. 8. *Thine own Hands*: or *'Twas Thy Hands that framed, &c.* The word is emphatic. Ⓢ עֲצֹנִי *framed or fashioned me.* Ⓢ עֲצַב Pi., Je 44¹⁹ (?), compared by Buhl with Ar. Ⓢ عَصَب *cut off*, e.g. a limb, perhaps means to *cut out or carve* (cf. Ⓢ בָּרָא). Possibly, however, it may be to *bind, put together, combine, construct, or build* (cf. perhaps Ar. Ⓢ عَصَب *bind or tie round*); if we may judge by the analogy of Assy. vbb. of binding, like *rakṣu* and *k(q)aṣāru*, which are often used of building. Cf. also Assy. *eṣēpu* (עֲצַף), *combine, put together, add.* (The rare Heb. Ⓢ עֲצַב Pi. as here used may be disguised under the meaningless form Ⓢ בַּעֲצָמִים, Ec 11⁵; where it seems plausible to restore Ⓢ בָּעֲצֵב גֶּלֶם *as it fashioneth the embryo* (Ps 139¹⁶) in the pregnant womb.) Ⓢ ἐπλασάν με = יִצַּר = πλάττω, Gn 27.^{8,19} et al.), *moulded me.* Cf. Ps 119⁷³.

St. ii. *And afterwards* (Ⓢ Ⓢ) *wilt Thou turn round and swallow me?* reading Ⓢ יָחַד סָבִיב וְתִבְלַעֲנִי instead of Ⓢ 's impossible Ⓢ יָחַד סָבִיב וְתִבְלַעֲנִי *Together around; and Thou hast swallowed me up.* (Ⓢ אַחֲרַי סָבִיב וְתִבְלַעֲנִי) *Afterwards Thou didst turn round and swallow me up* is of course equally possible, but has a prosaic sound, and does not agree so well with the pleading tone of the next verse.) In fact, Eyob had not yet been 'swallowed up' or annihilated (8¹⁸), though the Satan desired it (2³).

Ⓢ μετὰ (+ δὲ Ⓢ Ⓢ) ταῦτα (= וְאַחֲרַי) μεταβαλὼν (= תִּפְסֹב; or וְתִשָּׁב, v. 16) Ⓢ ἐπαισας. The vb. Ⓢ ἐπαισας, *Thou struckest*, is remarkable. This vb. usu. renders Ⓢ הִכָּה, as in 27. We might suppose a rg. Ⓢ וְתִבְלַעֲנִי וְתִפְנִי; but it seems possible that Ⓢ ἐπαισας represents Ⓢ ἐπισας, *drank up* (a false formation from πίνω), or even Ⓢ πίεςαι, *will drink up* (Lk 17⁸), or perhaps Ⓢ ἐπάσω, *didst eat.*

v. 9. *O remember that Thou madest me of clay!* Ⓢ Ⓢ om. Ⓢ נָא Part. of Entreaty, *O or Pray!* Ⓢ quaeso. *of clay* = חָמֶר, Accus. of Material: Gn 27 Ex 25¹⁸ al. Ⓢ כְּחָמֶר *like the clay.* St. ii. *And (that) unto (the) dust (or earth) Thou wilt make me return*: a ref. to Gn 3¹⁰: וְאֶל-עָפָר תָּשׁוּב: RV *And wilt Thou bring me into dust again?* as though it were unreasonable in God, after making him of 'clay', to resolve him again into his constituent material. ('Clay' and 'dust' are synonymous, both meaning earth (4¹⁹ notes).) This will not do. Eyob simply begs God to desist from further persecution of a being who is not, like Himself,

eternal, but of earthly origin and mortal nature. He does not complain of the inevitable. He knows that, in any case, he must soon die: vv. 20, 21; 7^{6.7} 9²⁵.

v. 10. *pour me out*: Hiph. of נָחַךְ (see on 3²⁴) *pour out*, intrans., str. *flow* = Assy. *natāku*, and 'then melt' (Ez 22²⁰⁻²²). The root is prob. *tak*, which may be compared with *zak* in זָכַךְ, זֹכֶךְ, &c., and with Sum. DAG, *shining, pure*, SHAG and SIG, *bright, pure, purify, smelt, or refine* metals.

Whatever the legendary lore of his race had to tell of the origin of Man on the earth (v. 9; cf. notes on 4¹⁹) the poet knew well enough that it was only in a figurative sense that he himself could be said to have been moulded out of clay. The present verse obviously refers to the processes of natural generation; first, the emission of the milky semen, and then its coagulation in the womb, as milk thickens into curd or 'cheese' (בִּינָה; אֵם in OT). And all these gradual processes of the growth and shaping of the body, which we call 'natural', he regards as due to the direct personal activity of the Eternal Creator (v. 11). Cf. Ps 139¹³⁻¹⁶. Nor can it be pretended that a more exact knowledge of protoplasmic matter and the evolution of germ and cell has solved for the modern world the ultimate mystery of life.

(The Versions miss the ref. to Generation; e.g. א for תְּחִיבִי gives יְחִי *purifiedst me*. Cf. Sum. SHEN, *ebbu, ellu, bright, or pure*.)

v. 11. We do not, of course, expect anatomical precision, but only a statement in poetic form of things open to ordinary observation. If the skin and the flesh, the outer and inner integuments of our mortal frame, may be called its 'clothing', what function is fulfilled by the bones and sinews or muscles? Clearly they are the strength and support of the whole structure. Accordingly, ט gives שָׁרַתִּי *Thou didst strengthen me or make me firm* (cf. שָׁרִירִי *muscles*, 40¹⁶; Sum. SHER, *bind, bond*) for תִּשְׁכַּנִּי; and it is quite conceivable that this old Aram. vb. stood in the original text. ט, however, has εἰσέπας, *entwinedst, intertwinedst, or didst string me together*, and אֶשְׁתִּיתִּי *wovest me* = תִּסְכְּנִי Ps 139¹³; whence it is usually supposed that the אֵם שָׁכַךְ = the אֵם סָכַךְ *to weave or weave together*: cf. שָׁרַךְ Pu. *intertwined*, of the sinews of the river-horse, 40¹⁷. On the other hand, שָׁכַךְ = סָכַךְ may perhaps be Poel of שָׁוַךְ = סוּךְ *hedge or fence in*, 10³ 3²³ 38⁸ (the bones and sinews being regarded as the third line of the Self or Soul's defence). So Ps 139¹³ *didst enclose me in my mother's womb*.

v. 12. *Compassion*: רַחֲמִים (Ho 2²¹) for חַיִּים *life*; or perhaps it should be חַיִּין (incorrectly written חַיִּין, and then mistaken for חַיִּין = חַיִּים) *favour*. It hardly suits the context to read וְחַיִּין *life and duration* or *continuance*, even if we accept שָׁחַ (ט θοω cf. 14⁵) for עֲשִׂיתָ for such a phrase would most naturally refer to the life after birth (Ps 39^{5.6} 89⁴⁸),

and the ref. here is to Eyob's antenatal experience, viz. God's loving care of him as a babe in the womb: cf. v. 18. Besides, *Thou didst put life with me* (instead of *Thou gavest me life*) would be a strange expression; and חלד is not a Job-word (see on 11¹⁷). On the other hand, עשה חסד עם *deal kindly with, show kindness to* is a common phrase (Gn 19¹⁹ al.). The st. has four beats, unless there is a crasis of vb. and prep. (we might perhaps read לִי enclitic pro עמדי: cf. Ps. 18⁵¹).

v. 13. *And* (all the time of this assiduous care) *Thou wast cherishing these intentions* (in regard to Thy future dealing with me; viz. those described in vv. 14-16). Lit. *And these things Thou didst hide* (or *hoard, or treasure up*: עָפַן 15²⁰ 21¹⁰ 23¹²; 14¹³ Hi. 24¹ Ni.) *in Thy heart*. Malice lurked under the fair show of Divine favour. The Pronouns אלה and זאת thus refer to what immediately follows. But why are both used? It looks as if the meaning might be *These calamities—This, my present condition*. Θ ταῦτα ἔχων ἐν σεαυτῷ (= בלִבִּיךָ), οἶδα ὅτι πάντα δυνάσαι = יָדַעְתִּי בִּלְבָבְךָ הַכֹּל = 42^{2a} (Θ adds the rest of that verse here). Σ I knew that this was in thy mind (בְּרַעְיוֹנְךָ = עִמָּךְ with Thee). But ℣ Licet haec celes in corde tuo, tamen scio quia universorum memineris (!), which suggests: יָדַעְתִּי כִּי כָל זֶאת עִמָּךְ (cf. Θ).

v. 14. *absolve me: treat me as pure or innocent, acquit me*: נָקָה Pi. Ps 19¹³. The Prim. Root may be NAG = Sum. SHAG, *bright, pure, purify, DAG, shining* (see note on 9³⁰). And since there is a close connexion between the ideas of *brightening* and *cleansing* or *purifying*, while purification is commonly effected by *pouring* water on the thing to be purified, we may further recognize a relation to the Sum. NAG, *drink, drench, water land* (A.-S. *drincan, drencan*), drinking being a kind of *pouring*, viz. into the mouth or down the throat (figured as a bottle in the linear script). Hence Assyr. *naqú, pour out water for the dead* (nāq mē, the man who does it), wine in libation to the gods, and met. sighing. Cf. Syr. نَقَم II. *pour a libation*, and Ar. نَقَى II. *cleanse or purify*.

v. 15. *woe to me!* אֵלַי לִי. So Mi 7¹. Cf. Gk. ἀλαλή, ἀλαλά, *loud cry, ἐλεεῖν, war-cry, cry of pain*; Assyr. *elēlu, to play (and sing), elēlu, woful strain, lament, alālu, joyous shouting*, Sum. ELALU, ILU, *shriek, howl, sing, ELLU, joyous cry, &c.* UL, ULU, *rejoicing* (ullu, ulṣu = עֲלָץ); Heb. הִלַּל, יָלַל, &c. (Mostly, perhaps, onomatopoetic, like Eng. yell. But Sum. UL looks like a sec. form of ĠUL, ḥidātu, *rejoicing*.)

St. iii is a self-evident marginal intrusion, violating the metre of the verse, and in itself unmetrical with its two or four stresses. Moreover, the second member וראה עניי *and see Thou my affliction!* (Θ om.) is clearly corrupt, as out of construction with the preceding phrase. Lagarde's רָוַה עָנִי *drenched* (lit. *watered*) *with affliction* agrees perfectly with שָׁבַע קָלִין *full-fed with dishonour*, and must be right. Cf. Is 51²¹, La 3¹⁵. Shame and humiliation are his abounding food and drink,

Ps 42¹ 80⁶. (Of course, רָאָה might be a later or Aramaized pronunciation of רָוָה; cf. נָאֵחַ = נֹחַ, Ps 23² al.) These marginal notes, consisting of more or less apposite quotations, exegetical glosses and various readings, may be taken as evidence of the popularity of the book from ancient times. In the instance before us, the annotator gives a reason (wrongly based on Eyob's present misery) why he would not 'lift up his head', i.e. dare to exhibit the confident bearing of security. Ju 8²⁸ Ps 83³.

v. 16. In immediate connexion with **לֹא אִשָּׂא רִאשִׁי** *I might not or durst not hold up my head* in the fearless confidence of conscious innocence (v. 15). *Were I elated*, lifted up in spirit; reading **וְאִם אֲנֹחָה** (ו) **אֲנִי** pro **וְאִם אֲנֹחָה** (cf. **וְאִם אֲנִי** (ס)). **אֲנִי** is usu. rendered *And if it* (my head) *should lift itself up* (cf. RV); but the change of Obj. to Subj. is improb. **תִּנְהַא** *Thou wouldst exalt Thyself*, exhibit Thy superior Power, or 'triumph' (see Ex 15^{1,7,12}), would be better. This verse, indeed, with its **נֹחַ** **פִּלָּא** (st. ii), may be partly due to reminiscence of Ex. l. c., with its **נֹחַ**, **נֹחַן**, and **עֲשֵׂה פִּלָּא** like a lion (שָׁחַל 4¹⁰ 28⁸) *Thou wouldst hunt me*. Is the lion here the hunted, or the Divine hunter Himself? **וְ** supposes the former (*ἀγρεύομαι γὰρ ὡς περ λέων εἰς σφαγήν* = **וְ** **לְהָרוּג** pro **וְ** **וִינְהַא**); and so **וְ** *Et propter superbiam quasi leaenam capies me* (*superbiam* = my defiant bearing in 'lifting up my head'). Hunting the lion (the frequent boast of Assyrian kings) is, however, unknown to the OT writers, with whom the king of beasts is always a symbol of surpassing strength and terror. On the other hand, Iahvah is 'like a lion' (**כְּמִשְׁחַל**, **בְּשָׁחַל**) in His destructive aspect (Ho 5¹⁴ 13⁷). Perhaps we should emend **תִּצְדֵּנִי** *wouldst lie in wait for me* (cf. Ps 10⁹ La 3¹⁰), from **צֹדָה**, 1 Sa 24¹²; a term which seems more appropriate to the activity of beasts of prey than **צוּר** (cf., however, 38³⁹). The st. may be an intrusion.

St. ii. *Thou* [leg. **אַתָּה** pro **וְ**] *wouldst again shew Thyself marvellous* (i.e. act strangely, mysteriously, or uniquely) *against me*. Cf. Is 29¹⁴. The **פִּלָּא** (Hithpa. here only) occurs most freq. in Niph. Ptcp. fem. plur. (of God's wonderful works, regarded as beyond human understanding, 42³), 5⁹ 37^{5,14}, and is most common in the Pss (about thirty times). The Prim. Root is prob. identical with Sum. BAL, *splil*, *break through* or *into*, *divide*, &c. (cf. BAL, *axe*, *pilaqu*), which ramifies in the series **פִּלָּה**, **פִּלֵּג**, **פִּלֵּחַ**, **פִּלֵּל**, &c. Thus **פִּלָּא** a wonder is, strictly speaking, something *separate* and *apart from* other and ordinary things. **וְ** *δεινώς* **με ὀλέκεις** is a paraphrase which does not imply any difference of reading (cf. **וְ** **ἐθαυμάστωσας**).

v. 17. Suspicious, as a tristich. *Thou wouldst renew Thy witnesses before me* is, indeed, grammatical, but the meaning is uncertain. The

¹ If *εἰς σφαγήν* = **לְשַׁחַת**, the latter may be a variant of **בְּשָׁחַל**; and then it will be true to say that **וְ** omits **וִינְהַא**.

'witnesses' are said to be Eyob's 'sufferings', which were held by all to be glaring evidence of guilt. But Eyob himself stoutly denied this inference; how then can *before me* (נָגִיד) be right? Θ ἐπανάκαυζον ἐπ' ἐμὲ τὴν ἔτασίν μου (Θ^A σου) = (נִנְעֵךְ) נִנְעִי תְּחַדֵּשׁ עָלַי תְּחַדֵּשׁ *Thou wouldst renew upon me Thy stroke* (? נִנְעֵךְ Thy strokes: Gn 12¹⁷); cf. Ps 38¹² 39¹¹. For ἔτασις, trial, examination, as a paraphrastic rendering of נגע stroke, plague, see Gn 12¹⁷ (וַיִּנְגַּע . . . וַיִּנְגַּע = καὶ ἤτασεν . . . ἑτασμοῖς). This simpler and more natural reading agrees better with the preceding line (*Thou wouldst again deal strangely with me*), of which it appears to be explicative (and with which it may form a distich, if 16^a be an interpolation); while it also affords a better parallel to what follows: *And Thou wouldst increase Thine anger* (כַּעַשׁ = כַּעַס) *with me* (cf. Ps 85⁵ כַּעַסוֹ עִמָּנוּ).

St. iii מַעַן וְצָבָא עִמִּי: חֲלִיפֹת וְצָבָא Changes or reliefs, relays (1 K 5²⁸) and a host or warfare are with me, is obviously corrupt, whatever way we take it. The author does not use the fig. Hendiadys; and if he did, it would not help us here, for how could 'a host in relays' be 'with' Eyob? In 7¹ צָבָא denotes a (time of) hard service; cf. 14¹⁴: *All the days of my service* (צָבָא) *will I wait, Until my relief* (חֲלִיפָתִי) *cometh*. In the sense of army or warfare, צָבָא does not occur in Job. (These three are the only reff.) At the end of the verse, עִמִּי, after עֲמָדִי, cannot be right. Read therefore: חֲלִיפָת צָבָא עֲמָדִי *The relief of my service tarrieth* (עֲמָד, Gn 45⁹: pro עִמִּי), which may be a marginal intrusion. Θ ἐπιγάγες δὲ ἐπ' ἐμὲ πειρατήρια = : ותחליף צבא עלי: *And wouldst bring fresh thralldom upon me*. For חֲלִיף see 4¹⁵ 9^{11,26}; and for צָבָא = πειρατήριον, 7¹. If the line is original, this (or something like it) may be right. Cf. سَتَدُكَ مَحْبُوكٌ بِأَيِّ حَبَا Θ *And hosts Thou changest* (or *renewest*) *against me*; taking צָבָא (Θ) in the sense of an army of assailing troubles.

v. 18. *I might have died: or should* (or *ought to*) *have expired* (3¹¹). For the Prim. Root, cf. perhaps Sum. 𐎶𐎵 UG (GUG), *dead* > Ar. جَاع *be hungry* (though Eng. *starve* orig. meant *die*). Or is נָוַע (Heb. only) = נָמַע, *gasp for breath*? cf. Aram. נָמַע *to swallow*. There is no need to insert וְלֹא c Θ καὶ οὐκ ἀπέθανον. See $\Theta\mathfrak{X}$, which give it rightly. We might perhaps render *Died I, no eye would have seen me*.

v. 20. Ketib: *Are not my days few? let Him cease!* (וַיִּחְדֹּל) *Let Him set* (His heart, 7¹⁷, or His face, Nu 24¹) *away from me, that I may brighten up a little!* Qerî: *Are not my days few? then cease Thou* (וַיִּחְדֹּל); *And set* (Thy heart) *away from me, &c.* Both are ill-knit and barely grammatical. It has been proposed to read יָמֵי חֲלָדִי or יָמֵי וַיִּחְלָדִי (!), on the ground of $\Theta\mathfrak{S}$ and Ps 39⁶; but חֲלָדִי does not seem to be a Job-word (see on v. 12 and 11¹⁷, where Θ gives ζωή for the corrupt חָלָד, while Θ 's word here is βίος). In the four other places where the word חֲלָדִי (P. חֲלָדִי) occurs in the present Heb. text, Θ nowhere renders it βίος or ζωή

(Ps 17¹⁴ מַחֲלֵךְ = ἀπὸ γῆς; Ps 49² יִשְׁבִּי חֵלֶךְ = οἱ κατοικοῦντες τὴν οἰκουμένην; Ps 39⁶ חֵלְרִי = ἡ ὑπόστασις μου = חוֹלְתִי Ps 39⁸; Ps 89⁴⁸ וְכִרְאִי מִהֲחֵלֶךְ = μνήσθητι τίς μου ἡ ὑπόστασις, i. e. my ground of hope, my confidence, He 11¹). Θ ὁ βίος τοῦ χρόνου μου, *the life of my time*; a curious expression for which Θ^A gives the more natural ὁ χρόνος τοῦ βίου μου, *the time of my life*. Ὁ βίος μου = יָמִי, 7⁶⁻¹⁶ 8⁹ 9²⁵; but יָמִים is rendered χρόνος some sixteen times, e. g. 32^{6,7} Gn 26¹ (בְּיָמַי = ἐν τῷ χρόνῳ τοῦ 'Α.). Perhaps Θ^A = יָמִי חַיִּי *the days of my life*: so Ξ (cf. Pr 31¹² πάντα τὸν βίον = כָּל יָמֵי חַיָּיהָ). Thus, reading שְׁעָה (cf. 7¹⁹ 14⁶ Ps 39¹⁴) for יֵשִׁית, st. ii, we get *Are not the days of my life few? Look away from me, that I may brighten up (a little, or a while: omit? cf. 9²⁷)*. Perhaps, however, we should restore שְׁנָתִי *my years* for יֵשִׁית (cf. Pr 5⁹ σὸν βίον = שְׁנוֹתַי), and transpose it with חֵדֶל, pointing יָמִי instead of יָמִי: *Are not the days of my years few? Let me alone, that I may brighten up (a while: מעט: ? dittogr.)*. For the phrase מְחַלֵּל חֵדֶל see 7¹⁶ ἀπόστα ἀπ' ἐμοῦ. (But Θ ἔασόν με; cf. 7¹⁹ οὐκ ἔαs με = לֹא תִשְׁעָה מִמֶּנִּי; yet 14⁶ שְׁעָה מְעַלְיו = ἀπόστα ἀπ' αὐτοῦ, and Ps 39¹⁴ שְׁעָה מִמֶּנִּי = ἀves μοι.)

v. 21. Cf. Ps 39¹⁴, of which vv. 20, 21, are an apparent echo.

v. 22. As a triplet, the verse is suspicious; and the repetition of צְלֻמוֹת is improb., and still more so the duplicated כִּמוֹ אֶפֶל. The sense of the quatrain being complete with v. 21, this one may well be rejected as an interpolation. Θ εἰς γῆν σκοτούς αἰωνίου = אֶל-אֶרֶץ אֶפֶל עוֹלָם (σκοτός = אֶפֶל, as in 3⁶, although in eighteen other places in Job, as usu. elsewhere, σκοτός = חֹשֶׁךְ; and עוֹלָם instead of צְלֻמוֹת); οὐ οὐκ ἔστιν φέγγος = וְלֹא-אֹר or בְּלֹא-אֹר (φέγγος = אֹר, 41¹⁰) or וְלֹא-נֶהָרָה (φέγγος נֶהָרָה, 3⁴); οὐδὲ ὁρᾶν ζωὴν βροτῶν = וְלֹא רִאוֹת חַיִּי אָדָם (!). This at least gives us a distich instead of a tristich; while st. ii is good evidence that the text was already corrupt. וְהַפֵּעַ כִּמוֹ אֶפֶל looks like a dupl. of אֶפֶל כִּמוֹ אֶפֶל, the אֶפֶל·עַפְתָּה (usu. referred to עֵיפָה, Am 4¹³) originating in וְהַפֵּעַ written backwards. The prosaic word סְדָרִים, *ranks* or *rows*, *series* (= שְׁדָרוֹת, 2 K 11⁸), for which Θ has φέγγος, *light*, finds no support in OT conceptions of She'ol, the dark and dreary, but not disordered, world of the dead, where kings still have their thrones (Is 14⁹), and doubtless the classes below them retain their relative positions. Every spirit has 'his own place' (cf. Acts 1²⁵). Neither the ancient Hebrews, nor the Babylonians from whom they derived so many of their cosmic ideas, conceived of the Underworld as a chaos. Lastly, we may note that וְהַפֵּעַ כִּמוֹ אֶפֶל *And it (i. e. the land of the dead) shineth (v. 3 3⁴) like darkness* is sheer nonsense. The land cannot be said to 'shine'. *And where the light is as darkness* (RV) could not be so expressed in Hebrew. We might read וְהָעָרָה *And it is dim or murky* (cf. Is 8^{22,23}, but not 11¹⁷) instead of וְהַפֵּעַ. The whole distich might have run somewhat thus:

ארץ עיפתה ולא־אור
ותעה כמו אפל :

Or st. ii ולא תופיע עליה נהרה (cf. 3⁴).

The land of gloom and no light; Yea, gloomy it is as night (or, And daylight shineth not on it). See 12²⁵ for ולא־אור. 𐤁's οὐδὲ ὁραῖν ζῶν βροτῶν is as interesting as it is perplexing. ולא־אור may have grown out of חיי אור (ארות? אורים?) in the previous line; but ζῶν βροτῶν = חיי אדם (or חית אדם) suggests a possible misunderstanding of חיי kindreds, tribes (1 Sa 18¹⁸) or of חית communities of man (2 Sa 23¹³). Cf. 𐤁: *The land which is waste (𐤁𐤁𐤁) as the Pit (𐤁𐤁𐤁 = באר for אפל in both places: Ps 69¹⁶) and the Shades of Death; And wherein there are no rows of homesteads (𐤁𐤁𐤁; 𐤁𐤁𐤁; explan. of 𐤁𐤁𐤁), But it is wasted (𐤁𐤁𐤁) like the Pit; also 𐤁: The land whose eyelids (𐤁𐤁𐤁 = תימורה) = עפעפיה = עיפתה!) are like the darkness of the Shades of Death, without rows of human habitations (𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁), And glooming (𐤁𐤁𐤁𐤁; cf. 11¹⁷) like darkness.* Both think of דור to dwell (cf. 𐤁𐤁, Is 38¹²) in connexion with 𐤁𐤁; and neither refers ותפע to 𐤁𐤁 shine forth.

Chapter 11. First Remonstrance of Zophar the Minaean.

v. 2. *A master of words: or one abounding in words: pointing רב pr. רב: cf. 𐤁𐤁𐤁. A better parallel to a man of lips. (Did 𐤁 read 𐤁𐤁𐤁, dividing the letters differently?)*

St. ii. *A man of lips: i. e. of fluent speech; here implying insincerity or want of conviction.* Cf. Ex 4¹⁰ *a man of words* = an orator or ready speaker, and Is 29¹³ (the contrast of lip-worship with heart-worship). 𐤁 εὐλαος = 𐤁𐤁 in Ex 4¹⁰, where, however, there is no implication of insincerity.

v. 3. *At thy babble: (𐤁) 𐤁𐤁𐤁: cf. 𐤁 Tibi soli (analysing the word wrongly, as if it were from 𐤁𐤁 alone). For 𐤁 cf. Nu 30^{5,8}. The Ptc. Interrog. 𐤁 derives some support from 𐤁 𐤁𐤁 Lo! 𐤁𐤁𐤁 is not, however, indefensible: see 41⁴, where 𐤁𐤁𐤁 is to be silent about, to pass over in silence, as here. The verb is never 'Causative'. 𐤁 Tibi soli tacebunt homines? 𐤁 Lo, on thy words the dead will be silent (mispointing 𐤁𐤁 men, v. 11 al., as 𐤁𐤁 dead. With 𐤁𐤁 men, str. males, cf. not only Assy. mutu, husband, but also Sum. MESH, MUSH, MU, MISH, MEZ, ME, male, man). 𐤁, after misreading 𐤁𐤁 (thy babble, idle talk: 𐤁𐤁 in Job: cf. Is 16⁶ 44²⁵) as 𐤁𐤁 εὐλογημένος, continues with γεννητὸς γυναικὸς ἀλγιστόβιος = 𐤁𐤁 𐤁𐤁, cf. 14¹; a queer perversion, or perhaps rather an interpolation, since it is followed by a distich which may be partly accounted for by misreading of 𐤁𐤁 (confusion of similar letters): μὴ πολὺς ἐν ῥήμασιν γίνου, Οὐ γάρ ἐστιν ὁ ἀντικρινόμενός σοι = 𐤁𐤁 𐤁𐤁 𐤁𐤁 (or 𐤁𐤁 𐤁𐤁 𐤁𐤁, cf. 14²¹ 𐤁𐤁; or even 𐤁𐤁 𐤁𐤁 𐤁𐤁 = 𐤁𐤁 𐤁𐤁 𐤁𐤁). The 𐤁𐤁 may*

indicate אֵל (or עֵל; so ㊤) as the true reading at the beginning of the verse (אל-בריד).

St. ii. Lit. *And thou scoff* (וְחִלְעַנְיָ), *and there be none shaming* (or *no reprover*). הַכְלִים, which only recurs once in Job (19³), means *to shame* or *mortify*, *confound* utterly (cf. 2 Sa 10⁵). The prim. mg. may be *to cut* and *wound*, as we speak of 'cutting words'; cf. Aram. ܡܢܝܡ, *to cut* and *to threaten*, and גרף Pi. NH *cut*, *wound*, *revile*, and חרף *launt*, *reproach*, which also perhaps orig. meant *cut* or *pierce* (cf. סייפא חריפא, the sword that cuts, the sharp sword; Syr. הרפא, sword), all of which may be cogn. with כלם and Ar. ڪَٔم *cut*, *wound* (not in Lane). Possibly הָרַם *to ban*, *devote*, was orig. *to cut off*, *separate*, and so *consecrate*. It seems needless to adopt ㊤ דְּכַלֵּא לָךְ *who restraineth thee* or ㊤ מְבַיֵּחַךְ *who refuteth thee*. ㊤ מְכַלֵּם = מְבַיֵּחַךְ.

v. 4. וְהֵאמֵר אָנֹכִי. Point וְהֵאמֵר *And thou say* (?). In any case, the question is continued.

I am pure: וְאָנֹכִי: cf. 8⁶ 33⁹. וְאָנֹכִי *my lore* or *teaching is pure*. But Eyob never speaks of his 'teaching' or doctrine, as if he were a Rabbi sitting in a group of disciples. Nor is לָקַח (9 occ.) usu. qualified by an epithet (ל' טוב) once, Pr 4²). Moreover, וְ describes persons and conduct (Pr 20¹¹ פעלו; 16¹⁷ תפלתו, cf. Ps 66¹⁸) > matter of instruction. We might also read וְאָנֹכִי פָעָלִי *my conduct is pure*: cf. ㊤ μὴ γὰρ λέγε ὅτι καθαρὸς εἶμι τοῖς ἔργοις = אֵל הָאָמַר וְאָנֹכִי פָעָלִי (פעל = ἔργα 36⁹ Pr 21⁸ al.). Other possible readings are וְאָרְחִי or וְדַרְכִּי *my way is pure* (ἔργα 13²⁷ 34²¹ 36²⁸), but not וְאָנֹכִי לִכְתִּי (לכת 34⁸ only; לכתי 1 K 2⁸ only), which finds no support in ㊤.

in His sight: so ㊤ ἐναντίον αὐτοῦ (= בעיניו: 15¹⁵ 25⁵ 32¹). Cf. 10⁷. But the conjecture בעיני *in my own eyes* is favoured by 32¹, and by the fact that Zophar has not yet mentioned God.

v. 5. St. i is too long (four stresses). Omit אֱלֹהֵי and read יִרְבֵּר instead of Infin. דָּבַר (6⁸ 14¹³ 31³¹) or וִירְבֵּר (19²³). The י was perhaps mistaken for י' (יהוה) and אֱלֹהֵי substituted.

with thee: i.e. in converse with thee. The עִמָּךְ belongs in sense to both members, since דִּבֶּר עִמָּךְ is to *speak with*, Ex 19⁹ (Subj. usu. God). Not *against thee* (RV).

v. 6. A tristich with a more or less corrupted text. St. ii seems too short, and st. iii is certainly too long, besides being mere prose.

tell or *declare to* (Gn 3¹¹) *thee the hidden things* (concr., as 28¹¹ of what is hidden in the ground; Ps 44²² in the heart, secret sins) *of Divine Wisdom*; esp. its infallible means of detecting sin, whether conscious or unknown. Cf. Ps 19¹³ 90⁸. Perhaps תַּעֲלָמוֹת חֲכָמָה = *the hidden things* (i.e. thy 'secret sins') *known to Wisdom* (cf. עֲלֹמִינוּ Ps 90⁸).

For It (the Divine Wisdom) *is marvellous in resource* (or *insight*: see on 5¹²). ㊤ *For* (It is) *double in resource*: כַּפְלַיִם *double* (Is 40²). The

statement admits of no satisfactory explanation. The suggested כְּפִלָּאִים *like marvels* is objectionable on the grounds that the Subj. is not indicated, and that פָּלֵא is not a Job-word (אַפְּלָאִים adv., La 1⁹). Read therefore נִפְלְאָתָה (Dt 30¹¹) or נִפְלְאָתָה (2 Sa 1²⁶). The allusions to Heaven and the sea, vv. 8, 9, may be further reminiscences of Dt 30¹¹⁻¹⁴. The line may be a marg. gloss on תַּעֲלֹמוֹת חַכְמָה, unless st. iii be considered an interpolation, as may very well be the case.

St. iii, as it stands, is doubtful Heb. Lit. *And know thou that Eloah maketh forget for thee (some) of thy iniquity*. Whom does He 'make forget'? cf. 39¹⁷, for the Hiph. of נָשָׂה c Accus. Pers. et Rei. (Hiph. not elsewhere in OT, nor does the Root recur in any form in Job.) As to the exegesis, it is gen. assumed that Zophar here asserts that 'God is really not punishing him as much as he deserves' (Dr); that his guilt is so heinous as to merit far worse calamities than those which have befallen him. This, however, is not borne out by the rest of the chapter (cf. v. 14). Indeed, there is no other trace of such an extreme assertion in any of the speeches of the Friends. They merely try to wring from the sufferer an admission that his woes are the penalty of past misdoing: δράσαντι παθεῖν.

As regards the Versions, Θ δύναναι σοφίας = תַּעֲלֹמוֹת חַכְמָה; and so תַּעֲלָמָה = δύναναι, 28¹¹, wrongly connecting the word with Aram. עָלַם *to be strong*. Ὅτι διπλοῦς ἔσται (Θ^A ἔστιν) τῶν (Α* τῶ) κατὰ σέ = כִּי כְּפִלָּאִים (He is) *double as compared with thee* (or לִפְנֵי שְׁלָךְ?) = misreading of לַחֲשִׁי מֵ. (But אֲרוֹם כּוֹפֵלֵא לְחֻכְמָתָא and מִטּוֹל דְּאִית כֶּה קְפִלָּא = מֵ. Et quod multiplex esset lex eius: a rabbinical paraphrase of מֵ. duplex is explained by *multiplex*, manifold; and the Law is the embodiment of the Divine Wisdom.)

For st. iii, Θ gives καὶ τότε γνώσῃ ὅτι ἀξιά σοι ἀπέβη ἀπὸ Κυρίου ὧν ἡμάρτηκας = וְיָדַע בִּי יְשׁוּהָ לָךְ יְהוָה בְּעֹנֶיךָ; or יִשְׁוֶה (or הִשְׁוֶה, or Impf. יִשְׁוֶה or יִשְׁוֶה, pro יִשְׁוֶה מֵ, and בְּעֹנֶיךָ pro מֵ. Cf. esp. 33²⁷ Θ, where καὶ οὐκ ἀξία ἦτασέ με ὧν ἡμαρτον = מֵ. לֹא יִשְׁוֶה לִי: (ו) יִשְׁרַר הָעֵוִיּוֹתִי (ו) יִשְׁרַר (ו) יִשְׁרַר. See note on that passage, and on 30¹. The meaning of יִשְׁוֶה (cogn. c נָהָה *lie down flat?*) is *to be or become flat, level, aequus*; c אָ *equal with*, Pr 3¹⁵ 8¹¹; and *so to be like*, Is 40²⁵, Caus. *to liken*, Is 46⁵ Hiph. (Pi. *to level or flatten out the soil for sowing*, Is 28²⁵.) The word is not used of recompense or requital (שְׁלֵם), nor is it found in Job outside the Elihu-section, where also it is prob. spurious. The orig. st. here may have been וְיָדַע בִּי יְשׁוּהָ לָךְ אֱלֹהִים *And that thou mightest know that God hath requited thee acc. to thy iniquity* (cf. Ps 62¹³), or reading פַּעֲלֶךְ for מַעֲוֹנֶךְ *hath requited thee thy doing* (34¹¹). (The author of the Elihu-section may be responsible for this and other apparent interpolations of the original text.)

v. 7. Lit. *The limit of Eloah findest thou, Or unto the end of Shaddai arrivest thou?* חָקַר Act. *searching*, Ju 5¹⁶ ch 5⁹ (9¹⁰); *exploring, searching*

and finding, end or limit of search, 34²⁴ 36²⁶ Is 40²⁸ Ps 145³ and so *Object of search* or investigation, 8^s. [Our Eng. 'search' = chercher = Lat. circare, go round or about, which may perhaps be the prim. sense of חִקֵּר (and the labialized בִּיקֵּר, בִּיקֵּשׁ); cf. Ju 18² (רִגַּל || רִגַּל). The Sum. GAR is to surround; GAR is also a fetter, as surrounding; IN-GAR is a surrounding wall (cf. KAR, wall); ĠAR is enclose, confine, and GISH-ĠAR bounds, limits (e. g. of Heaven and Earth). Cf. also קִיר wall, כָּרַר go round, and other kindred words.]

the end, תְּכֵלִית, i.e. the boundary or limit, 26¹⁰ 28². God is boundless or infinite: 'Pater immensus' (*Ath. Creed*). Ad fin. we must read תָּבוֹא come (cf. Θ ἀφίκου, and Pr 1²⁷Θ) or תֵּאָחֵז (25²⁵ 16²² al.) instead of the second תִּמְצָא. The verse may be an interpolation, since it seems to interrupt the connexion between v. 6 and v. 8.

v. 8. *It is higher than Heaven*: נָבִיחַ שָׁמַיִם pro נָבִיחַ שָׁמַיִם *Heights of Heaven!* (so Da); an unparalleled expression. Besides, the plur. of נָבִיחַ is found nowhere else (cf. 22¹²), and the עֲמֻקָּה מִשָּׁאֵל demands the change (cf. B Excelsior caelo est). What is it that is 'higher than Heaven and deeper than She'ol'? Apparently, the Wisdom of God (v. 6), upon which both depend. Grammatically, of course, these fem. predicates might refer to the תְּכֵלִית שָׁרִי (v. 7).

v. 9. Lit. *Longer than the Earth in measure* (pointing מִדָּה Accus. pro מִדָּה *its measure*, which should rather be מִדְּתָה). The Earth was conceived as rectangular, its globular shape being unknown to antiquity. It rested upon pillars (9⁶? 38⁸; cf. also 1 Sa 2⁸ Ps 75³), as, acc. to the Hindu myth, it rests upon an elephant, and the elephant upon the back of a tortoise. In like manner, the solid firmament or arch of Heaven was upheld by pillars (26¹¹) rising from the ends of the Earth.

v. 10. Corrupt, unmetrical, and prob. spurious. Cf. Θ, which recalls 9¹². Lit. *If He glide past* (4¹⁵ 9¹¹) and *deliver up* (16¹¹) or *shut up, confine* (12¹⁴ Le 13^{5,11}) and *assemble* (vb. קָהַל not elsewhere in Job: קָהַל assembly once, 30²⁸) and *who shall turn Him back?* In whatever sense we take this, it is neither lucid, nor coherent with the context, nor poetical, even if the Obj. required by the vbb. יִסְגֹּר and יִקְהֵל could be supplied. Θ ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ τί ἐποίησας;

This omits יִחַלֵּף and prob. reads וַיִּמְנֵר or וַיִּמְנֵר (Ps 89⁴⁵; Ezr 6¹² Aram. = καταστρέψαι) pro וַיִּסְגֹּר, while substituting הִקְהֵל (as if it could mean *the multitude*) or perhaps rather הָכַל = τὰ πάντα for וַיִּקְהֵל. Possibly also καταστρέψῃ = יִסְלֵף (12¹⁹Θ) *overthrow*. In any case, a more tolerable couplet results, if we read מִיִּשְׁבְּנוּ מִיִּיאֵמֶר אֵלָיו *If He hurl down (overthrow) All, who can turn Him back? Or who can say unto Him, What dost Thou?* (9¹⁹).

v. 11. *For HE*. The Pron. is emphatic: He knows, whoever else may fail to know. *The wicked*: lit. *men of naught* (שׁוֹא): see note on 7³.

without effort: lit. *and attendeth not closely*. He needs no scrutiny to discover sin; He discerns it at sight. But ὁ ἰδὼν δὲ ἄτοπα οὐ παρόψεται = : וְלֹא יִתְבּוֹן; and it He heedeth; doth not let it pass unnoticed and unpunished.

v. 12. The form of the verse suggests a popular proverb. The sense is obscure, as is often the case with proverbs. The phrase אִישׁ נָבוֹב occurs nowhere else in OT. It appears to mean *a hollow man*; i. e. one who is empty or devoid of intelligence (לֵב, לֵבָב); one who 'has nothing in him', as we say; an *inane* fellow. The word נָבוֹב *hollowed, hollow* (not solid), is used of the altar, Ex 27⁸ 38⁷, and of the two 'pillars' before the temple, Je 52²¹. It is natural to compare it with Assy. *imbábu* (*inbubu*), *flute* (a *hollow reed*) = Aram. אֲבִיבָא (*anbúba*), and Horace's *Ambubaiarum collegia*, 'gilds of flute-girls', as well as Ar. 'unbáb, 'unbába, part of a *reed* between the knots (which is hollow), a *pipe* or *tube*. The Pred. יִלְבֵּב (note the Assonance with נָבוֹב!), as a Denom. from לֵבָב *heart, mind, intelligence*, cannot possibly mean *is void of understanding* (RV), but rather *will become wise* (cf. AV) or *show himself intelligent*: cf. Ar. لَبَّ he was, or became, possessed of understanding or intelligence. (Since לֵבָב *heart* is also *courage*, the Denom. לֵבָב Pi. may mean to *encourage, inspire, comfort*, as in Syriac; cf. Ct 4⁹; but that use is unsuitable here, although S adopts it in rendering *And the man who is pure* (void scil. of evil) *taketh heart*. Nor does the Assy. *labábu, nalbubu, to be heart-stirred, spirited, full of courage and ferocity, to rage and fume*, or the like, help us further than by adding another illustration of the manifold but perfectly natural extensions of the simple primitive idea involved in all these various idioms, viz. *the heart*, regarded as the seat of both thought and feeling.)

ὁ ἄνθρωπος δὲ ἄλλως νήχεται λόγοις *But a man in vain* (taking נָבוֹב as Adv. *emptily*) *swimmeth with reasonings* (= יִלְבֵּב; qs *reflects* or *reasons*); but ὁ θρασύνεται, *is courageous* or *speaks boldly* = מַע.

In st. ii עֵיר פָּרָא should prob. be pointed עֵיר־פָּרָא (cf. עֵירָה *his ass-colt*, Gn 49¹¹), c פֶּלֶא וְיִלְבֵּב and B pullum onagri. For יִלְבֵּב point יִלְדֵּב (יִלְדֵּב), if we may thus far sacrifice symmetry to sense. Then we may translate the verse: *But a witless wight will get wit, When a wild ass's colt begets a man*: i. e. never. Zophar sarcastically suggests that Eyob's blindness to commonly recognized truth is congenital and hopeless. With this he drops the subject of Divine and human intelligence, assuming a more friendly tone in the next paragraph.

If we keep to the traditional pointing, st. ii will be: *When a wild ass's colt is born a man* (RV marg; cf. 15⁷ Ec 4¹⁴ Pr 17¹⁷).

Others would connect the verse with what precedes it by rendering: *And so* (or *Thus*) *an empty man gets* (or *may get*) *understanding, And a wild ass's colt is* (or *may be*) *born* (anew as) *man*: that is to say, the Divine chastisements are potent to subdue headstrong untameable natures

like that of the wild ass (39⁵⁻⁸ Gn 16¹²)—and Eyob himself, and to bring them to reason and submission. But the idea of *regeneration* is thus read into the Heb. In view of the possible meanings of לָבַב, אֵם perhaps admits of the rendering: *An empty fellow will be daring* (or *defiant*), *And man is born* (i.e. is by nature) *a wild ass colt* (i.e. ungovernable by reason). Cf. *Vir vanus in superbiam erigitur, et tanquam pullum onagri se libertum natum putat.* (For st. ii, *Ⲛ* gives: *And He Who is Mighty helpeth a man*; app. reading פֶּרֶק שְׂדֵי pro עֵיר פֶּרֶא and omitting יוֹלֵד ⲙⲓ ⲡⲣⲟⲥⲟⲥ δὲ γειννητὸς γυναικὸς ἵσα (Ⲙ^A om.) ὄνϣ ἐρεμύτι = ועֵיר : פֶּרֶא אֵם יוֹלֵד אִשָּׁה. See 14¹.)

v. 13. The Pron. *thou* is emphatic; as though the speaker were turning from generalities to the particular case of Eyob. This would seem to favour the last view of v. 12. Or the implication may rather be: *If thou* (guilty as thou art); *if thou* (with all the proofs of thy sin upon thee) *shall have prepared* (ordered aright, Ps 78²; or *directed*, 1 Sa 7³ c אל cf. st. ii) *thine heart, And outspread thy palms* (פָּרַט כַּפַּי Ex 9²⁸ 1 K 8³⁸) *towards Him*; scil. in prayer, in which it was customary to *lift up the hands* (נִשָּׂא יָדַי Ps 28² 63⁵ 141²), with the palms spread out towards the Deity. (ⲙⲓ καθαρὰν ἑθου = הַיְּבֹרֶת shall have purified (9³⁰) pro הַכִּינּוּת אֵם which, however, seems preferable.)

v. 14. *Evil* (אָוֶן v. 11) perhaps meaning idolatry (Ho 4¹⁵ בֵּית אֵוֶן 12² al.), while *Wrong* (עֲוֹלָה) is injustice towards man. It is questionable whether אֵם אֵוֶן can mean *If evil be in thy hand* (= אִם־יִשְׁאֹן בִּידְךָ or אֵם הִיא בִּידְךָ אֵוֶן). The יֵשׁ may have fallen out; cf. Ps 7⁴ אֵם יֵשׁ עוֹל בְּכַפִּי 7⁴ *If there be wrong in my palms*; Ps 66¹⁸ אֵוֶן אֵם רָאִיתִי בְּלִבִּי also Ps 26¹⁰.

away with it! or put it far off; banish it! The Hiph. of the vb. רָחַק *to be or become distant, far from*, c מֶן (5⁴ 21¹⁶ 22¹⁸ 30¹⁰) occurs four times in Job, always in the Trans. sense of *removing* or *putting far away*: viz. 11¹⁴ 13²¹ כַּפְךָ מֵעֲלֵי הָרָחֶק *Thy Hand from upon me remove Thou!* 22²³ אֵם אֵוֶן מֵהַלִּיךְ (if) *thou remove wrong from thy tents*, and 19¹³ (see the note there). It would improve the connexion to read here אֵם אֵוֶן מִדֶּרֶךְ הָרָחֶק *If thou banish Evil from thine hand, And give Wrong no place in thy tent.* (Instead of the Caus. תִּשְׁכֵּן. *ⲙⲓ תִּשְׁכֵּן* a needless change. Otherwise *ⲙⲓ* is good: Si iniquitatem, quae est in manu tua, abstuleris a te et non manserit in tabernaculo tuo iniustitia.)

in thy tent: בְּאֶהְלֶיךָ c 41 codd. and ⲙⲓ ⲙⲓ ⲙⲓ pro אֵם בְּאֶהְלֶיךָ *in thy tents.* Cf. 22²³ and 5²⁴. The word is always Sing. in Job when it means the abode of an individual: see further 8²² 18^{6,14,15} 20²⁶ 21²⁸ 19¹² 29⁴ 31³¹: cf. plur. 12⁶ 15³⁴ (all). On the other hand, אִישׁ לְאֶהְלֵי *a man to his tents*, Ju 7⁸ 1 Sa 4¹⁰ means *each to the tents of his army or company.*

v. 15. St. i is metr. redundant. For כִּי־אֵוֶן *Surely then*, see 22²⁶ 2 Sa 2²⁷ 19⁷ (in Hypoth. clauses). To *lift up the face* is to hold up the head

fearlessly; the sign of a good conscience (2 Sa 2²²): cf. also 10¹⁵. A *fallen*, lowering, or downcast face is also a sign of mortification, while *lifting the face* may denote the recovery of cheerfulness: cf. Gn 4^{5,6,7}. This last may be the meaning here: cf. ⑤ *For so shall thy face shine again* (ἀναλάμψει) = יאורו for תשא (cf. Ec 8¹). But ⑥ *And then thou shalt lift up thine hands* (!). The addition in ממום from blemish, וְלֹא מוֹם *without blemish, stain, or sign of shame* (cf. Le 21^{17 al.} Pr 9⁷), ⑦ absque macula, may be om. c ⑥. ⑧ ὡσπερ ὑδὼρ καθαρὸν = במים. This word, originally due to the scribe's eye having wandered to the next verse, was afterwards altered in ממום, in order to secure a tolerable sense, instead of being expelled from the text, as would have been done had ancient revisers understood their business. (מום = מאום 31⁷ Dn 1⁴, a later double Triliteralization of the Root, Aram. מומא, is prob. cogn. c מאומה *a thing, anything*, Assy. mamma, mimma, mumma, *any one or thing*, Sum. NIG (NING), NIN, MIM, AM, IM, res, quidquid, &c. From meaning *anything whatever*, מאום, מום, naturally came to mean *anything amiss*. When we say 'If anything happens', we gen. hint at unfavourable contingencies.)

steadfast: מוֹצֵק *molten or cast*, str. of metal (37¹⁸ 1 K 7^{16,23,33}; cf. ② et eris stabilis, et non timebis. Possibly *refined or purified* would be more accordant with analogy (so וְהַבִּילָא פִּנּוּן *purified from the hurtful*. פִּנּוּן is *molten, cast*, in 37¹⁸). Perhaps מוֹצֵק = מוֹצֵק (Ps 12⁷) was written מוֹצֵק owing to an error of dictation. In Qal מוֹצֵק is *to pour out*, e.g. water, oil, blood, melted ore (= *to cast*), and the Pass. Ptcp. מוֹצֵק means *cast*, and then met. *solid, firm, hard* (e.g. crocodile's skin and heart, 41^{15,16}), as though made of cast metal; as we say 'a cast-iron man', which is perhaps the import of the Hoph. Ptcp. here, although מוֹצֵק is not so used where it recurs in Job (31¹⁸ *cast*, of a metal mirror; 38³⁸ app. *lump or clod or solidified mass* of earth), nor elsewhere in OT. The Impf. יוֹצֵק (22¹⁶), usu. rendered *is poured out*, may bear that meaning, but the context is doubtful.

Some would replace מוֹצֵק in 11¹⁵ by the questionable מוֹצֵק *far from distress* (Dn 9²⁵), following ⑥ וּמִן עָקָא לֹא תִרְחַל *And of distress thou shalt not be afraid*. The word should at least be מוֹצֵקָה or מוֹצֵקָה (15²⁴). ⑦ paraphrases: ἐκδύσῃ δὲ ῥύπον (9³¹ 14⁴) καὶ οὐ μὴ φοβηθῇς, *while thou shalt doff impurity, and shalt not fear*; taking מוֹצֵק in the sense of *purified*. Upon the whole, if we do not read אִפְּ מוֹצֵק or מוֹצֵק, it may be better to restore מוֹצֵק *set up or stablished* (Gn 28¹². At Na 2⁸ pro העב leg. הער *urbs*).

v. 16. *For thou, even thou*: כִּי אַתָּה. Or read simply וְאַתָּה *And thou* (wretched as thou art at present). The Pron. is emph. ⑥ *And then* (as in v. 15) *thou shalt forget thy trouble*. ⑦ καὶ τὸν κόπον ἐπιλήσῃ = וְעָמַל ת' makes the st. too short. In st. ii, ⑧ gives καὶ οὐ πτοηθήσῃ,

and thou shalt not be scared (cf. v. 15 ad fin.); wrongly connecting כמים עברו (like waters which have passed away) with st. i, and spoiling the metre, perhaps because תזכר thou wilt remember was misread חרנו will quake.

v. 17. Text corrupt in more than one respect. Ⓢ transposes the two stl. *While thy prayer (shall be) as the Morning-star, And out of midday life shall arise for thee.* This implies תפלה (= εὐχὴ 16¹⁷) for תעפה, renders כבקר (like the Dawn) by ὥσπερ Ἑωσφόρος (a favourite term with the translator = שחר 3⁹ 38¹² 41¹⁰; cf. Is 14¹²), and חלד by ζῶη (? חלדך = σοι ζῶη; see note on 10²⁰). But nowhere else in Job does ζῶη = חלד. In fact, it represents חיים in seven places and חיה in two others; while in 147 other cases in OT Ⓢ it stands for one or another derivative of the complementary Roots חיי, חיה. It cannot therefore be safely assumed that Ⓢ had חלדך before it here. Ⓐ, which makes the verse a direct reference to the Resurrection of the Dead, certainly read ומטהרים ומצהירים (ומטהיר?; cf. ומן טהרא Ⓢ), and appears to have read חלדך גושמך דחלדך thy body which is rusting with the clod or burrows into the clod, is buried: see Levy CHWB¹), may have been corrected by a later hand from the Heb., since דחלדך which has gone into the clod is the ordinary text. Ⓜ, as in some other instances, approaches nearest to what must be regarded as the original sense of the passage: Et quasi meridianus fulgor consurget tibi ad vesperam: et cum te consumptum putaveris, orieris ut Lucifer. As contrasted with Dawn (כבקר; so all Versions), Noon (צהרים) is the time of fullest and steadiest light (5¹⁴ Am 8⁹); and the כבקר of st. ii makes כצהרים prob. in st. i (so Ⓜ). Moreover, light (אור) may be said to rise (יקום); but where shall we find duration of life (חלד) or life (חיים), much less noonday (צהרים), spoken of as rising? If we restore ונצהרים יקום אנךך And like noonday (= bright as noon) thy light shall arise we get a good || to st. ii, and a met. which finds support in Is 58^{10b} 60^{1,3} Ps 37⁶.

In st. ii, if we point the anomalous תעפֶה (RV though it be dark) תעפֶה Darkness, c 3 codd., we shall be in accord with Ⓢ: And cloudiness (ערפלא) shall be as the morning, and Ⓐ: דפיעפוע דקבלא הין צפרא תהוי Because the gloom of darkness shall be as the morning. (Ⓜ fort. תעפה תעיתך כבקר תהיה thou mayst faint.) Possibly the word was עיפֶתה (ע' פֶתה) dimness or murk (see on 10²²). But parallelism seems to demand thy dimness: חיה חיה. We prefer to read תפיע thou shalt shine forth, shalt become like the Dawn. (We may perhaps compare the common invocation of the priest over his patient in the old Babylonian exorcisms: amēlu mār ilīšu līlil lībīb limmir, May the man, the son of his god, brighten, glisten, shine! i.e. become free of the possessing demon, and so purified and restored to health.)

¹ Cf. Ⓢ: 'And from (= Higher than) noon the grave (חפרא) shall arise' (taking חלד as from חלד to creep, to burrow).

v. 18. *thou shalt feel secure: or be confident*, 6²⁰ Ju 18⁷. Perhaps יודעת *And thou shalt know* > ובטחת, on account of כי יש (not בהיות) and the following לבטח, which a scribe may have anticipated here. *And thou shalt know that there is indeed ground of hope*. Light is associated with hope, Is 8²⁰ 9¹ 59⁹. All the Verss. reproduce מ in st. i. With st. ii textual doubts meet us again. והפרת לבטח תשכב מ *And thou shalt dig* (or *search for*, 3²¹ 39²⁹)—no Obj. expressed!—*in security shalt lie down*. It is clear that והפרת will not do. If it means *look carefully* about thee before going to rest (OL; RV), it is in ludicrous contrast with the promise of complete confidence with which the verse opens. Accordingly, the Verss. exhibit a curious variety of interpretations. *And thou shalt prepare a burial-place* (an impossible expansion of מ's והפרת and thou shalt dig); *in security shalt thou lie down*. So B et defossus securus dormies (qs reading והפרת or והפר): cf. Syr. ܡܦܬܐ a grave cited above. G omits לבטח, and renders: *And thou shalt sleep and rest without one waking thee* (v. 19). G εκ δὲ μερίμνης καὶ φροντίδος ἀναφανείται σοι εἰρήνη. The opening phrase is almost certainly a paraphrastic equivalent of ומפחד *And from dread* (ומפחד = והפרת; ח = מ, ר = ד, as often): cf. 3²⁵ ἐφρόντισα = פחדתי, and 21⁹ בתיהם שלמו מפחד *Their homes are safe from alarm*. And since ἀναφαίνομαι (Job only), which recurs 13¹⁸ 40⁸, is used by the translator as a complementary verb in both passages (δικαίως ἀναφανοῦμαι = אצדק, δίκαιος ἀναφανῆς = תצדק), it is not unlikely that ἀναφανείται σοι εἰρήνη = חשלם (pro מ תשכב) *Thou shalt be safe* (8⁶ 9⁴). It may, of course, be merely a loose paraphrase of לבטח תשכב *thou shalt lie down in security*: see Is 14³⁰, where לבטח ירבצו = ἐπ' εἰρήνης ἀναπαύσονται (for the Heb. phrase, cf. Ho 2²⁰ Ps 4⁹): or possibly it represents another reading, e.g. יִרְחַ שְׁלָם לְךָ *for thee shall peace arise* (cf. Ma 3²⁰). Upon the whole, ומפחד לבטח תשכב was prob. the orig. text of מ. Cf. also Pr 3²⁴ אִם תִּשְׁכַּב לֹא תִפְחַד *If thou lie down, thou shalt not dread*.

v. 19. St. i is a virtual repetition of 18^b, and some would omit it as a gloss. Allowing for the change of Pers., it is identical with Is 17^{2b} ורבצו ואין מחריד. Cf. also Le 26⁶ ושכנתם ואין מחריד. But the st. supplies a link with what follows. Not only shalt thou dwell in peace, with none to molest thee, but many will court thy favour: cf. G μεταβαλόμενοι δὲ πολλοί σου δεηθήσονται.

St. ii. Pr 19⁶. The phrase הִלֵּךְ פָּנֵי פ', usu. explained *to sweeten or make pleasant the face of any being*, Divine or human, by comparison with Aram. חֲלִי *to be sweet* (of taste) and Ar. حلو *be sweet*, met. *pleasing*, opp. to مر *bitter*, may perhaps rather be connected with Assy. ḫalû, *be bright, shining*, a syn. of namāru (Shamash, e.g., is called mušahlu āmu, *Brightener of Day*). This agrees with the analogy of בלן (9²⁷ 10²⁰) and esp. the phrase האיר פני *to make the face shine* upon one (Nu 6²⁵, cf. Ec 8¹). Cf. also Ps 104¹⁵.

v. 20. A triplet, where we might have expected a quatrain. The text is still uncertain: see ⑥, which connects st. ii in sense with 19^b, and concludes with st. i. Thus: (19^b) *But changing sides* (μεταβαλόμενοι: or *turning round*: cf. 10⁸), *many will beg help of thee*; (20) *But deliverance will forsake them: For their hope is perdition* (ἀπώλεια), *But eyes of impious ones will melt*. ⑥^A adds a 4th st., viz. (For) *with Him are Wisdom and Might*, = 12¹³ וְנִבְרָה וְחִכְמָה (כִּי). Cf. also 12¹⁶. This gloss, app. intended to sum up Zophar's argument by insisting upon his two main points, viz. that by His omniscience God is always aware of sin wherever it is present (v. 11), and by His omnipotence is always able to punish it, has a very abrupt effect and can hardly be original. Nor does the transposition of its members really improve the verse. Some such line as וְעוֹנוֹ כִּי מֵאֵם אֱלֹהִים מִבְּטָחָם *Without hope will they die*, or *For Eloah disdaineth their trust* (8^{14.20} 10³ 18¹⁴ 31²⁴ Je 2³⁷), may have fallen out after וּמָנוֹס אֲבָר מֵנֶהֱם. Cf. Pr 14²⁶ for the connexion of thought.

St. i. *the eyes of the godless shall fail*: or *waste, pine away*, with looking in vain for help. The same phrase, 17⁵: cf. Ps 69⁴ La 4¹⁷. The כָּלָה *Assyr. kalû* is *to stop, end, finish, cease*, Trans. and Intrans. = Sum. GUL (*kalû, abātu*); cf. ⑥AL, ⑥IL, ⑥UL, *destroy*. (⑥ נִחְשְׁכַן *shall be darkened*; qs תַּכְמֶהנָה for תַּחְלִינָה.) St. ii. *refuge*: or *place of refuge*, or simply *flight, escape*. Same phrase, Am. 2¹⁴ Je 25³⁵. ① שִׁיבֹתָא = ⑥ σωτηρία. ① uses the same word in Nu 35^{6.11} (*Cities of Refuge*). ⑥ תִּקְפֶּהֶן *their strength* (= מַעוֹ *place of refuge* pro מָנוֹס). St. iii. Fort. leg. כְּמוֹ ante מִפֶּה: *And their trust is as an expiring breath or last gasp*; lit. *breathing out of soul* (here only; cf. Je 15⁹ ch 31³⁹); which ③ explains *abominatio animae*, as if the idea were *blowing or sniffing at* in token of contempt (cf. Ma 1¹³). ⑥ has only *And the hope of their souls*, omitting מִפֶּה.

Chapter 12. ¹ Eyob's Answer to Zophar.

v. 2. *ye are knowing*: יָדְעִים *clever, or the wise* (Ec 9¹¹ Pr 1⁸ 17²⁷). וְעַם אֲתֵם עִם could only mean *ye are common people*; and חִכְמָה in the. || st. requires some term denoting the possession of wisdom. ⑥^A ἀνθρώποι μόνον (the) *only men* is an attempt to meet the difficulty. So ③ ergo vos estis soli homines. Others have suggested עֲרוּמִים *crafty* (5¹² 15⁵ only), which seems less suitable, as too restricted in scope. Cf. v. 9 and 13². (① חֲבֵרָיָא *companions* = רֵעִים 2¹¹, perhaps יָדְעִים here?).

v. 3. *sense*: or *intelligence*: lit. *a heart*. The verse has 3 stt., of which ⑥ omits both the second (rightly; = 13^{2b}) and the third.

St. iii. Lit. *And with whom are there not* (things) *like these* ? viz. which thou hast been saying; his commonplaces about the Wisdom and Power of God. Cf. 15^{9b}. ⑥ לָמֵן הִיוּ אֵיךְ הָלִין (om. אֵיךְ), *To whom have things like these happened* ? but ① correctly לִית דְּבַמַּת אֱלִין *And with whom are there not things like these* ? ③ paraph. Quis enim haec quae nostis ignorat ?

v. 4. Again a triplet, and otherwise corrupt. \textcircled{G} $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ γὰρ ἀνὴρ καὶ ἄμειπτος ἐγενήθη (\textcircled{G}^A ἐγενόμην = \textcircled{M}) εἰς χλεύασμα (-όν) = כִּי אִישׁ צַדִּיק לַשְׁחֹק וְתַמִּים יִהְיֶה לְשֹׁחֵק One that called unto Eloah, and He answered him; which may be either a gloss upon אִישׁ צַדִּיק a man just and blameless, or intended as a specimen of the mocking words addressed to the sufferer: *He called (יָקָרָא) upon Eloah, &c.*, cf. Ps 22^{8,9}. \textcircled{G} also om. לְרַעְיוֹ to his friend, and app. read אִישׁ a man instead of the 2nd שְׂחֹק a derision (La 3¹⁴ Je 20⁷), besides supplying the necessary Conj. with תַּמִּים, and transposing the stichi (1, 3). \textcircled{S} *To whom have happened such things, and he hath become a derision to his friends and called upon God and He answered him, Who hath pleasure in just men without blame?* מִשְׂחֹק לְרַעְיוֹ אֶהְיֶה A derision-to-his-friend (= one that is a laughing-stock) I become; but the change of Pers. is really intolerable. If we keep אֶהְיֶה, we must read לְרַעִי to my friend (31⁹) or לְרַעִי (16²⁰ 19²¹) to my friends. If we retain לְרַעְיוֹ (\textcircled{S} לַחֲבֵרָוִי = לְרַעִי plur. 32³; לְרַעְיוֹ 16²¹ sic leg. et 42¹⁰), we should also adopt יִהְיֶה (\textcircled{G}^B \textcircled{S}). It is difficult to choose between these alternatives. Perhaps we should read: שָׂחַק לְרַעִי אֶהְיֶה I become a derision to my friends (cf. 30¹); *They deride the just and blameless* (or in st. ii: וְאֲנִי צַדִּיק וְתַמִּים *Though I be a man just and blameless*). שְׂחֹק לְרַעְיוֹ יִהְיֶה | אִישׁ עַדִּיק וְתַמִּים does not afford a quite satisfactory couplet, even if (with \textcircled{G}) we invert the two members. Nor is it quite clear how Eyob considers that he has become a jest to his friends. Certainly neither Zophar nor the others have expressed contempt for his misfortunes. Zophar, however, has suggested that he is a mere empty-headed babbler, blind to notorious truth, and as obstinate as a wild ass.

v. 5. מִן לְפִיד בּוֹ לְעִשְׁתּוֹת שְׂאֵנָן, which RV boldly renders *In the thought of him that is at ease there is contempt for misfortune*, can only mean *A torch of contempt hath the thought of one at ease*. So \textcircled{B} Lampas contempta apud cogitationes (עִשְׁתּוֹת) divitum, and \textcircled{T} *A torch (אֹרֶה) which is despised hath the godless one from thought secure*. Nonsense as this may be, it shows that the corrupt text of \textcircled{M} lay before the translators. There can be little doubt that we should point לְפִיד (RV?) or rather restore עַל-פִּיד Upon ruin or calamity (30²⁴ 31²⁹; see on v. 6). And if, further, we read יִשְׁפּוֹד poureth, or the Plur., after v. 21 (שׁוֹפֵךְ בּוֹ עַל נְרִיבִים) instead of the very questionable לְעִשְׁתּוֹת, the sentence will take a more prob. form and gain in coherence and clearness of expression. Upon Ruin (the ruined) the prosperous (שְׂאֵנָן; perhaps a gloss) poureth contempt. פִּיד is compared with Ar. فاد, فاد, die, pass away, depart, also used of property. The Prim. Root may be cogn. with Sum. BAD, far, be or go far, depart, dead.) In st. ii, מִן נִכּוֹן לְמוֹעֲדֵי רַגְלָם *It* (i.e. contempt) *is ready for them whose foot slippeth*, קָלוֹן dishonour (for נִכּוֹן ready) would give a better parallel: קָלוֹן עַל מוֹעֵד רַגְלָם (He poureth) *dishonour upon the fallen*. (Leg. fort. לְמוֹעֲדֵי poet. form of cst. like אֶסְרִי Gn 49¹¹.) \textcircled{G} , treating the

verse as a single stichus, and making 6^a the 2nd st., translates εἰς χρόνον (γὰρ) τακτὸν ἡτοίμαστο πεσεῖν ὑπὸ ἄλλων (-ους, -οις), Οἴκους τε αὐτοῦ (μου) ἐκπορθεῖσθαι ὑπὸ ἀνόμων. Here ἡτοίμαστο πεσεῖν ὑπὸ ἄλλων evidently implies (לרנל ?) נכון למעור (לרנל ?), and οἴκους τε . . . ἀνόμων as clearly represents אהלים לשדדים (ישללו ?). So far, with the exception of the misreading ישללו (or ישלו ; both non-existent forms of שָׁלַל *spoil, pillage*) for ישליו, ⑥ presents no material difference from ⑭. As regards εἰς χρόνον τακτὸν, which is all there is to represent (שאנן) לפיר בון לעשתות, comparison of 14⁵ חקו עשית = εἰς χρόνον ἔθου (where ⑥ app. read שת pro עשית) and 14¹³ חק לי חשית = καὶ τάξῃ μοι χρόνον, it seems prob. that εἰς χρόνον τακτὸν here stands for חק שְׁתוּת (ל), *for an appointed time*. Thus פיר was misread חק and עשתות became שתות, while בון and perhaps שאנן were omitted. We cannot therefore say that ⑥ read לעתות for לעשתות. Possibly ὑπὸ ἄλλων (-ους, -οις) = שאנן, pointed שְׁאֲנָן = שונים *different ones, others* (!); cf. Es 1⁷ 3⁸. For ἡτοίμαστο πεσεῖν = נכון למעור רנל, cf. also 18¹² πῶμα δὲ (αὐτῷ) ἡτοίμασται = נכון ואיר. ③ renders 5^b parata ad tempus statutum, (a torch) *prepared for an appointed time*; and so ① מְכֻן לְהַרְפָּקָתִי וּמָנָא *prepared for the misfortunes of the time*. Both app. read לְמוֹעֵד pro לְמוֹעֲדִי. ⑤ takes לְפִיר as Hiph. Infin. (להפיר) = Syr. ܠܦܝܪ *to turn aside*, translating the verse: *to drive away folly and wrong* (לפיר פֶּסֶל וְעִקְשׁוֹת = למפרקו שטיותא ועולא); and *to make firm the tottering foot* (= ⑭).

v. 6. *are free from care: or are at ease. secure*: יִשְׁלִי: Ps 122⁶: an uncontracted (archaic) form = שְׁלִי, from שָׁלַח = שָׁלַח. If, however, this were right, we should expect אהלים לשדדים > אהלי שדדים. And if st. ii is sound, parallelism requires שְׁלוֹם אֱהָלִים *Peace of tents (is to robbers)*. St. ii lit. *And (perfect) safety or security (is) to enragers of El*. The Intens. Plur. אֲנִי בַטְחוֹת may be comp. with the Ptcp. Pass. בָּטוּחַ Is 26³ Ps 112⁷. But if we retain ⑭ ישליו in st. i, we may read here כל ובטחו אל And all provokers of God are secure. (שדר = Assy. šadādu, *drag, draw, or pull along*, cars or captives, is a syn. of שָׁלַל, šalālu, *lead or drive off captives, spoil, &c.*, and perhaps cogn. with it.) St. iii הביא לאשר בירו אלוה *To those whom God hath brought into His hand (or put in his power)* is meaningless and prob. a corrupt gloss. It cannot mean *That bring their god in their hand* (RV marg.); i. e. Whose only god is their own strong arm (Dr, quoting Virgil's *Dextra mihi Deus*, and Hab 1¹¹). לאשר is suspicious and unpoetical; הביא is unsuitable; אלוה cannot = אלהים; and בירו (בירם) naturally belongs to Eloah. The line is prob. a gloss on 5^a: *To (Upon) him whom Eloah hath brought into his (the שאנן's) power*. Or reading פירו instead of בירו, we get a gloss on לפיר: *To whom Eloah hath brought his ruin*.

⑥ which, as we saw, connects 6^a with 5, curiously renders (or para-

phrases) 6^{bc} as follows οὐ μὲν δὲ ἀλλὰ μηδεὶς πεποιθέτω πονηρὸς ὢν ἀθῶος ἔσεσθαι, | ὅσοι παροργίζουσιν τὸν κύριον, | ὡς οὐχὶ καὶ ἔτασις αὐτῶν ἔσται = ואולם (v. 7) אל יבטח איש רע להיות נקי (להנקות) | כל מרגיזי אדני | כאשר = פירם: לוא יבוא גם פירם: See 10¹⁷ for note on ἔτασις = נָגַע plague; here perhaps פיד (= ביד ופ) = פירם. היך פרעה דאיתי אלוהי עלוהי מִחֶמְתָּא בידיה אִי. Like Pharaoh, upon whom God brought the plague with His hand. But Ⓢ Because (= בְּאִשֶּׁר) God was not in their heart (= בלבם pro פירם). Ⓢ cum (= כאשר) Ipse dederit omnia in manus eorum: כאשר הביא כל בידם.

v. 7. St. i has four stresses. All Verss. agree. ואולם ad init. seems superfluous (see note on v. 6^c). Others would om. ותורך (Ⓢ εἰάν σοι εἰπωσιν יִתְרוֹךְ app. cf. Ps. 139²⁰), which recurs in v. 8, and is perhaps not abs. necessary here. For בְּהֵמוֹת plur. (40¹⁵, cf. Ps 73²²) we must read the sing. בְּהֵמָה the beasts (18³ Gn 1²⁴ al.), cattle, which is coll. as usual. Ⓢ לחיותא pointed as Sing.

v. 8. Contemplate Earth: השניה אל ארץ (Is 14¹⁶ Ps 33¹⁴): or Gaze on the Earth. או שיה לארץ Or speak to the Earth (RV); but this use of שיה muse, complain (7¹¹; cf. the noun, 7¹³ 9²⁷ 10¹ 21⁴ 23² 15⁴ fem.) is doubtful. שית לב אל ארץ (7¹⁷) or שִׁעָה אל ארץ (7¹⁹ 14⁶) are also possible. Simpler and perhaps more prob. would be או שמע לארץ Or listen to Earth וזחלי ארץ. In spite of resemblance of letters, the suggestion crawlers of the earth, reptiles (Mi 7¹⁷) is improb. The context requires a verb (esp. after או), and שִׁעָל (v. 7) is too far away; while the proposed emendation involves the further change of וְהִרְךָ into וִיִּרְךָ. Similar objections lie against שִׁרְץ crawling things and חַיִּית animalia. Besides, the animal creation is summed up in beasts, birds, and fishes, as in Ps 8⁸, and in the same order. Ⓢ ἐκδιγῆσαι γῆ = Ⓢ אשתעא לארעא = Ⓢ מלל לארעא = loquere terrae.)

v. 9. St. ii Ⓢ: That the stroke (or plague: מחת) of the Lord's Hand hath done this. 'Who cannot learn, by the simple observation of nature, that the hand of God doeth this (xi. 10, 11)—rules over all living creatures of the earth (cf. v. 10)' (Driver). The meaning of vv. 7 sqq. seems rather to be that, inasmuch as God created the world and its denizens, and maintains them all in being, it goes without saying that whatever befalls any of them, whether good or ill (e.g. Eyob's present calamities), is due to the direct and sole action of the Creator Himself, upon Whom they all depend (v. 10). On this head there was no difference between Eyob and his friends; and he is indignant with them for supposing that he is so dull and blind to the obvious as not to see it (vv. 2, 3).

Iahvah's hand. The Divine Name, which occurs some twenty-five times in the prose portions of the book (Prologue and Epilogue, and introd. sentences, 40^{1.3.6} 42¹), occurs only here in the speeches themselves. Seven codd. substitute אלוה in the text, and one in marg. But

all the Verss. rightly give equivalents of יהוה (Θ *χείρ κυρίου*). It is surely significant that the poet, whose hero is a non-Israelite, and who makes Eyob and his friends designate the Supreme by more general names common to the other Semitic peoples, such as El (Assyr., Phoen., Aram.), usu. explained 'the Mighty One', but perhaps rather 'the bright' or 'shining One' (cf. Sum. EL, *bright, pure*, UL, *to glitter*, of stars, MUL (WUL), id., *a star*); Eloah (Ar., Aram.), 'the Awful' or 'Fearful One', orig. perhaps denoting *ghost, spirit* (plur. Elohim, 5^s 28²³ 34⁹ 38⁷ only); and Shaddai, 'the Mountain' (Assyr. *šadû, šaddê*, Sum. SHAD? SAD? SATI, *bāmātu*), should here, and here only, introduce the special name of the God of Israel. In so doing, he not only betrays his own nationality. He also reveals his purpose of comforting his people during a period of national calamity, by assuring them that their affliction is the work of no hostile heathen deity, but of the God of their fathers, Whose Hand both smites and heals.

v. 10. *human flesh*: lit. *flesh of man* (אִישׁ, as opp. to the brutes, Ex 11⁷, and to God, 9³² 32¹³). If all living are in His Hand, whatever happens to them must be His doing. (The verse, with its prosaic אִשֶּׁר בִּידוֹ, may be an interpolation.)

v. 11. *test or try the quality of words*; whether they are true or false, wise or foolish, sense or nonsense: just as the palate discriminates between various kinds of food by their taste, whether they are pleasant or nauseous, wholesome or hurtful. The meaning seems to be: As you cannot deny that I possess the same organs of perception and discrimination as yourselves, how can you pretend to be so much wiser than I? (cf. v. 3, which this verse might very well follow.) Instead of οὖς ear Θ has νοῦς *mind, intelligence* (= לֵב 7¹⁷ al; רִיחַ Is 40¹³). Cf. 13¹ and Assyr. *uznu, ear, sense, intelligence*.

v. 12. St. i seems too short with two stresses. Some word or words may have fallen out; as we may also conclude from the difficulty of discerning the relevance of the words in Eyob's mouth. Acc. to Dr 'the experience of the aged is mentioned by Job as a second source of the knowledge of God's rule of the world'. But see note on v. 9. Eyob does not admit that wisdom is an invariable attribute of age (v. 20). Eliphaz, on the other hand, claims the support of the aged for his own views (15¹⁰). Bildad's appeal to tradition (8⁸⁻¹⁰) does not seem to be quite the same thing. Nor is the RV marg. 'With aged men,' *ye say*, 'is wisdom' satisfactory, as Dr points out. None of the friends had said so.

Θ ἐν πολλῷ χρόνῳ σοφία | ἐν δὲ πολλῷ βίῳ ἐπιστήμη. Cf. 32⁷, where ἐν πολλοῖς δὲ ἔτεσιν = וְרַב שָׁנִים *And a multitude of years*. This suggests the reading וְרַב שָׁנִים בִּישִׁישִׁים here, in better agreement with the parallel יָמִים אָרַךְ *length of days*. If Eyob says *And many years are* (i. e. bring or imply) *wisdom, And a long life is discernment*, he may mean: I not only

possess the same faculties as you (v. 11), but like you I can boast the wisdom acquired by years of experience. It is also possible that הָלֵא should be restored at the beginning of the verse, as question after question is quite in the author's manner; and רַב־שָׁנִים gives but a single stress (32⁷). 'הָלֵא רַב־שָׁנִים הַכְמָה וְנִי' *Do not many years bring wisdom?* &c. Am I not old enough to know as well as you? Less probably, but still possibly, the question might be a sarcasm: Have not years brought you wisdom or common sense? = You are old enough to know better.

v. 13. May be an interpolation suggested by the previous verse: *wisdom* and *discernment* occur in both, and in the same relative positions. Moreover, this verse is hardly suitable as an introd. to the long illustration of God's apparently capricious use of His omnipotence in the world of man (vv. 14-25). The passage suggests the arbitrary exercise of irresponsible and irresistible power rather than government by wisdom and justice. (In st. ii leg. עֲצָמָה *strength*, Is 40²⁰, instead of עֲצָה *counsel*, for the sake of parallelism. Throughout the book, even in 38², the latter is always used of human, never of Divine, wisdom.)

v. 14. We have to go back to v. 9 for the subject of the verb, viz. Iahvah; a fact which confirms our suspicion that v. 13 is spurious, and that the quatrain vv. 11, 12, originally followed v. 3.

He (Iahvah) breaketh down; הָרַס: of walls and cities, met. of men; opp. to בָּנָה *build* or *rebuild*, acc. to context. Je 1¹⁰ Ps 28⁵ Ex 15⁷. As Obj. עִיר *a city* or בַּיִת *a house* might be supplied, since הֵן + verb makes but a single stress in v. 15. (הָרַס is cogn. with II רָסַם Aram. רָסַם and prob. סָרַם ✓ of סָרַם, רָצַץ, רָצַח, &c.) *and there is no rebuilding*. וְנִי וְנִי לֹא יִבְנֶה וְנִי lit. *and he is not rebuilt*. This can hardly be right. RV *and it*, &c., implies תִּבְנֶה 3 fem. It is better to point יִבְנֶה 'Lo, He breaketh down, and (re)buildeth not.' Cf. Ps 28⁵. 𐤀𐤁 if *He have thrown down, who shall build?* taking הֵן as Hypoth. = אִם (23⁸ 40²³), which may be right, and reading מִי יִבְנֶה. Cf. 𐤀𐤁 אֵן סָחַף מִנִּי בָנָא *Lo, if he pull down, who rebuildeth?* So 𐤀𐤁 in st. ii also. *He prisoneth a man*: or *closeth in upon a man*: cf. Ex 14³. Perhaps *closeth* (doors) *against a man* = 𐤀𐤁 ἐὰν ἀλείσῃ κατὰ ἀνθρώπων. *there is no release*: lit. *and he is not opened*, i. e. *loosed*: Is 51¹⁴. Perhaps we should point יִפְתַּח c 𐤀𐤁𐤅𐤁: *and openeth not*. All the havoc and ruin wrought by man, e. g. the razing of Samaria and Jerusalem and the imprisonment of their kings (2 K 17^{4,5} 24¹⁵ 25⁶⁻¹⁰) are ascribed to the personal action of Iahvah (cf. 2 K 17^{18,23} 21^{12,13} 24²⁻⁴).

v. 15. *stoppeth*: *holdeth in* or *back*. עָצַר, cogn. c צֹר *besiege*, and צָר *bind* (the Prim. sense of all three: cf. Sum. SAR, *bind*, *bond*). Cf. Dt 11¹⁷ 1 K 8³⁵. When 'waters' or floods (Gn 8³) dry up (Gn 8⁷), it is due (not to absorption by the soil or evaporation) but to the *binding* or *restraining* Hand of Iahvah. 𐤀𐤁 incorrectly: ἐὰν κωλύσῃ τὸ ὕδωρ, ξηρανεί τὴν γῆν, *He will dry up the earth*; pointing וְיָבֵשׁ Hiph. and Sing., and adding אֶרֶץ

from st. ii, which it renders: *But if He have let loose* (ἐπαφῇ: scil. upon it), *He destroyed it by overturning*; app. pointing וַיִּשְׁלַח וַיַּהַפֵּךְ אֶרֶץ. Torrential rains and floods 'overturning' the land are characteristic of Babylonia rather than of Palestine. But the allusion of the verse may be, as Dr says, to destructive droughts and floods generally.

v. 16. In st. i מ gives עִזּוֹ וְחָכְמָהּ *With Him are Strength and Sound Wisdom* (or *Insight, Sagacity*). Cf. v. 13. G, however, παρ' αὐτοῦ κράτος καὶ ἰσχύς, which is really more suitable to the context, since the whole passage, vv. 13-25, demonstrates not the Wisdom but the Omnipotence of Iahvah. Moreover, חֲכָמָה, which occurs twelve times in OT acc. to M, is nowhere ascribed to God (see on 11⁶) in Job, if indeed elsewhere, though He may endow man with it (Is 28²⁹). Leg. fort. עִזּוֹ וְחֲזָקָתוֹ *Strength and exceeding Might* (Intens. Plur., see the same phrase Ps 68³⁶) = Omnipotence. St. ii *Misled and misleader*: שָׁגָג וּמְשַׁגֵּג: lit. *he who goes astray and he who causes to go astray*. The two closely kindred Roots are used of sinning unwittingly (Le 4¹³ 5¹⁸); here app. of erring in judgement. They do not imply deceit. (Driver neatly suggests לוֹ שָׁגָה וּמְשַׁגֵּגָה *To him belong the erring one and he who causeth him to err.*) In this and the following verses the ruin of nations (meaning prob. Israel and Judah), and the political mistakes and delusions which were the cause of it, are described as the work of Iahvah, in the exercise of His sovran will or caprice. Both the blind guides and their misguided followers are alike 'His'—pawns in His stupendous game, and absolutely subject to His control. If there is any deceiver in question, it is Iahvah Who deceives both: cf. Je 4¹⁰ 20⁷ Ez 14⁹ Is 19¹²⁻¹⁴ 29^{9,10}. G quite differently: αὐτῷ ἐπιστρέψου καὶ σῦνεσις = (?) לוֹ שָׁבַל וְהַשְׁבַּל: cf. vv. 12, 13, 34³⁵. S *His are strength and redemption* (!). (The Prim. sense of שָׁנַג, שְׁנִיָּה, and שָׁנַע, Assy. šégû, mad, frenzied, is prob. *drunken*; cf. שָׁנָה Is 28⁷ Pr 20¹ and Sum. NAG = SHAG, שָׁקָה *drink*.) It is, however, possible that the Neg. Ptc. לֹא not has been confused here, as elsewhere (Is 9³ Ps 100³), with לוֹ *to Him*. St. ii might then be: *He erreth not, nor is made to err* (pointing + מְשַׁגֵּגָה for מְשַׁגֵּגָה); His judgement is unerring, infallible, and cannot be blinded or hoodwinked by human dissimulation or hypocrisy. This would favour חֲכָמָה in st. i. Lastly, since what follows obviously relates to national catastrophes, we may perhaps further suggest לוֹ שָׂדֶה וּמִשְׁדָּר *His are both waster and wasted*. Je 4²⁰ 6²⁸.

v. 17. M *Marcheth away*: or *leadeth off*; scil. into exile (Je 32⁵ 2 K 24¹⁵). *disrobed*: שָׁלַל: Mi 1⁸. The phrase recurs, v. 19. G renders שָׁלַל (only found in these three locc.) αἰχμαλώτους, *captives, prisoners-of-war*, here, correctly giving the general sense, and doubtless deriving the word from שָׁלַל *to drive off captives, to spoil*; but in Mi 1⁸ ἀνυπόδετος, *unshod*: cf. Is 20²⁻⁴: as captives appear in the sculptures of

Assyrian conquerors. The term seems to be more general than יָחַף *barefoot* (Is 20²); meaning *stripped* of all but a loincloth. Cf. 24¹⁰ Is 20⁴. יִשְׁלֹחַ *enchained*, qs from שְׁלַחַת *chain*. ט (בתמאה *in amazement*) and ו (in stultum finem) seem to have read or guessed שומם for שולל. It must be admitted that מ is not satisfactory; st. i is a poor parallel to st. ii. מוֹלִיךְ may be due to the scribe's eye having wandered to v. 19, and this word may have displaced עֲצָת; just as ט gives *kings* (from v. 18) instead of *counsellors* in this line. It might even be that the Aramaic equivalent of עֲצָת, viz. מַלְכָּה or מַלְכָּה (see 38² מִלְכָּה *counsel*), orig. stood here, and the unrecognized Aramaism was purposely altered. Now, if the verse began thus, a verb is needed in place of שולל. This may well have been שָׁכַל (= סָכַל, 2 Sa 15³¹ Is 44²⁶ || יְהוֹלֵל as here); with ש = ס, as in שְׁכָלוֹת = סְכָלוֹת, Ec 1¹⁷ cf. 2³. *The counsel of the Counsellors* (of State) *He maketh folly* (or *stultifieth*) is a good parallel to *And the Judges of the Land He befooleth* (or as ט *crazeth*). For the Perf. שָׁכַל cf. v. 18 פָּתַח. In st. ii, which is metr. curtailed, read c ט (σκιτὰς γῆς) שְׁפָטִי אֶרֶץ pro שְׁפָטִים מִן.

v. 18. מוֹסֵר מְלָכִים מוֹסֵר *chastisement or discipline* (5¹⁷ 20³ al.) of *kings* can hardly be right. יִשְׁלֹחַ דְּמַלְכֵינָא *the chain or bond of kings*, pointing מוֹסֵר; but Plur. required as in 39⁵ (c פָּתַח as here; Is 52² Ps 2³ 116¹⁶): Sing. not found. ו Balteum (swordbelt) regum dissolvit (= יִשְׁלֹחַ). We might read מוֹסֵרִי (Is 52²) and render: *The bonds of kings He looseth*; but this will not suit st. ii, whether we understand *bonds laid on kings* by their conquerors (cf. 2 K 25²⁷), or *bonds imposed by kings* on their captives (Ps 2³). Since, however, פָּתַח is used of *putting off* clothing (Is 20² Ps 30¹² שָׁק), harness, armour (1 K 20¹¹), as well as bonds (38²¹ 39⁵ Is 58⁶), some term for clothing may have stood here, e.g. בְּסוֹת (Sam. Gn 49¹¹ ch 24⁷ 31¹⁹ || לְבוּשׁ in all 3 locc. Dt 22¹²) or even the rare and easily mistaken syn. מְכַסֶּה (Is 14¹¹ 23¹⁸). The letters כ and מ, ר and ת, are sometimes confused with each other (כְּסוֹת read backwards = מוֹסֵר!). The verse might thus have been: *The clothing of kings he removeth, And bindeth a waistcloth on their loins*: scil. as prisoners-of-war (cf. Is 3²⁴). ט καθιζάνων βασιλεῖς ἐπὶ θρόνων (Ἡ^Α καθιζάνων Ἡ^Α θρόνων) = מוֹשִׁיב מְלָכִים עַל כִּסֵּא: see 36⁷ ט Hg 2²² 1 K 2²⁴; or מוֹנִיחַ מְלָכִים עַל כִּסֵּא *Who placeth kings on the throne* (or *כְּסֵאוֹת thrones*): see Pr 18¹⁶ יִנְחֵנוּ = καθιζάνει αὐτόν Gn 8⁴ וְתָנָה = καὶ ἐκάθισεν 2 K 17⁶ 18¹¹ הַנִּיחַ syn. of הוֹשִׁיב). The word כְּסוֹת or מְכַסֶּה might easily be confused with כִּסֵּא, כִּסֵּה (Plur. כְּסֵאוֹת) *throne* (cf. Pr 12²³ כִּסֵּה = θρόνος!). ט points פָּתַח *He maketh kings go down to the gate* (מַחַת = מִנְחָה 21¹³), which may confirm מוֹנִיחַ.

(מוֹסֵר מִן may have been influenced by מוֹסֵר, v. 20. It is also perhaps possible that ט read the word מוֹסֵר Pi. *Who appointeth*, 1 C 9²², and like ט pointed פָּתַח or Paus. פָּתַח *Who appointeth kings in the gate*; a good sense, of which their rendering might be regarded as a paraphrase.

Cf. 2 Sa 19⁹. \mathfrak{G} might even have read מַסִּיר and understood מַשִּׁיר qs *Who maketh kings reign*: cf. Ho 8⁴. The second st. also is not free from difficulty. 'The waistcloth,' says Driver, 'is named as the badge of a captive.' אָוִיר is always associated with words denoting the loins (מַתְנִים, חֲלָצִים), as here; a fact which renders the suggested rg. אֶסִּיר from Ju 15¹⁴ abortive. In 2 K 1⁸ it is Elijah's leathern girdle; in Is 5²⁷ Ez 23¹⁵ the girdle of Assy. and Chaldean warriors; in Is 11⁵ a king's girdle; and in Je 13^{1,4,6,7,10,11} a linen girdle worn by the prophet-priest. The captive women of Is 3²⁴ are to wear a *rope* (נֶקֶפָה) instead of the usual girdle (חֲגוּרָה): cf. 1 K 20³¹. Since the אָוִיר was a recognized part of the king's apparel (Is 11⁵), \mathfrak{G} καὶ περιέδησεν ζώνην ὀσφύας αὐτῶν prob. means that Iahvah invested him therewith; which agrees with \mathfrak{G} 's version of st. i. But the pessimistic tone of the whole context is against this interpretation. \mathfrak{B} Balteum regum dissolvit, et praecingit fune renes eorum, seems much more natural. Perhaps we should read ויסר for ויאסר and om. ב before 'מתנ': *The raiment* (perhaps סריוֹן armour) *of kings He looseth, And removeth the girdle of their loins* (so that they become powerless for action: cf. 38⁸).

v. 19. St. i: see notes on v. 17. מוֹלִיךְ \mathfrak{G} εξαποστέλλων = מַשְׁלָח (14²⁰ 22⁹ 30¹¹ 39³: so usu. in OT). An ancient various reading.

St. ii. \mathfrak{M} וַאֲתִנִּים יִסְלַף RV *And overthroweth the mighty*: Dr 'Rather, *them that are firmly established*—men holding long-established, hereditary dignities.' \mathfrak{S} וְלַעֲשִׂינָה מִשְׁפֵּל *And bringeth low the strong* (warriors). \mathfrak{L} וְתַקִּיפֵי מַקְלָל *And maketh naught of the mighty ones*. \mathfrak{B} et optimates supplantat. But אֲתִנִּים does not recur with such a meaning. In Mi 6² הַאֲזִינוּ *Give ear!* must be read for הַאֲתִנִּים, which in 1 K 8² appears as the Heb. name of the seventh month (Tisri); which is not certainly identical with our word, although it is usually assumed to be so, and explained 'month of *steady flowings*', or month when water is found only in *everflowing wādys*: an unlikely designation of a dry month, when the harvest was gathered in (Le 23³⁹). The word may have a mythological reference. (In spite of the trad. vocalization, which app. connects אֲתִנִּים with אֵתֵן—note, however, the absence of י—it is conceivable that אֲתִנִּים is related to אֲתֵן asina, Assy. atānu, Sum. ANSHU, ὄσνος, ὄνος, as the ass was a theanthropic animal, and sacred to the Sun. Cf. Smythe Palmer, *Samson Saga*, pp. 123 sqq. A Sum. syn. of ANSHU is SHAKAN, written with the Det. of Deity, which I have elsewhere compared with the name of Shekem ben Hamor.) The present, then, is the only certain occurrence in \mathfrak{M} of the Plur. אֲתִנִּים; and we may perhaps see further reason to regard it as questionable here. The Sing. אֵתֵן (doubtful in Gn 49²⁴, and cert. corrupt in Pr 13¹⁵) occurs in 8 or 9 other locc. as a Subst., mostly in the Genit. Case. (The phrase נָחַל אֵתֵן torrens perennitatis, Dt 21⁴ Am 5²⁴, should be comp. with נִהְרֹת אֵתֵן amnes

perennitatis = amnes perennes, Ps 74¹⁵. So אֵיתָן גֵּי gens perennitatis = gens perennis = גֵּי עוֹלָמִים, Je 5¹⁵, 'an immemorial people'; נֶגַה אֵיתָן pascuum perennitatis, Je 49¹⁹ = 50⁴⁴, 'an unfailing pasture'; and the sea returns לְאֵיתָנוּ ad perennitatem eius, Ex 14²⁷, 'to his everlasting flow' or continual state.) In Nu 14²¹ אֵיתָן מוֹשֶׁכֶּךְ Perennitas sedes tua = sedes tua perennis est, 'Thine abode is eternal' or imperishable (as hewn out in the cliffs, Je 49¹⁶). אֵתָן, 33¹⁶, is doubtful: see the notes there. Apart from the very dubious existence of the Plur., we should not have expected אֵיתָנִים, perennitates, as a designation of a class of men, without some qualifying term (cf. Perennitas tua, as a form of address to the later Roman emperors). ὁ δυνάστας δὲ γῆς κατέστρεψεν (= חָלַף 9⁵ הפך 11¹⁰). Perhaps אֲדִירֵי עַם (Ju 5²⁵ Ps 16³ app. of priests) or אֵילֵי אֶרֶץ (2 K 24¹⁵); which would give the stichus the normal 3 stresses. ὁ poss. read יַחְלֶה יַחְלֶה. He causeth to pass away (ח and ס may be confused). יִסְלֶף וַע is of uncertain meaning. In Aram. Tg. סָלַף is *twist, wrest, distort, turn awry*. The word appears to be an S-form of the Root לָף, seen also in לַפ־ת *twist, turn*, 6¹⁸; cf. Ar. لَفَنَ he twisted or wrung his neck; he turned him aside, to right or left; Assy. lapātu, *turn, overturn or destroy*; Ar. لَفَّ he rolled or wrapped up one thing in another. In Ar. سَلَفَ (סָלַף) is *it or he passed, or passed away, came to an end or to naught; he or it went before, preceded*; but also *he turned over* the ground for sowing. For the Heb. use, cf. Ex 23⁸ Dt 16¹⁹ *The bribe blindeth the eyes of wise men, and twisteth the words (or subverteth the cause) of just men; or maketh naught of the pleas of just men*; either distorteth their evidence, or garbleth their case. But צָדִיק, like חֲכָמִים, may refer to the judges: a bribe distorts the *decisions or sentences* of men who would otherwise be just. Cf. Pr 22¹² where it is said that *the Eyes of Iahvah (unblinded by bribes) keep knowledge (keep to truth and fact), And He bringeth to naught (defeateth) the words of the treacherous*. Cf. also Pr 19³: *A man's folly twisteth or maketh devious or overturneth his way* (Ps 1⁶); and the more or less corrupt Pr 13⁶ 21¹².

It is evident from the use of אֵיתָן in other passages that אֵיתָנִים is no more likely than עוֹלָמִים (Je 5¹⁵) as an epithet descriptive of a class of men, although acc. to Ex 29⁹ the office of priest was eternal (cf. Ps 110⁴); nor acc. to Heb. usage would סָלַף be appropriate in such a connexion. And since priests and prophets are commonly associated, and the Obj. of סָלַף is דְּבָרֵי in 3 of the 6 other locc. where the word is found, we may perhaps restore the short stichus to normal rhythm and sense by reading וּדְבָרֵי נְבִיאִים יִסְלֶה *And the words of the Prophets He bringeth to naught* (1 K 22²² Ez 14⁹ cf. Je 20⁷ 22²⁶ 5³¹ La 2¹⁴ al.). נְבִיאִים was misread 'נְתִיא', by the common confusion of ב, ת, and then the meaningless word was read backwards as אֵיתָנִים, i.e. אֵיתָנִים. Cf. Is 19¹⁸, where ὁ (ἀ)σεδες = (ה)סרה = (ה)חרם, the true reading of the Heb. (ה = κ, Gn 22²⁴

נַחַם = ταβεκ). This agrees well with what follows, v. 20 (cf. also Is 28⁷ 29¹⁰).

v. 20. Lit. *He removeth the lip* (= language, power of speech) *to faithful ones or the trusty*; i.e. makes them speechless. For נַחֲמִים *faithful, trustworthy*, see Nu 12⁷ Sing. (poet. fragm. contrasting ordinary prophets with Moses); Ne 13¹³ Plur. (of storekeepers); נַחֲמֵי אֲרָץ Ps 101⁶ *men of integrity*; עֲדִים נַחֲמִים *trustworthy witnesses*, Is 8². Plur. of men not elsewhere. 'Eloquent and trusted ministers find their powers fail them' (Driver). But does eloquence imply trustiness, or trustiness eloquence? ③ indeed χεῖλη πιστῶν: but perhaps we should read נְבוֹנִים *the intelligent* for נַחֲמִים. Cf. Pr 10¹³ 16²¹ 17²⁸; and for Iahvah's part, Ex 4¹¹. Is 29¹⁴. Instead of יָקַח *He taketh away*, st. ii, ⑤ ζῆγω = יָדַע.

v. 21. St. i is identical with Ps 107⁴⁰. *the girdle: or belt: מְזֻזִּים*, which should perhaps be מְזֻזָּה = מִנָּה, Ps 109¹⁹ only. Cf. Assy. mezah, syn. of mesirru, *strap, thong*. Iahvah *lettelth down or causeth to drop* (רָפָה, a stronger word than פָּתַח, v. 18: see note on Repha'im, 26⁶) *the belt of mighty ones* (אֲבִירִים, 24²² 34²⁰, pro מְזֻזִּים אֲפִיקִים; al. תְּקִיפִים *the strong*, an Aramaism). ⑥ וחֲלִיצוֹתֵהוּן דְּתִקְיָא הוּ מְרַפָּא *And the strength of mighty ones He weakeneth*; ⑦ וְתִקְוָה מַלְכֵיָא מְחַלֵּישׁ *And the strength of the kings He weakeneth*. But ⑧ ταπεινούς δὲ ἰάσατο = רָפָא וְאֲבִינִים (om. מְזֻזָּה, rg. אֲבִינִים pro מְזֻזִּים, and confusing רָפָה *let drop* with רָפָא *heal*).

v. 22. The nobles are app. disgraced by exposure. (But vv. 22, 23 may both be add. to the orig. text.) *The deep things* appear to be political intrigues and machinations, which are naturally kept close by their authors until their success is known. Cf. Is 29¹⁵ 30¹; Ps 64⁷. St. ii. Fort. leg. נַעֲלָמוֹת pro מְצֻלָּמוֹת *And bringeth forth secrets (hidden things) to light*. Cf. Mi 7⁹. Or תַּעֲלָמוֹת: 11⁶ 28^{11,21}. Pr 26⁴ נַעֲלָמוֹת *dissemblers*.

v. 23. מְשַׁנֵּיָא *He maketh grow or increaseth, maketh great*: an Aramaism (Qal 8¹¹ Hiph. magnify, 36²⁴). So ⑨ ⑩; but ⑪^{Bab} ⑫^A πλανῶν ἔθνη (καὶ ἀπολλύων αὐτά), which ⑪^B accid. om., and ⑬ מַטְעָא לַעֲמָמָא = מְשַׁנֵּיָא וְגוֹי, Aramaism = מְשַׁנֵּיָא *Who misleadeth nations, or causeth them to go astray* (Qal 6²⁶ 19⁴ see on v. 16). So ⑭ codd. and Aq. Theod. This perhaps harmonizes better with the general tone of the section, which is one of unrelieved gloom: cf. what follows. Iahvah purposely misleads the nations with a view to destroying them. Cf. however, v. 15. מְרַבֵּה *He increaseth the nations and (then) destroyeth them* (so RV) would amount to the somewhat milder charge of caprice or fickleness. (Perhaps מְשַׁנֵּיָא לְגוֹיִם *He saveth nations*. For constr. cf. Ju 10¹⁴.)

St. ii. ⑮ καταστρωννύων ἔθνη καὶ καθοδηγῶν αὐτά = מְשַׁנֵּיָא לְגוֹיִם (pointing לְ pro לָ, which is preferable in both stt.). ⑯, not understanding מְשַׁנֵּיָא, inserts מְצוֹרֶתָא *the net: He spreadeth the net for the nations* (אֲמוֹיָא var. עֲמֹיָא, as in st. i), and leadeth or driveth them away

(וּדְבָרָנוּ). שֶׁטַח לְאַמּוּתָא וּשְׁבַח לְהִין (cf. Heb. *He spreadeth out the peoples* (Heb. perhaps לְלִאמִים) and *leaveth them*; pointing וַיִּנְחֵם (cf. 1 Sa 22⁴ Je 14⁹ Ps 119¹²¹). In all other locc. נָחָה Hiph. is used of friendly leading or guidance (31¹⁸ Ps 23³ et saep.). Here, on the analogy of מוֹלִיךְ, v. 19, it might perhaps mean *leadeth them away*, scil. into exile. Otherwise, pointing וַיִּנְחֵם, we may render (c. ㊤) and *forsaketh them*, or *and layeth them low* (a classical mg. of καταστρωννύων): cf. Am 5⁷. The vb. שֶׁטַח is not altogether beyond suspicion. It is nowhere else used of the expansion of nations, but always of *spreading things out* in a lit. sense (on the ground, Nu 11³³ Je 8²; on a well-cover, 2 Sa 17¹⁹; once of spreading out the palms in prayer, Ps 88¹⁰). Perhaps שֶׁחַט לְאַמִּים וַיִּמְחֵם *He slaughtereth peoples and wipeth them out* (cf. Nu 14¹⁶ וַיִּשְׁחָטֵם = ㊤ καὶ κατέστρωσεν αὐτούς); or מוֹשַׁח *He felleth, ruineth*, &c. (Pi. or Hiph. Ho 11⁹ 2 K 19¹². c. ㊤ Obj. Nu 32¹⁵. שָׁחַ prim. mg. *to fall* = Assy. *šahđtu*: cf. Ju 20²¹, and Burney ad loc. מ. om. after נ.)

v. 24. There is something wrong with the metrically redundant st. i: *He taketh away the heart* (i. e. either *sense* or *courage*) *of the heads* (chiefs) *of the people of the land*. 'The people of the land', i. e. the common people, 2 K 25¹⁹, might well be mentioned here after the various classes of their rulers. Deprived of their natural leaders, they wander about in hopeless bewilderment. If we interpret so, we must omit ראשי *heads*. ㊤ διαλλάσσω καρδίας ἀρχόντων γῆς app. om. עם *people*; but 1 Sa 9² העם = τὴν γῆν Is 63¹¹ [מַעַם] מִים = ἐκ τῆς γῆς, and it is possible that ἀρχόντων γῆς (not τῆς γῆς = הארץ) represents עַם ראשי, for which phrase see Nu 25⁴ Dt 33^{5,21}.

St. ii is identical with Ps 107^{40b}. (㊤ gives διαλλάσσω, *changing*, for מִסִּיר in v. 20 also; but in 5¹² for מִפֶּר. ㊤ מִשְׁמַט *besotteth* or *crazeth*, ㊤ immutans, refer the 'changing' to madness: cf. 1 Sa 21¹³.)

v. 25. Lit. *They feel darkness*: cf. Ex 10²¹. Perhaps בְּחֹשֶׁךְ *in darkness*: cf. 5¹⁴ בְּצִהָרִים: Dt 28²⁹. Read לֹא-אֹר *lightless*, as epithet of חֹשֶׁךְ, om. ㊤; cf. לֹא-דֶרֶךְ *pathless*, v. 24.

St. ii is metr. short. For וַיִּתְּעוּ (rep. from v. 24) read וַיִּתְּעוּ מִדֶּרֶךְ *And they wander from the way*. (㊤ πλανηθείσαν = וַיִּתְּעוּ Niph.) Cf. Is 19¹⁴ 28⁷ Pr 21¹⁶.

With the rhetorical form of vv. 17-24 cf. Is 44²⁴⁻²⁸, which the passage appears to imitate. How far it is genuine, we do not venture to pronounce.

Chapter 13. After thus demonstrating by salient examples Iahvah's absolute Power in the world of man, Eyob continues his speech without a break.

v. 1. *it all*: lit. *all these things*: כָּל-אֵלֶּה (12⁹) pro כָּל. So 12 codd., ㊤ ㊤. *perceived it*: or *understood it*. ㊤ om. ㊤ om. לָהּ (for ל see 9¹¹ 14²¹), which is hardly necessary to the sense.

foolish physicians (cf. ⑤ Pr 14²⁸ 15^{2,15}), either of which might be right. ⑤ healers בלא מרם without anything are ye (= ④).

v. 5. St. 2: lit. *And that it might become* (or *And let it be for*) 'wisdom' to you. Silence often passes for wisdom. ⑤ καὶ ἀποβήσεται ὑμῶν σοφία, *And it would turn out in your case to be wisdom.* Cf. RV.

v. 6. *the reproof of my mouth*: rg. תוכַּחַת פִּי = ⑤ ἐλεγχον τοῦ στόματός μου: ④ תוכַּחַתִּי *my reproof* (or *argument*). Metre and parallelism justify the addition. *contention*: or *pleading* or *remonstrance*. רִיבָת = ⑤ κρίσω. 9 codd., and ⑤ ③ ④ also Sing.; ④ Plur. The reproof or remonstrance follows, vv. 7-12.

v. 7. ⑤ *Are ye not speaking before Iahvah?* App. הלא לעיני יהוה תדברו; ④ pro ④ עולה *injustice?* utter: or *pour out*: תביעו (Ps 94¹) = ⑤ φθέγγεσθε: ④ rep. תדברו *will ye speak?*

v. 8. St. i is too short metr. ④ פניו *His face* may represent orig. פני י, i.e. יהוה פני *the face of Iahvah* (or שדי of *Shaddai*, as in v. 3). Lit. *The face of I. will ye lift up?* 32²¹ 34¹⁹; i.e. treat him with personal favour or partiality, as an unjust judge might do. Cf. Dt 10¹⁷. ⑤ πρόσωπον λαμβάνετε; cf. Ma 1^{8,9} 2⁹ ⑤, and NT προσωποληπτύν, προσωπολήπτης, προσωποληψία (not in ⑤), 'respect of persons'. ⑤ ἡ ὑποστολείσθε; *Will ye dissemble* (or *prevaricate*)? cloaking your real thoughts from fear. It seems, however, prob. that πρόσωπον αὐτοῦ has fallen out of the Gk. text, and that we must render *Will ye shrink from His Face?* Cf. Dt 1⁷ Wisd 6⁷ and Goodrick's excellent note. St. ii in ④ is also too short metr. אתם *you*, emph., may have fallen out after אם (ואם?). Cf. Ju 6³¹ האתם תריבון *לבעל* 'Will you plead for the Baal?' So here: *Will you plead for El?* ⑤ ὑμεῖς δὲ αὐτοὶ (⑤^A αὐτοὶ ὑμεῖς) κριταὶ γένεσθε = ואתם תריבון (cf. Is 3¹³ 63⁷ ⑤^A adds a gloss καλῶς γε λαλοῦντες ('as you are such fine speakers') = מַיְטִיבִים דְּבַר. Perhaps we should read ריב תריבון, *will you really plead?*

v. 9. You are exposing yourselves to the peril of a Divine exposure. God sees through you, and knows your real motives. RV may be right: *Is it good that He should search you out?* St. ii. *like a mere mortal*: lit. *like mocking at a* (mortal) *man*. For the vb. הַחֵל, see Gn 31⁷ Ju 16¹⁰ 1 K 18²⁷ וַיַּחֲלֵל; cf. on 17² Je 9⁴. Like Lat. *illudere* it seems to mean *playing* or *sporting* with a thing, and then *making sport* or *game of*, *mocking* or *jeering* at a pers. or thing (c dat. or *in aliquem* or *aliquo*); cf. also *deludere*, *mock*, *deceive*, *delude* (e.g. *amantem*). ⑤'s curious rend. seems partly due to an illegible text. εἰ γὰρ (⑤^A καὶ) τὰ πάντα ποιοῦντες προστεθήσεσθε αὐτῷ (⑤^A ὁδῷ αὐτοῦ), οὐθὲν ἤττον ἐλέγξει ὑμᾶς = הוכח וגו' (Dt 13³ ⑤) אם הכל עשים תדבקו בו. This makes v. 10^a the apodosis to 9^b. Here, as often, ⑤ betrays complete unconsciousness of the metrical arrangement. ⑤ substitutes אתהרין (ב) *go to law with* for התל *to mock*. (The Prim. Root may be recognized in Sum. (GISH) TAL-TAL,

בתיכם *And your houses are houses of clay!* (or כִּי בתי *That your houses,* &c.), or something similar, as an ironical reference to 4¹⁹. (ⓈⓂ suggest rather זכרונא כִּי־מִשְׁלָכֶם אפר *Remember that your likeness is ashes:* cf. 30¹⁹ 41²⁵; ועל־גב חמר *And hard by the clay,* &c.). Such a reference to human frailty makes a better connexion with the sense of the last verse.

v. 13. *Be silent that I too may speak:* or *and I too will speak.* Emph. Pron. Ⓢ bene אף אנא מ. החרישו ממני Be silent *from me:* i.e. leave off talking to me: so Je 38²⁷, where, as here, Ⓢ om. ממני. Cf. also 1 Sa 7⁶. Here it seems to overload the stichus, while st. ii is perhaps too short.

St. ii. Lit. *And let aught pass over me!* Cf. 2 Sa 18^{22,29} Ps 42⁸. I.e. Let what will befall me! scil. in the way of Divine Wrath. But מה *What?* (34^{3,33}), *How?* is not so used elsewhere in the book; and Ⓢ has καὶ ἀναπαύσσωμαι θυμῷ, *and that I may desist or rest from anger* = ואבלינה מחמה: see 2²⁶ 10²⁰ 64 19²⁹. Perhaps: ותעבר עלי חמה *And let Wrath pass over (Ps 42⁸ al.) me!* or ויעבר עלי חמה *And let Him cause Wrath to pass over me!* Let Him deluge (or overwhelm) me with His Wrath! Burney suggests מאומה *anything* pro מה.

v. 14. מ prefixes על־מה *Upon what or Wherefore?* which is, however, only a scribe's erroneous rep. of מה (עלי) from the end of the last verse, spoiling the metre (4 stresses for 3). Eyob says that he will run all risks in affirming his own innocence to the face of the Divine Judge. *I will take up (or carry) my flesh (my body or myself) in my teeth;* as a wild beast (or even a cat) at bay will snatch up its young and, so hampered, face its enemy. See on 19²⁰. This vivid metaphor occurs here only. That of st. ii recurs Ju 12³ 1 Sa 19⁵ c כף Sing. ut hīc. Ⓢ^B ἐν χειρί Ⓢ^A ἐν χερσίν. Ⓢ^A ἐν χερσίν μου: so a few codd., ⓈⓂ. Cf. 16¹⁷.

v. 15. *If (or Though: הֵן 40²³ Is 54¹⁵) He slay me in His Wrath at my daring, I will not wait (14¹⁴, cf. 6¹¹ Mi 5⁶) any longer;* but will at once proceed to prove (אוּכִיח st. ii: see on v. 3) 'my ways'—my manner of life—to *His face* or before Him. The Ketib לֹא *not* is prob. right here. Qerî לֹא *for Him* I (will) wait. Ⓢ εἰάν με χειρώσῃται (38 only) ὁ δυνάστης, ἐπεὶ καὶ ἤρκαται, ἥ μὴν λαλήσω καὶ ἐλέγξω ἐναντίον αὐτοῦ = וְיַטְלֵנִי הֵן יִטְלֵנִי | אֵל כִּי הִחַל אֶךְ־אֲדַבֵּר אֶל־פָּנָיו וְאוּכִיחַ *If El slay me (for He hath begun) | Yet will I speak to His face and argue* scil. my case. Here אֵל evidently springs from לֹא; so that Ⓢ must not be adduced as supporting the Qerî.

Ⓢ *If He kill me, for Himself alone am I waiting or looking (לֹא הוֹ) (מסכה אנא); Because my ways are before Him. Ⓜ Behold, if He kill me, before Him (לֹא) will I pray; But my ways before Him will I argue (= מ).* Ⓜ Etiam si occiderit me, in ipso sperabo: verumtamen vias meas in conspectu eius arguam. For the confusion between לֹא and לוֹ see on 12¹⁶. The rendering *Lo, He will slay me; I have no hope* is also

possible, so far as the mere words are concerned; but, apart from the unusual division of the stichus into two independent sentences, it does not agree so well with the context.

Eyob is not insisting here on his expectation of speedy death, but on his determination to speak out, even if it provoke Iahvah to kill him for his presumption (as his friends, no doubt, assumed and as he himself feared* would be the consequence).

[The rare קטל *to kill* (Jb 13¹⁵ 24¹⁴ Ps 139¹⁹ קָטַל n. Ob 1⁹ all), which in Ar., Old Aram., Eth., and Sab. has ת Rad. Med., is cogn. c קטן *small*, str. *cut short*, cf. Assyr. *qatnu*, *short*, e.g. *sūqu qatnu*, *a short street*, *qattan*, *cut short*, of hair; קָטַב *cut off*; קוץ, קצב, קצה, קצין, קצר, &c. נזל, נזר, נזח, &c., all denoting various kinds of cutting. Cf. Sum. GAZ, *kill*, ĠAŠ, *cut off*, *kill*, *smash*; KUD, *cut*, *cut off*.] The יחל (Heb. only), used mostly in Pi. (some twenty-five times) and about twelve times in Hiph. (Niph. app. twice; Gn 8¹² leg. וַיִּחַל or וַיִּוָּחַל; cf. 1 Sa 13⁸; Ez 19⁵ corrupt), always means *to wait*, *continue expectant*, and is usu. joined with ל indicating the Pers. or Thing waited for (about twenty times; יָחַל thrice). In eight or nine instances it is used Abs. The Temporal implication comes out clearly in 6¹¹ 14¹⁴ 29²³ 30²⁶ 32^{11,16} Mi 5⁶ Gn 8¹² 1 Sa 10⁸ 13⁸. It may be cogn. c חל, חיל *to be strong*, *firm*, and so (20²¹) *enduring*, *lasting*, *abiding*. Cf. perhaps Sum. GAL, *ašābu*, *kānu*, *bašū*. Possibly, after all, since Eyob really longed for death (3²¹ 6^{8,9} 7¹⁵), the verse should be rendered: *Behold, He will slay me and for Him (וְלִי) I wait* (expecting His blow); *Only my ways to His face I will argue* (or *before Him I will lay*).

v. 16. Also He (emph.; cf. 7¹¹ 12³ 16⁴) *must be my salvation* (or *will become my salvation* or *deliverance*; lit. *to me will be for s.*, as Ex 15²). Here and elsewhere Eyob expresses confidence that Iahvah, who knows the truth and is well aware of his innocence, will one day vindicate him (16¹⁹ 19²⁵). If only He would grant him an audience, and listen to his pleas, He could not deny the justice of his arguments, but must needs pronounce him guiltless (23⁶⁻⁹). Ὁ καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν which would require וְהָיָה at least (rather וְהָיָה). Ὡς recte Et ipse erit salvator meus; וְנָתַתִּי לִי פְרוּקָא And also He himself will become to me a saviour; אֲבָרָא לִי לְחֹד הוּא But He will be to me for salvation (= אֲבָרָא).

For an apostate (or dissembler: חנף: see on 8¹³) *would not come before Him*. Lit. *For not before Him will* (or *can* or *doth*) *an apostate come*. The reference may be general (cf. Ps 5⁶), or particular: *For it would not be an apostate that came before Him*; i.e. I am no חנף, but a man sincerely pious and upright, and therefore He is bound to save me. For חנף ὁ gives δόλος (= רמיה, v. 7; מרמה, 15³⁵, where 'A ὁ ὑποκριτής, as also 20⁵ and so ὁ 34³⁰ 36¹³). ὁ 34³⁰ 36¹³ is an error for ὁ 34³⁰ 36¹³ = ὁ. Ὡς omnis

hypocrita. דִּילְטוֹר = delator: so 15³⁴ al. Perhaps we should read חֲנִי-אֲנִי or חֲנִי-אֲנִי; thus gaining the more direct and less ambiguous sense: *For not before Him* (emph.) *am I a renegade* (?). [יָנוּא may be a disguise of אֲנִי written backwards!] This would be quite in the manner of Eyob's frequent assertions of his own integrity (9²¹, cf. 11⁴).

v. 17. St. ii is short, and אֲחֹתִי *my declaration* (Aram. Aph. Infin. of חָנַי *to tell, declare*) is almost certainly corrupt. Ⓢ ἀναγγεῖν γάρ = וְאֶחָדָה. The missing word after this may be either דַּעְתִּי (Ps 19³) or יָדַעְתִּי *my knowledge* (32^{10,17}) or the Pers. Obj. אַתְּכֶם *you* (emph. 32⁶; cf. 15¹⁷ 36²). These are the only occurrences of this Aram. rt. חוה in Heb. Cf. Dn 2¹¹. Ⓢ וְתַחֲיוּתִי אֲמַר קִדְמִיכֶן And *my declaration I will speak before you*. The translators felt that all was not right with the text. (The verse looks like an insertion of the Elihu-editor.)

v. 18. *my case* or *cause*, to be presented for judgement. מִשְׁפָּטִי c Suff. pro מִשְׁפָּטִי. So 1 cōd., Ⓢ. Cf. 23⁴ 1 K 3¹¹. Eyob's arrangement of his case, or marshalling of his main points, is briefly stated in vv. 23 ff. For עֲרַכְתִּי struxi, e.g. verba, copias, etc., Ⓢ seems to have read קִרְבִּיתִי ἔγγυς εἰμι (τοῦ κρίματος μου). Cf. 17¹².

v. 19. Is any one ready to meet and confute my statements? for if that be so (כִּי עַתָּה *For now* = for then, for in that case), I will say no more, but resign myself to death.

v. 20. Lit. *Only, two things do not Thou unto me!* This is in strictly logical connexion with v. 21^b (*And Thy Terror, let it not scare me!*), but not with 21^a (*Thy palm from off me remove!*), at least according to our idiom. But the sense is clear enough: Let not Thy heavy Hand remain upon me! For the mode of expression, cf. Pr 30^{7,8}. *Then from Thy Face I will not hide*; I will not shrink from facing Thee, as a guilty man might: Gn 3⁸⁻¹⁰. With vv. 21, 22, cf. 9^{34,35}.

v. 22, st. ii. Ⓢ *Or Thou shalt speak, but I to Thee will give an answer*. Prob. not a different reading; but substituted on the ground of reverence. Insert אַתָּה *Thou*, emph. before הַשִּׁיבִנִי metr. grat. Cf. also the parallel st. i.

v. 23. Lit. *How many have I errors* (v. 26) *and failures*; i.e. in conduct and behaviour. Ⓢ reverses the order: αἱ ἀμαρτίαι μου καὶ αἱ ἀνομίας μου. Usually, though by no means uniformly, עוֹן = ἀνομία and חַטָּאת = ἀμαρτία (e.g. 10⁶⁻¹⁴ 14¹⁶). Cf. 1 Jn 3⁴ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. Etymologically, עוֹן is an *erring* or *straying from the right way* (עוָה = Ar. غَوَى *he erred*; *deviated from the right way or course, or from that which was right*; *was disappointed, failed of attaining his desire*; Lane). Cf. perhaps Sum. NAM, annu, arnu, 'sin' or 'misdeed' (ngam = GAM, GAV, *bend*). חַטָּאת *a missing of one's aim or mark, goal or way*, fr. חָטָא *to miss the mark* (Ju 20¹⁶ Hi. ? Qal? Pr 19²), *to miss the path of right, to fail in duty, to sin* against God or man, is well represented by the Greek word ἀμαρτία,

the idea of *miss, mistake, error, failure, loss* (cf. Gn 31³⁹), being predominant. Cf. Assy. *hiṣṣu*, pl. *hiṣṣati*, a *sin*, against a god or a king. It will be seen that, in their original sense, חטא, עון, and משגה or משנה are not far apart; all three denoting error or mistake rather than guilt or wickedness.

The two plur. here are obviously supplementary to each other; although we might well om. והטאות as overloading the st., and since וְהַטָּאתִי follows in st. ii. The rg. עון ופשע suggested for st. i is bad Heb. (We could hardly say עון ופשע לִי כמה: cf. Gn 47⁸ 1 K 22¹⁶); and to omit פשעי in st. ii would make the line metr. defective. In the first member Eyob asks what is the total number of his sins; in the second, he demands to know what special or particular sin is laid to his charge.

v. 24. St. i; cf. 34²⁹ Ps 10¹¹ al.

St. ii. *foe*: אֹיִב: an apparent play or pun on his own name אִיּוֹב: see note on 1¹. Cf. 1 Sa 25²⁵. The same thought recurs 19¹¹.

v. 25. *scare*: or *dread*, Trans., as 31³⁴ c accus. Heb. חֲעָרִין *to awe* or *overawe*, Is^{29.21}. Cf. adj. עָרִין 6²³ 15²⁰. If the root be that which we see in רָצַח, רָצִין *break, crush* we may compare the transition of ideas in חָתַת *shattered, broken, dismayed*. Possibly, however, עָרִין is akin to Aram. *flee, flee away* (a natural effect of fear). Then עָרִין will be a man who puts others to flight or from whom they flee; one who *scares* them away. *driven*: נָרַף: scil. by the wind: Ps 1⁴ Is 19⁷ Le 26³⁶ Is 41².—St. ii. *Or*: rg. וּאֵם, for which אֵם presents the scribal error וּאֵם. *a stalk*: קֶשׁ Coll *stubble*, or the like: Ex 5¹² Is 40²⁴. Cf. Syr. קֶשׂא *stubble, dry stalks, grass* or *leaves*. [The √ קֶשׁ = בֶּשׂ *dry*; cf. קוֹם = בּוֹם *high*. The transition from *dry* to *hard, firm, strong*, is easy: cf. קֶשֶׁה *hard, fierce*; قَسَا *endured it; struggled against troubles or difficulties*; Assy. *kaššu, strong, kaššū, mighty one, kiššātu, power, might, &c.*, with which Aram. קֶשֶׁשׁ *old, elder, orig. full-grown, grown up* (Syr.) > *dried up*, may be connected (cf. our 'old', *altus*, i.e. *grown up*). Cf. perhaps also Syr. קֶתָּמָה *firm, fixed*, Pa. *cause to wither* (Lexx); and עוֹזָה (Syr.) *endure*, עוֹז *powerful, forceful, strong, fierce*, Assy. *ezézu, ezzu*. קֶשֶׁת = قَوْس *bow*, however, may be str. a *strung bow*: cf. Sum. KESH, *to bind*; unless קֶשֶׁת = קֶשֶׁשׁ from GAM, *to bend, to bow*, in which case קֶשֶׁת = thing for *bending*; c Sum. Postpos. SHU, *for*.]

v. 26. Lit. *For* (or *That*) *Thou writest upon me bitter things*. Possibly an allusion to the visible marks and scars of his disease, graven upon him by 'the Finger of God', and read by his friends as Divine testimony to his guilt. ☉ *That Thou didst write down* (or *record*) *against me evils*; perhaps meaning didst register the 'sins of my youth', st. ii. If כָּתַב *to write* means *to decree* in this passage, כָּתַבְתָּ *Thou hast decreed* would seem more suitable than חָתַבְתָּ: cf. the Ptcp. pass. Ps 40⁸. But כָּתַב *עַל* is usu. *to write upon* a tablet or the like. The word מִרְרָה, 20¹⁴, denotes

venom, poison (of serpents), and in 20²⁵ a man's *gall* or gall-bladder (cf. מִרְחָה 16¹³). The plur. מִרְחָה recurs Dt 32³² (unless we should point מִרְחָה : cf. the parallel רוֹשׁ (עֲנִי רוֹשׁ), where *clusters of poisons* = poisonous clusters. Comparing Is 44⁵, it is conceivable that we should render: *For Thou writest on me 'Poison'* (Plur. intens.) or (rg. מִרְרוֹת, cf. 24¹³ 1 Sa 20³⁰) 'Rebellion' (so ㊄). Or should we point מִרְחָה and render: *Thou makest harsh decrees for me* (Is 10¹)?

St. ii. Lit. *And makest me possess the errors* (or *faults*) *of my youth*. ㊄ *And rememberest against me, &c.* Cf. Ps 25⁷. ㊄ *And wiltest to consume me with, &c.* ㊄ וְתוֹרִיעֵנִי does not seem quite satisfactory; but the meaning may perhaps be: *Thou treatest the forgotten faults of a time long past as though they still belonged to me, characterized by my present conduct.* ㊄ περιέθῃκας δέ μοι νεότητος ἀμαρτίας. Cf. 39²⁰ περιέθῃκας αὐτῶ pro וְתוֹרִיעֵנִי (!). Perhaps we should read וְתוֹרִיעֵנִי *And makest me know the sins of my youth*; recognize them as sins now, if I failed to do so then; or וְתוֹכַר עָלַי *and rememberest against me* (㊄). In any case, it is evident that Eyob does not claim absolute sinlessness; but only that his conduct, since he had arrived at years of discretion, had not been such as to merit the calamities which had befallen him.

v. 27. *the stocks*: פֶּדָא = Syr. סִדָּא (so ㊄). Prob. a sort of heavy wooden clog which the prisoner might drag about a little; not like our old English stocks, which confined the offender to a sitting posture. Akin to Assy. šadādu, *to drag or draw*? or Ar. سَدَّد close up, block, obstruct? This line and the next are quoted for comment, 33¹¹. ㊄ κώλυμα, *impediment*, ㊄^A ξυλοπέδη, ㊄^{al} ποδοκάκη; but in 33¹¹ the classical ἔξλον. ㊄ in nervo, recte. ㊄ בְּשֵׁעִי in cement (as if the Heb. word were שִׁיר = סִיר *lime*!).

St. ii. Leg. עַל on pro כָּל all (also at 33¹¹): cf. 14¹⁶. But the Verss. are against this. As the verse is a triplet, and as watching his 'ways' would be needless if his feet were in the 'stocks', this st. may be omitted (interpolated from 33¹¹).

St. iii (2). ㊄ על-שרשי רגלי תחקה ㊄ *On the roots of my feet Thou gravest Thyself*. Besides the solitary instance of Hithpa. here, only the Pu. Ptcp. מְחַקָּה occurs (1 K 6³⁵ Ez 8¹⁰ 23¹⁴), in the sense of *carved, graven, carved work*. If the strange phrase 'roots of my feet' might, as is usually supposed, mean 'soles' (lit. *bottoms*? cf. 28⁹; 36³⁰ is corrupt), and if, as is prob., תְּחַקֶּה is a scribal error for תְּחַקֶּה *Thou gravest* (Pi. here only); *On the soles* (כַּפּוֹת elsewhere) *of my feet Thou gravest* might be a metaph. allusion to the galls and even wounds conceivably caused by wearing the *Sad*. (For the constr., see Ez 11. cc. מְחַקָּה על-הקיר *carven on the wall*). But since the √חק suggests also drawing, marking out, or setting *bounds* or *limits* (חקק Pr 8^{27,29}; חָק 26¹⁰ 38¹⁰), our stichus has been rendered: 'Thou gravest Thee a graving (= markest a line) for (i.e. about) the soles

of my feet, fixest limits for them' (OL). Apart, however, from other objections, the meaning assumed for שרש is very questionable; and the repetition of רגלי from st. i may also be a mere dittography. We should expect something like חק ועל-אשורי תשת חק And upon my steps Thou settlest a bound (cf. 23¹¹ 31⁷ 38¹⁰). ו Et vestigia (= אשורי 23¹¹) pedum meorum considerasti = ועל-אשורי רגלי תחזק. ועל חוקמא דרגלי תחזא And on the strength (app. rg. שריר for שרש: cf. 40¹⁶ and Syr. שריר firmus, solidus, durus) of my feet Thou lookest (cf. ו considerasti). תחזא might represent חזק (18⁹): On the steps of my feet Thou keepest hold: as the Sad would do. ו על קמיוני רגליי תרשום On the traces (= vestigia; עקבות?) of my feet Thou makest marks or gravest. Neither ו nor ז nor ו appears to 'have read (or been satisfied with) שרשי. ו, however, has it: εἰς δὲ ῥίζας τῶν ποδῶν μου ἀφίκου = ואל-שרשי רגלי תגיע (or 'ועד-שר') And (even) unto the roots of my feet Thou reachest (cf. 4⁵ 15⁸ Gn 28¹²). Perhaps ו read חקק (v. 9) instead of the dubious תחזק. Possibly the orig. stichus ran וכל-שרירי רגלי תנחם And all the sinews of my feet Thou snappest (cf. ו and 40¹⁶); i.e. with the weight and strain of the Sad or cangue. But, something may also be said for וְעַל שְׁרָרוֹתַי תַּחֲזֹק And upon me Thou makest firm Thy fetters (cf. Ju 3¹² Is 22²¹): for although שְׁרָרָה happens to occur elsewhere in OT only in the sense of decorative chains (Ex 28¹⁴ 1 K 7¹⁷ al.), the Assyr. šaršarratu, which exactly corresponds to it, is used of a penal chain or fetter (Sum. SAR-SAR, c Det. Pr. URUDU, Copper; i.e. made of copper: cf. Ju 16²¹ La 3⁷).

v. 28. RV: *Though I am like a rotten thing that consumeth, Like a garment that is moth-eaten* connects the verse with what precedes (cf. ו), but is not justified by the Heb. which, as the marg. states, lit. runs: *And he (emph.) is like, &c.* We may well ask, Who? The only obvious way out of the difficulty is to suppose that הוּא (הֵנָּה or הֵּם?) refers to Eyob's feet, as affected by his disease and gradually wasting away (cf. 1 K 15²³): *And they are like, &c.* (So G^A οἱ παλαιστῆραι ἴσα ἀσφῶ, Which grow old like a wine-skin.) Further, רָקַב like rottenness or decay (of bones, Pr 12⁴ 14³⁰ Ha 3¹⁶; cf. רָקַב to rot, of wood, Is 40²⁰; met. Pr 10⁷; רָקִיבֹן rottenness, of wood, Jb 41¹⁰) is somewhat dubious, on account of the Pred. יִבֹּלָה which wearerth out (Is 51⁶): cf. Ho 5¹², the only ref. for רָקַב: *And I will be like the moth to Ephraim, And like the rot to Judah*, i.e. the rot caused by the moth: where, indeed, some syn. of moth, e.g. קָם (Is 51⁸) would yield a closer parallel. Here, possibly, we have an Aramaism, and רָקַב = Syr. רָקֵבָא a skin or leathern bottle (so ו ulterculus marcidus, and ו ἴσα ἀσφῶ).

Otherwise, we might suggest רָקַם (= רָקֵמָה, Ju 5³⁰) a brodered or figured cloth or robe. *And they, they are like a brocade that frayeth* is a good parallel to *Like a garment the moth hath fretted*. The verse may have been transposed from an original position after 14², as some

suppose; but this assumption is hardly necessary, if we make the slight change indicated above and virtually supported by ㊦.

Chapter 14. After a pause, Eyob resumes his remonstrance with God, basing his appeal on the brief and troubled course of man's life and the hopeless finality of death (vv. 1-12).

v. 1. Lit. *short of days*: only here. Cf. ㊦ קצר אפים *short of temper*, Pr 14⁷. *trouble*: or *unrest, disquiet*: רָגַז: cf. 3^{17.26} 37² 39²⁴. The root is cogn. with רָגַשׁ, רָעַשׁ *shake, tremble* and prob. also ראשׁ, from which comes ראשׁ *head*, the *shaker*, as קרקר, *qarqādu*, is the *bozwer* or *nodder*.

v. 2. *he cometh forth*: not elsewhere Abs. Cf. Dt 14²² הֵינָא הַשָּׂדֶה *what cometh forth of the field*; Ju 13¹⁴; ch. 28⁵. ㊦ יִצְמַח *he shoots, sprouts, or springs up* (usu. of plants and trees) has been proposed; but יִצְיִן *he flowers or blossoms* (Ps 90⁶ 103¹⁵ כְּצִיץ הַשָּׂדֶה בֵּן יִצְיִן) seems better. Cf. ㊦ ὡσπερ ἄνθος ἀνθήσας, *as a flower after flowering*. But ㊦ ㊦ ㊦ read יָצָא *and fadeth*: pointing יָצָא. For the vb. cf. 18¹⁶ and Ps 37²: *For like grass they quickly fade* (יָבֹלוּ); *And like green herbage they fall away or wither and fall* (יָבֹלוּ). Cf. also Ps 90⁶ יָמוּלוּ Pol. [The Prim. root of this מָלַל is prob. the same as that of אָמַל, אָמַל, *droop, languish, become weak and powerless*. And since MAL = BAL, PAL, נָבַל, נָפַל, may also be regarded as cogn. Cf. Sum. MAL in KA-ŠU-MAL = KA-ŠU-GAL, *labānu appi*, 'to throw down the face', i.e. prostrate oneself, face downwards in prayer; KI-AN-BAL (place + high + low), *šapiltum u elitum*, 'upper and lower side'; IM-BAL, a *wind that downs things*, a hurricane (*nabbaltu*); *nabālu*, also written *napālu*, to 'down', *throw down, destroy*, cities; *nabultum*, a *prostrate body*, a *corpse*, Heb. נָבֵלָה; perhaps *nabālu*, *land*, as opp. to *tāmtu*, the sea, str. the 'low, the bottom, ground, fundus > the dry, which would connect it with *nablu* = Sum. BIL, BAL, *fire*, a different word. The Assy. *labānu*, to 'down', may be a phonetic variation of *nabālu*, *throw down*. (So מָלַל to *say, speak*, is akin to Sum. BAL, to *peak, say, tamū, dabābu*.) ㊦ ἐξέτεσεν; cf. Is 40^{7.8} צִיץ נָבֵל = τὸ ἄνθος ἐξέτεσεν, Is 28¹ נָבֵל צִיץ = τὸ ἄνθος τὸ ἐκτεσόν: but Ps 37² shows that we need not substitute יָבֹל for its syn. יָמַל here. ㊦ וַיִּחַם וַיִּבֶשׁ *and withers and dries up*.

St. ii. *fleeth like a shadow*. So ㊦ ἀπέδρα (*runneth away*) ὡσπερ σκιά. usu. compared with Ct 2¹⁷ וַנִּסּוּ הַצִּלּוֹת, where, however, ㊦ ㊦ ㊦ וַנִּסּוּ (*and the shadows*) *stretch out or lengthen*—as they do towards evening, when the sun sinks lower and lower in the heavens. Since the shadows only lengthen slowly, בָּרַח *fugit* does not seem very appropriate as a description of their motion. (It is prob. akin to Aram. פָּרַח *to fly*; Syr. פִּרְחָתָא *bird, insect*). But the ref. may be to the quick play of the shadows thrown by moving objects (e.g. clouds and foliage on a windy day), which appear and vanish from moment to moment. Cf. 8⁹ Ps 102¹² 109²³ and esp. 144⁴.

כצל עובר like a passing shadow. (An ויפרח כעץ ולאי' And sprouteth like a tree, and endureth not? פרח || ציץ, Is 27^e al.)

v. 3. Leg. אם Interrog. pro מה אף (cf. v. 5, which should precede this vs.). Lit. Upon this (being) hast Thou opened Thine eye? scil. to watch and judge him. Cf. ט taken account of him; 7^{17f}. Ps 8⁵.

St. ii. Lit. And him dost (or will) Thou bring into Judgement? Reading ואתו c ט ב ט pro ואתי And me, and om. עמך with Thee ad fin., as overloading the stichus, and as opposed to the speaker's meaning, which is not the sentiment of Ps 143². Eyob earnestly desired to come before God, and argue out his case with Him, face to face (13³⁻²²). He considers that he has been judged and punished without trial, by One against whose Power there is no appeal. Otherwise we might read ואתו תבוא And with him will Thou enter . . . ?

v. 4. The verse is incomplete, and otherwise dubious. One cod. om. The phrase מי יתן is a common formula of wishing, v. 13, 6⁸ 11⁵ 19²³ al.; and st. i ought to mean: Oh that a pure might come out of an unclean one! lit. Who will give (yield or make) a pure one out of an unclean (or defiled, tainted) one? Cf. Nu 11²⁰. The Adj. are both masc. (RV marg. Oh that a clean thing could come out of an unclean! not one is incoherent and incorrect.) ב Quis potest facere mundum de immundo conceptum semine (an exeget. gloss)? nonne tu qui solus es? So א: Who will give a pure one out of a man who is defiled with sins, if not God who is One, Who forgiveth him? ט For who shall be pure from uncleanness (ῥύπος, filth, 9⁸¹ 11¹⁵)? why, none, If his life on the earth (be) even one day; connecting with v. 5. This = מי יטהר לא אחד לא אחד יום בארץ ימיו The words לא אחד would seem to have been written twice in ט's MS.; and the translator pointed the second לא as לא if. Further, חרוצים was misread בארץ, and ימים days is often βίος, life in ט (v. 6, 7^{6.16} 8⁹ al.). The verse, which is prob. an interpolated comment on v. 3, may be restored somewhat as follows: מי יטהר מטמאתו Who can become pure from his uncleanness? cf. ט (app. a reminiscence of Ez 24¹³ 36²⁵ where the same phrase occurs); מבני-אדם לא אחד Of the sons of man not one. Cf. Ps 14²⁻³ 53⁴ Ex 9^{6.7}. (For st. ii, ב Nonne tu qui solus es? suggests הלא אתה אחד: cf. אחד in Is 51^{2b}.)

v. 5. Also: or Yea: אם pro מה which belongs to v. 3. determined: or decided. Verbs of cutting or cutting off, like חרץ (cf. Le 22²²), נור Aram. (cf. 22²⁸), are met. used in the sense of deciding, decreeing, &c. his days, i.e. the term of his life. with Thee, i.e. in Thy mind. (The Conj. ו must be restored before מספר the number. It was om., as often, after the ו preceding it.) The exact length of a man's life is predetermined. by His Maker. (ט παρ' αὐτοῦ = אתו with Him.)

St. iii. His boundary or limit (Ketiב חקו recte) Thou hast set (שָׁתַּת pro עָשִׂיתָ Thou hast made. See v. 13, 26¹⁰ 38¹⁰. So ט εἶθι and ב consti-

tuisti, but cf. 28²⁶), and *he passeth not*. Θ $\epsilon\iota\varsigma$ $\chi\rho\acute{o}\nu\omicron\nu$ $\epsilon\theta\omicron\nu$. So $\chi\rho\acute{o}\nu\omicron\varsigma$ = חק, v. 13. \S נמוסא *a law*. The stichus adds nothing to the sense of the previous distich, and violates the metrical scheme. It is prob. an addition.

v. 6. *And let him alone*: חדל-תנהו (ממנו) *cease from him*, pro ויחדל *and let him cease*, which would give a diff. mg. (e.g. v. 7). So one cod. Cf. 7¹⁶. \S *and let his plague cease*. \S ויפוש *and let him stay or cease* (= ו). Θ $\iota\nu\alpha$ $\eta\sigma\upsilon\chi\acute{\alpha}\sigma\eta$ = \S *ut quiescat* = ו. But חדל does not mean *to rest* (שבח, 3^{17,26}). *Take Thine eye off him*: or *Look away from him*, 7¹⁹. *Until he make good* (pointing ירצה Hiph. pro וי Qal), *like a hireling, his day* (of toil, i.e. his allotted term of life). Cf. 7¹, acc. to which man's life is a time of hard service, like that of a hired labourer who has to work from morning to night under the eye of a jealous master, and longs for the evening hour which will end his toil. For the meaning of ירצה, cf. Le 26^{34,41,43} and Is 40² (where נרצה עונו *her guilt is made good* or satisfactory to the Deity, scil. by the expiation of suffering, is parallel to מלא צמאה *her hard service is completed*). ער ירצה יומו cannot mean lit. *Till he shall accomplish his day* (RV), qs יכלה, 21¹³ 36¹¹. It could only signify *Till he be pleased or satisfied with his day*. Hence Driver: '*Till he can enjoy, as a hireling, his (finished) day* (cf. 7²), i.e., here, the evening of his life.' This ingenious interpretation reads too much into the text. There is no suggestion about enjoying the evening of life, either here, or in 7². The general sense is simply, *Let him alone until his brief day is done*. In the case of a hireling's task it is the master, not the man, who has to be pleased or satisfied with the work. We might point ירצה (cf. Is 40²), which would yield the sense: *Till his day, like that of a hireling, be accepted, or made good, or satisfactorily accomplished*. \S *Until he run* (נרהט), *like a hireling, his days*, i.e. the course of his life: reading ירין for ירצה (cf. Ps 19⁶ 119³²). This may be right; for the hireling (in desire) hastens to the end of his task. \S *Until he receive his wages, like the h., in his day*. Possibly יומו = his day's work, i.e. the reward of it (פעלו, 7², which might even be the orig. text here also); although any idea of satisfaction seems to jar with the context, the tone of which is one of unrelieved melancholy.

(The word רצה *to be pleased or satisfied with* a person or offering, *to regard with favour, accept favourably* (33²⁶), like other Heb. words of similar meaning, orig. denoted pleasure as evinced by the brightness of the face: cf. האיר פנים Nu 6²⁶; חרה Assy. *hadû*, *to be glad*, str. *to shine, be or look bright*, from Sum. $\acute{G}AD$, *bright, shining*. The Sum. KA-ZAL, *face-shine* is explained *tašiltu, pleasure*. So the Prim. Root of רצה may be recognized in Sum. RAZ, RUZ, SHU-RUZ, *kabābu*, *kubbubu*, *sparkle, glitter, shine*, whence *kakkabu, star*, בוכב.)

v. 7. A tristich in ו and Verss. Some such words as we have

ventured to supply may have fallen out. For קציר *boughs, branches* (|| יונקת Ps 80¹²) cf. v. 9, 18¹⁶ 29¹⁹ Is 27¹¹; for יפריה or יפרה v. 9, Ps 92^{14,15}. Thus we get עור יחליף ויפרה | אם יפרת לו קצירו (The ו prefixed to עור in מ is really the Suff. of קציר or some word of like meaning, which, with its Suff., has fallen out of the text followed by 𐤒𐤕𐤗𐤁.)

v. 8. *in the soil*: בעפר *in the dust*. 𐤁𐤀𐤎 (*ên recte Bab*(supras) 𐤁𐤀𐤎) δὲ πέτρα cf. 3⁶ πετρῶν = עפר וכפים; 39^{1,28} πέτρας = סלע. 𐤁𐤀𐤎 θερισμὸν confounds קציר *boughs* with קציר *harvest* (5⁵).

v. 10. *a man* (emph.). Str. a *strong* one; vir: mostly poet. in Heb., but common in Aram. (גברא, גבר). The word is not directly derived from Assyr. *gabru*, *opponent, equal, a copy, an answer* (from the Sum. compound GAB-RI), but is prob. cogn. c Heb. אבר and כבר *strong, great or mighty*. The Prim. Root of all three words, however, may perhaps be Sum. GAB, *breast*; since to 'breast' a thing is to meet, encounter, or oppose it (= GAB-RI, *maḥāru*), which is the natural function of the male.

and *becometh powerless*: ויחלש. Cf. Is 14¹⁰ 'Art thou made weak—חליית—like us?'; said of the dead in She'ol. Cf. also Jo 4¹⁰ 'Let the weak (תחליש) say, "I am a mighty man" (גבור)'; Is 14¹² 'Weakener of all the nations'. An Aramaism: חלש *be slackened, weakened*; Pa 12²¹ = רפה. 𐤁𐤀𐤎 *dissolveth or falleth away*; 𐤁𐤀𐤎 *weareth or wasteth away*. But 𐤁𐤀𐤎 ὥχeto = ויהלך v. 20; cf. 19¹⁰ ואלך = καὶ ὁχόμεν; 30¹⁵ ὥχeto = תחלף (or עברה). Either ויחלף (9²⁶ Is 2¹⁸) or ויהלך would suit here.

where is he? ואי. So 𐤁𐤀𐤎; but 𐤁𐤀𐤎 οὐκέτι ἐστίν, *he is no more*: 𐤁𐤀𐤎 וליתויה and *he is not* = ואיננו Gn 37³⁰ 42³⁶. This is prob. right. Eyob had no doubt *where* the dead were; viz. in She'ol (v. 13, 7⁹ 10²¹ 11⁸ 26^{5,6}). One cod. 𐤁𐤀𐤎.

v. 11. App. a marginal note, based on Is 19⁵ which refers to the drying up of the Nile, there called a 'sea' (ים; cf. also Is 27¹ Ez 32² Plur. of Nile-arms; Je 51³⁶ Sing. of Euphrates). Water hardly fails the sea proper; but a very low Nile is not unknown. Of course ים might denote a lake (ים כנרת; cf. NT use of θαλάσση); but that is not the mg. in Is 19⁵ with which this vs. almost coincides (st. ii is identical in both). The vb. אזל *go, go away, be gone* ('all gone', 1 Sa 9⁷), is Aram. rather than Heb. (Sam., Syr., Tg.). Cf. Ar. 𐤁𐤀𐤎 *he passed along quickly, he ran, slipped along or away, &c.*, and perhaps Sum. SIL, SUL, ESIR, *road, street*, SIR, *depart* = סור, Tg. זור (R = L).

parcheth: or is *scorched up*: יתחרב. Ps 106⁹ Is 37²⁵ 50². חרב (Heb. and Aram.) is cogn. c חרי, חרית, *burn, kindle, be hot with anger*, חרם *the sun*, חרר *burn* (30³⁰), *be scorched, parched*, Assyr. *arāru, become burnt, scorched, dried up*, of crops, *arratu, drought, arūrtu*, id. (Cf. perhaps Sum. GISH, *fire*; D. GISH, *the Sun*; Assyr. *Girru*, the Fire-god; NIM-GÍR, 'Heaven's Fire', *lightning*. GISH = GIR, GAR?)

v. 12. A tristich. The third st. may be an addition, as the sense is complete without it. Others would transfer st. 1 to follow v. 19, which also is a tristich, as it stands.

till the Heavens wear out or decay: rg. בָּלֹת (or pointing בָּלְתִי, as a poet. form of the same word) instead of בָּלְתִי *not*. So 𐤁𐤀𐤁𐤏𐤃𐤁. Cf. Ps 102²⁷. 𐤁𐤀𐤁𐤏𐤃𐤁 ὡς ἂν ὁ οὐρανός, *whilst Heaven* (endureth); the vb. being accidentally omitted: οὐ μὴ συρραφῇ, *he will not be stitched together* (cf. 16¹⁵ ἔρασαν = חִפְּרִי!). 𐤁𐤀𐤁𐤏𐤃𐤁 seems to have misread בָּלְתִי as בָּלְתִּי, partly reversing the order of the letters, and to have transferred it to the place of (יִצְוֹ), which 𐤁𐤀𐤁𐤏𐤃𐤁 καὶ οὐ μὴ ἐξεγερθῇ connects with st. i, and then more correctly replaces συρραφῇ by παλαιωθῇ which is evidence for בָּלְתִי: see 13²⁸ παλαιῶται = בָּלָה.

he will not wake: rg. יָקִים Sing. pro 𐤁𐤀𐤁𐤏𐤃𐤁 Plur. So 𐤁𐤀𐤁𐤏𐤃𐤁; but in st. iii only 𐤁𐤀𐤁𐤏𐤃𐤁 supports the Sing. It renders the two stt. thus: donec atteratur caelum, non evigilabit, nec consurget de somno suo. If the two lines are genuine, not a marginal intrusion, this must be correct.

be roused out of his sleep: יַעַר מִשְׁנָתוֹ. So Zc 4¹.

The phrase *until the Heavens wear away*, in this context, prob. means *for ever*. Cf. Ps 89³⁰: *I will establish . . . his* (David's) *throne as the days of the Heavens*: i.e. it shall endure for ever. There is no hint in the entire book that 'Heaven and Earth will pass away', as in Ps 102²⁶⁻²⁸ Is 34⁴ 51⁶, and that a new world 'wherein dwelleth righteousness' will be created in their stead (Is 65¹⁷). There is no trace of Apocalypse or Eschatology in the book of Job. Eyob expects and receives his complete vindication in the present life (see the Epilogue).

v. 13, 14^a. *O that in Hades Thou wouldst hide me,—Wouldst screen me till Thy wrath turn away! Wouldst set me a term, then to remember me,—If a man may die and come to life* (חַיָּה 2 K 13²¹; Is 26¹⁴). The tristich is made a tetrastich, and the metrical balance restored, by help of the first st. of v. 14 which, as it stands, is also a tristich. *O that in She'ol* (Hades) *Thou wouldst hide* (צָפַן Hiph. Ex 2³; Ps 27⁵ || יִסְתִּירֵנִי as here: cf. צָפַן cover = Assyr. *sapānu*, *šapānu*, cover) *me!* Eyob longed for death as the end of his sufferings (3^{20f.} 6^{8f.} 7^{1,2}); but here he seems to wish to be allowed a temporary refuge in Hades from the Wrath which now pursues him, until it 'turn away' (Gn 27⁴⁵ of Esau's resentment): and then, when the period of danger is over, to be recalled to the land of the living. But, since that cannot be, he will resign himself to waiting for the inevitable end (v. 14): *All the days of my hard service* (7¹ = man's earthly life) *will I wait* (13¹⁵), *Until my relief* (חֲלִיפָה 10¹⁷; or successor, cf. 8¹⁹) *cometh*. Then it will be too late to pity me (7^{8,21}); I shall be beyond the reach of help (v. 15): *Thou wilt call, but I* (emph.) *shall not* (לֹא from v. 16^b where it is needless) *answer Thee; Thou wilt regret* (תִּכְסֵּף miss and yearn for: Gn 31³⁰ Ps 84⁸) *the creature of Thy own hands* (cf. 7²¹).

In v. 13 *that Thou wouldst set me a term or limit of time* (קֶח) *and remember me* implies that he wishes to be out of God's mind for a time, to be forgotten in the obscurity of Hades (cf. Ps 31¹³), in 'the land of forgetfulness' (Ps 88¹¹⁻¹³); and then, when the Divine anger is appeased and the prescribed time has expired, to be thought of again (Gn 8¹) and recalled to the light of day. (Ps 139^{7,8} might almost be an answer to this strange aspiration.) *℣ bene*: Et constituas mihi tempus in quo recorderis mei. In v. 14 *וְיַחִיָּה* may be right, instead of *וַיְחִיָּה*, the suggestion adopted above. *If a man die (or were to die), can (or might or could) he revive (or come to life again)?* A negative answer is expected (ⓈⓋⓧ). *Θ* ἐὰν γὰρ ἀποθῇ ἀνθρώπος, ζήσεται, συντελέσας ἡμέρας τοῦ βίου αὐτοῦ· ὑπομενῶ ἕως πάλιν γένωμαι = *יָמֵי צְבָאוֹ* (36¹¹ 21¹³) *וַיְחִיָּה וַיָּבֵר* (?) *אִיחָל עַד בּוֹא חַלִּיפִי*. The paraphrase *ἕως πάλιν γένωμαι*, *Until again I come into being*, shows that *Θ* interpreted *חַלִּיפָה* in the light of *יְחִלֶּה* (v. 7), as if it meant *sprouting again*, like a tree, *renewal of life*; but the express contrast between the tree and man, vv. 7-10, proves that this view is erroneous. The idea of the word *חַלִּיפָה* seems rather to be that of a person or thing which takes the place of a preceding pers. or thing as substitute or successor (cf. Ar. *خَلِيفَة* successor, Khalif or 'Caliph', with which in form it exactly corresponds. That the *√ חלף* was so used in Heb. is proved by MI. 6 *וַיַּחֲלֶפֶה בְנֵהוּ* and *his son succeeded him*. Cf. also Is 9⁹ *substitute*). Thus it denotes a *change* of clothing (i.e. a dress worn as substitute for another or in succession to it), and a *relay* or body of relief-troops, succeeding to the post of others (see on 10¹⁷). The clue to the mg. here is given by 8¹⁹. Death makes no gap in human life. The coming of the new generation is the signal for the departure of the old (cf. Ec 1⁴). Eyob will patiently wait till his turn comes and his successor appears.

The question (v. 14^a or 13^d?) *If a man die, shall he live again?* looks like a marg. note on v. 13. The principle of parallelism is conspicuous by its absence, whether we connect it with the previous or the following lines. And if we read *וַיְחִיָּה* (?) and render *If a man may die and survive*, the passion of the previous utterance is weakened by this prosaic condition which really goes without saying. Besides, the speaker believed in a continuance of life in Hades. What he longed for was a return to the present life after temporary seclusion in Hades. Corruption of the text may have gone farther than is generally supposed. *נָבֵר יָמוֹת* may be due to *נָבֵר יָמוֹת* (v. 10). We might secure a parallel to the preceding line by restoring *וּמִמָּוֶת אַחֵר תִּחְיֶינִי* (?) *And from Death thereafter wouldst revive me!* or even *אַתָּה תִּמְיֵת וְתַחֲיֶינִי* [Ⓢ Ⓥ] *For it is Thou that killest and makest live!* (1 Sa 2⁶ Ps 71²⁰ Dt 32³⁹).

The objection to RV and Driver's version of vv. 14^{bc} 15 is that *my warfare* can only refer to the present life (7¹ 14¹). There is no 'warfare'

in She'ol. And חליפה can hardly mean 'change' or 'release' from 'the weary darkness of the grave to a new life'. Eyob longs for the grave as a place of perfect rest from earth's weariness (3^{13.17}); and when he speaks of 'waiting' (איחל 13¹⁵) he means waiting for death. Verse 15 is clearly (like 7*) a suggestion that his Creator may hereafter miss his faithful servant and, when it is too late, regret having persecuted him to the death.

v. 16. *For*: the ordinary meaning of כִּי. The 'But' of RV was necessitated by its interpretation of the previous verses. Eyob longed to escape from God's anger, because his present life of inquisitorial supervision had become intolerable. His every movement was watched, and every fault noted and treasured up for punishment. St. ii cannot be a question, as RV; while taken affirmatively it contradicts st. i. (S inserts a Neg. Ptc. in st. i also.) If we keep the Neg. here, we must read חַעְבֹּר = Θ παρελθῃ (so 6¹⁵ al.) pro וְ חַשְׁמוֹר; and prob. עַל-כָּל-חַטָּאתִי; cf. Θ καὶ οὐ μὴ παρέλθῃ σε οὐδὲν τῶν ἁμαρτιῶν μου, and none of my sins escaped Thee; but the mg. of the corresp. Heb. is *And Thou passest over none of my sins*: cf. Mi 7¹⁸ Pr 19¹¹. (ΘS point חַטָּאותִי as Plur. parallel to צַעֲרִי st. i.) We might also read עָלֵי כָל-חַטָּאותִי חַשְׁמוֹר *Thou keepest watch over all my sins*. Cf. 10¹⁴ 13²⁷ 33¹¹.

v. 17. *Thou hast sealed up*: חֲתַם וְ חֲתַמְתָּ Pass. Ptcp. (is) sealed up. (ת om. between the two sim. letters מ, ב, with both of which it is often confused in codd.) So Θ ἐσφράγισας and B. (S Imper. in both stt.)

in a bag: בְּצִוּר: Θ ἐν βαλαντίῳ = class. βαλλαντίῳ, in a bag or purse. B in sacculo. Or bundle. צוּר from צָר I. to bind (cf. Sum. SAR id.). But I in a book of memoranda! The idea of both stt. is that Eyob's offences are carefully preserved or treasured up as evidence against him. Ho 13¹². The Sing. nouns in both stt. should prob. be Plur. as S. Read פְּשָׁעֵי and עֲוֹנוֹתֵי. Cf. 13^{23.26}. I Plur. in st. ii; ΘB in st. i. (Point perhaps עֲוֹנִי. set a stamp: leg. וְ חַטָּבַע (Arabism? cf. طَبَعَ to stamp or seal) pro וְ חַטָּבַע and hast plastered over (13⁴). Cf. also Heb. טַבַּעַת signet-ring. Θ recte ἐπεσημήνω δέ. Since, however, the st. is metr. short, and וְ חַטָּבַע requires an Object, we might insert חֲמֵר (seal-) clay And plastered clay over my misdeeds. Cf. 38¹⁴.

v. 18. Lit. *But a mountain may utterly fall, or fall to pieces*: leg. c Θ (πίπτον διαπεσείται) נוֹפֵל יְבֹל וְ נוֹפֵל יְבֹל pro וְ נוֹפֵל יְבֹל, which is nonsense (*A falling mountain may fade!*). *be removed*: יֵעָתֵק: 9⁶ 18⁴.

v. 19. *And (+1 quod exc. p. 1) water hath worn away (or powdered, pulverized, reduced to dust) even stones (emph.)*. Θ^A recte ἐλέανεν, levigavit. Ps 18⁴³. With שָׁח Heb. Aram. Ar. cf. Sum. SAGAR, dust (עפר, epru).

St. ii. For סְפִיחָהּ read סְפִיחָהּ a downpour or outpouring of water; either heavy rain or a river-flood; a deluge. Cf. Ar. سَفَحَ to pour out, of water, Trans. and Intrans. But as שָׁפַח or שָׁפַח is not elsewhere so

used in OT (cf., however, מִשָּׁפָה Is 5⁷), we may prefer to read קְחִיפָה, and compare the common Assyr. *saḥāpu* (also written *šaḥāpu*), *to throw down*; e. g. *kīma til abūbi ašḥup*, 'like a storm-heap I overthrew', *kīma tib mēlē azīq-ma kīma imbari ašḥupšu*, 'like the onset of the south wind I blew, and like a hurricane overthrew him'. Thus קְחִיפָה may be supposed to mean a *tempest* or *stormflood*, which *washes or sweeps away* (תִּשְׁטֹף Is 28¹⁷, cf. שָׁטַף 38²⁵, root not elsewhere in Job) the soil. Cf. Pr 28³ מִטֶּר סָחַף *a rain that lays or prostrates the grain*. Θ καὶ κατέκλυσεν ὕδατα ὑπτία τοῦ χώματος τῆς γῆς *And washed down (or away Je 47²) sloping parts of the dike* (χώμα = עָפָר five times in Job; 17¹⁶ al.) *of the land* (ὕδατα = מִים dittogr. from st. i). Ὑπτιος (ἄπ. in Θ; cf. ὑπτιάζεις = ! פִּרְשֵׁת 11¹⁵) *supinus, turned downside up, bottom uppermost*, perhaps favours סָחַפָה > סָפִיחָה. Θ might also be rendered: *And waters upturned have washed away of the soil of the earth* (Partit. Gen.). Et alluvione paulatim terra consumitur. וַתִּשְׁטֹף סָפִיחָהּ, which could only mean *She inundates or Thou inundatest or washest away her self-growths* (Le 25¹¹), cannot possibly be right in this context. There is no visible ref. for vb. or suff., and וַתִּשְׁטֹף (cf. Θ) is almost necessary after שָׁחַקוּ. Θ may represent וַיִּשְׁטֹף. מִים סָחַפָהּ (מ) עָפָר הָאָרֶץ. The st. may be a marg. intrusion, as it makes a tristich of the verse. (The √ סָפַח or שָׁפַח *to pour* is obv. cogn. c שָׁפַח = سَفَحَ, and שָׁפַף, Assyr. *šapāku, tabāku*, id., *labāku*, Aram. נָבַן, Heb. נָבַן 38¹⁶, נָבַע, בָּקַק, &c. It is a Shaph. or Saph. formation from a Prim. BAG, akin to Sum. BAL, *pour out*. Cf. also בָּנַח.)

v. 20. This verse also is prob. an interpolation. The sense is complete without it; and it violates the strophic arrangement.

St. i. וַתַּחֲקֵהוּ לְנֶצַח Thou overpowerest him for ever, and he hath gone. The Aramaism תַּחֲקֵה (cf. Ec 4¹²), found in Dan, Ec, Es, only recurs once in Job (15²⁴ also dubious). The 'for ever' would go better with וַיִּהְיֶה (cf. 23⁷). Does it here mean 'victoriously' (Aram.)? Θ ὥσας αὐτὸν εἰς τέλος, καὶ ὥχετο, *Thou hast thrust him away for ever &c. = וַתַּחֲקֵהוּ (18¹⁸)*, which may be right. For לְנֶצַח we might read לְחוּץ *to the outside, out*: see again 18¹⁸. St. ii. וַתִּשְׁנֵה פָנָיו = 3 immutans faciem eius: referring to the pallor of death. Θ seems to have read בָּבֶשָׁה פָנָיו *with the shame of his face*. Θ ἐπέστησας αὐτῷ τὸ πρόσωπον, reading מִשִּׁים (4²⁰) or תִּשְׁמָה (Θ^A καὶ ἐπεστ.) *pro משנה, altering*. (? leg. תִּשְׁנֵה Thou alterest.)

v. 21. Cf. Ec 9⁶ 'The dead know not anything'; scil. that passes in the world above them. It will be remembered that Dante is eagerly questioned by the spirits in the Inferno for news of the living, of whom they know nothing, although partly able to foresee their future.

'His sons grow up that bear his name,
Some grow to honour, some to shame,—
But he is chill to praise or blame.'—*Tennyson*.

יִכְבְּדוּ אֵם. Point יִכְבְּדוּ (so also in Ez 27²⁵ Is 66⁵). Qal is *to be heavy*,

lit. and met. Cf. Is 43⁴ al. ⑤ takes this word and its parallel to mean *become numerous* and *few*, respectively.

v. 22. *Only his flesh upon him* (⑤^B om. contra metr.: ⑤^A ἐπ' αὐτῷ) *is in pain* (יָצַב; Pr 14¹³; physical, Gn 34²⁵, Hiph. 5¹⁸; cf. subst. 2¹³ 16⁶). Prim. Rt. perhaps Sum. GIB, dialectic form of GIG, *sick, painful* (cf. NU-GIG = MU-GIB, *qadištum*); cf. GIG-BA (i.e. GIBBA?), *kibtu, pain, grief*.

The verse seems to say that the departed spirit, while cut off from all knowledge of the world it has left, is conscious of pain in its decomposing body (its 'flesh', lying in the grave), and of mourning in its 'soul' which still haunts the body, or is in some way still associated with it. Cf. note on 4¹⁵. Is 66²⁴ Judith 16¹⁷ Ecclus 7¹⁷ Mk 9⁴⁸. In Egypt, as we know, the utmost care was taken for the preservation of the body after death; and various forms or elements of the composite soul were believed to visit it or abide with it at pleasure. (See Budge, *Book of the Dead*, Introd., p. lix sqq. on the *ka*, the *ba*, the *khu* or *ih*, &c.) Cf. ①¹ *But his flesh from the worms upon him smarteth* (פָּצַח), *And his soul in the House of Judgement upon him mourneth*. ②² *But his flesh, before the gravestone is closed* (עַד לֹא גִלְלָהּ מִסִּתְּתָם), *during the seven days of mourning, upon him mourneth in the tomb* (בְּבֵית קְבוּרָתָא).

Chapter 15 opens the second round of discourses, the speakers following each other in the same order as before. And first Eliphaz reproaches Eyob with impious irreverence of language, which is itself sufficient evidence of inward corruption (vv. 1-6).

v. 2. If you were 'wise', as we are, and as you also claim to be (12^{3,12} 13^{1,2}), you would not vent such windy ideas and heated replies. Your wisdom is as unsubstantial as wind (cf. 7⁷ 8²), without solid content. In fact, you 'feed on wind' (Ho 12² Pr 15¹⁴ Ec 1¹⁴ 4⁶ al.), and that (st. ii) the burning blast of the desert (the Sirocco): an allusion to the indignation which had blazed out in some of Eyob's protests against their injurious assumptions (6^{15,27} 13^{4f. 7-12}). St. i has four stresses. Perhaps דַּעַת should be omitted.

St. ii. Lit. *And fill his belly* (or *womb*: cf. v. 35) *with the east wind*? Cf. ③ et implebit ardore stomachum suum? ④ *And fill his belly with wrath* (חֲמָתָא). ⑤ πόνον = עָמַל *trouble* (3¹⁰ 5⁶).

v. 3. *Arguing*: ⑥ הוֹכִיחַ Infin. Mod. An leg. הִיכִחַ *Should he argue*? ⑦ ἐλέγχων (= ⑥, ut saep.?). cf. ⑧ רַמְכִּסִּין = מוֹכִיחַ; at ⑨ לְמַכְסִּין = לְהוֹכִיחַ *to argue*: so ⑩ ⑪ Arguis. *with speech*. בִּרְבֵּר. ⑫ ἐν ῥήματι = בִּרְבֵּר (i.e. בִּרְבֵּרִים).

serves: benefits or *is of use* or *profitable*: יִסְכֵּן 22² 34⁹ 35³: Hiph. 22²¹. Cf. TA *u liskin šarru ana mātišu*, 'and let the King be helpful to or have care for his land!' Its occurrence in TA shows that סִכֵּן is an old Canaanite word. It is prob. a double of שָׁכַן, Assy. šakānu, *fix, put*,

place, make, and a Saph. (= Shaph.) formation from כון, Assy. *kānu*, be fixed, firm, right, &c., so that סכן is str. to make or put right, arrange, prepare or provide for, and so to serve a man's purpose. The Prim. Rt. will thus be Sum. GIN, *kānu*, *kunnu*. St. ii. with words: leg. ובמלים. וּמֵ om. ב. ⚙ ἐν λόγους.

devoid of profit. Lit. with which he profits not: לא יועיל: 21¹⁵ (30¹³ is corrupt) 35³. ⚙ רלית מששא בהון in which there is nothing tangible or real; ⚙ in which there is no profit (ייתרון); ⚙ οἷς οὐδὲν ὄφελος. יועיל favours היוכיח ad init., but in any case we need not read הועיל (Infin.).

v. 4. Thou, indeed: אף אתה (emph. Pron.). dost violate: or breakest up, makest naught of: חפר 5¹² 40⁸, cf. 16¹². reverence or fear: i.e. Fear of God or 'religion' (6¹⁴ 28²⁸ Gn 20¹¹). Cf. 4⁶ thy piety; 22⁴. Abs. only here.

dost away with: תִּנְרַע. Perhaps lit. clippest, cuttest off (cf. Is 15² Je 48³⁷); cf. Aram. גַּרַע shave head (cogn. c גַּלַח, גַּלֵּב). Not Ar. جرع which is akin to בלע. The trans. to idea of taking away, withdrawing, 36^{7,27}, is not difficult. But ⚙ συντελέσω δὲ ῥήματα τοιαῦτα κτλ. = יתנמר (Ps 77⁹), and hast put an end to . . .

prayer: or complaint, or musing, meditation: שִׁיחָה fr. שִׁיח, which in Aram. and NH is to speak. Cf. שִׁיח complaint, 7¹³ 9²⁷ 10¹ and vb. 7¹¹ 12⁸; and שִׁיחָה Ps 119^{97,99}. (With this somewhat baffling root שִׁיח the Ar. شحا to open the mouth may be cogn. Thus to speak might be the orig. meaning in Heb. The Prim. source is perhaps Sum. ZAG, *tamētu*, 'wording' of an inscr., 'address' to a god, and the 'oracle' in reply; SAG, *māmītu*, 'exorcism', i.e. spoken charm; cf. also SA = SA-G, SIM = SING, 'call', 'name'; DUG, 'speak'; and, for the other meaning of שִׁיח, SA, SIG, SI, 'to be troubled', 'grieve', 'to mourn'. Moreover, since SAG may spring from NAG, cf. also Assy. *nagû*, and *nagāgu*, 'to cry or call to a god'.)

v. 5. Sin inspires your sinful words and shifty evasions (cf. 5¹² Gn 3¹). instructeth: יִאֲלָהּ. 33³³ 35¹¹. Pr 22²⁵ Qal (to learn). Aramaism (not found al. in OT).

⚙ quite differently: ἐνοχος εἰ ῥήμασιν στόματός σου, Thou art liable (אַפּ in Job) for the words of thy mouth. Perhaps a loose paraphr. of For thy mouth teacheth thy guilt (another way of taking the Heb.—so ⚙⚙). Οὐδὲ διέκρινας ῥήματα δυναστών = ולא תבחן לשון עריצים (cf. v. 20, 12¹¹ 6²³ 15²⁰ al.), And thou discernedst not the tongue of tyrants! (Confusion of sim, letters.)

v. 6. Thy language supplies unconscious evidence of thy wickedness. The verse should perhaps follow v. 12.

vv. 7–8 make the ironical suggestion that Eyob must have derived his novel and startling opinions, which contradict the traditional doctrines,

directly from the first age, before tradition began. How else could he be so much wiser than his elders?

v. 7. Cf. Θ τί γάρ; μὴ πρῶτος ἀνθρώπων ἐγενήθης; Or, *As first* (Secondary Pred.; cf. 11¹² Pr 17¹⁷ Ec 4¹⁴) *wast thou born man?* (ראישון) does not occur as *Constr.*) *before the hills*. The st. is either a reminiscence of Pr 8^{25b} ולפני נבעות הוללתי (said by Wisdom of herself), or founded on a popular proverbial phrase. To read נבהים (Ec 5⁷) seems curiously erratic; for even acc. to Gn 27.⁸ Iahvah made Man before preparing his place of abode, and in the old Babylonian bilingual story of Creation, Man is made before the beasts, the two great rivers, vegetation, the mountains (KUR-KURA, rendered *matāti*, *countries*, by the tablet, but also meaning *šadē*, *mountains*), marshes &c. (*Light from the East*, p. 19.)

Θ ἢ πρὸ θινῶν ἐπάγης; or *before the dunes wast thou compacted* (or *put together*). For *θίνες*, *sandhills*, or *sandbanks* = נבעות, *hills*, see Dt 12²; and for πῆγνυμι, which renders various words in Job, see 10¹⁰ 38⁶ 41¹⁶.

v. 8. *In the Council* (or *Conclave*) of Eloah *didst thou listen?* viz. at the Creation: cf. 38⁴⁻⁷. Or, *dost thou listen?* art thou admitted to the intimacy of the Most High? But this does not agree so well with the context. $\Theta\Xi\text{B}$ recte. The סֹד of Eloah is the Court of Heaven—the *circle* or *society* of the 'Sons of Elohim' (1⁶) who attend His dîwân or audience and wait on His will (cf. Je 23^{18.22} Ps 89⁸ c Jb 5¹ 1 K 22¹⁹ ff.). Of a man's circle of intimates, 19¹⁹. From *intimate converse* סֹד gets the mg. of *secret counsel* or *purpose* (Am 3⁷) and a *secret* in gen. (Pr 11¹³ al.). It is difficult to decide whether the Prim. mg. was that of *sitting in conclave* (cf. the vb. יסד Niph. Ps 2² 31¹⁴)—which would hardly suit the סֹד יהוה—or of *speaking* and *talking*. The Syr. ܐܪܥܐ, a rug or divan-cushion, more usu. means *converse*, *speech*; and the vb. (Pa., Ethpa.) is *to talk* or *converse* (cf. Eccus 42¹² ܠܗܫܝܒܐ). Cf. perhaps Sum. SHID, *atmú*, *speech*, and Chinese shüt, shot, shwo, *speak*, *talk*.

Θ σύνταγμα (ἄπ. in OT) = σύνταξις, perhaps חֶק (Ex 5¹⁴), or *covenant* (cf. Ps 25¹⁴ || בְּרִית); but Θ^A ἀπόρρητα, *secrets* (so ΘI רֵא, רֵז), ΘC μυστήριον, Θ^Z ὁμιλίαν, *familiar intercourse*, *converse*.

and did wisdom come unto thee? תִּבְנֶי = Θ ἀφίκετο pro וַיָּבֹא (v. 4). Or Θ אֶתְנַלְתָּה (was Wisdom revealed unto thee?) may seem preferable.

v. 9, 10. Cf. 12³ 13² Ps 50¹¹, 8⁸ ff. I^2 paraphrases v. 10 as follows: *But Eliphaz who is grey, and Bildad who is aged is with us, and Zophar who is older than thy father*. The ref. is, of course, more general; leg. הָאֵל pro הוּא, v. 9 end.

v. 11. *Are El's consolations* (21²) *too small* (or *slight, few*) *for thee* (cf. Is 7¹³)? St. ii seems to require a vb. Lit. *And a word* (or *speech*),

gently (לֵאט in or acc. to gentleness: cf. Gn 33¹⁴ Is 8⁶ 1 K 21²⁷) with thee? An elliptic expression is more natural in the brief charge, 2 Sa 18⁵. In the other 3 locc. אט or לאט qualifies a vb. of motion. Cf. Pr 25¹¹ דבר דבר a word spoken; but this would overload our line. A possible st. would be: לאט עמך: ודבר אל מעט מן: And is Eloah's Word too little for thee? ('לאט עמ' = אל מעט read backwards; and the ך is a relic of מן, which is not necessary in st. i: cf. Gn 30¹⁵).

א למהוי נבך (Levy, HWB) And speaking in quiet is proper to be with thee = מ. ע (Restrain from thee the threatenings of God,) And speak in quietness with thy soul = מ in st. ii, at punct. ודבר pro ודבר, et suppl. verbum desideratum. (In st. i, autem, ע punctavit diminue!, et legit תלחמות = תלחמות minas eius.) It is evident that עא both had לאט עמך before them. Not so ב Numquid grande est ut consoletur te Deus? Sed verba tua prava hoc prohibent (st. i paraphrase of מ: st. ii = (?) ודבר עונך יכלא). ט differs from all: ὀλίγα ὧν ἡμάρτηκας μεμαστίγῃσαι. Μεγάλως ὑπερβαλλόντως λελάληκας, For few of the sins thou hast committed hast thou been scourged (Ex 5^{14,16} Ps 73^{5,14}); Greatly, excessively (ὑπερβ. ἄπ. in OT) hast thou spoken. But the first words here may represent מעט מן (cf. 11¹⁵ 31⁷); μεμαστίγ. perhaps stands for נחמת or התנחמת thou hast rued (c אל ut Praep. ad init. translatum!) = תנחמות אל, so that even ט may confirm מ; while st. ii = עבר מאד דברת (reversing the order of the words: עבר = עמך; לאט = מאד).

v. 12. carry thee away. Ez 3¹⁴. ט τί ἐτόλμῃσεν; cf. Es 7⁵, which suggests ימלאך fill thee. א teach thee (cf. לֶחֶם teaching); ב te elevat; ע Why is thy heart lifted up?

St. ii. And why are thy glances haughty? (lit. eyes uplifted?): rg. ירמון c cod. Kenn. 89, pro ἄπ. ירמון, for which 5 codd. and עא read ירמון wink; an Aramaism (רָמוּ wink, make signs, with eyes or fingers); a sense which hardly agrees with what follows, for which reason Dr suggests that the strange word in מ means gleam with passion. This is better; but Eliphaz is accusing Eyob of pride or arrogance; an attitude hateful to God (Ps 131¹ Pr 6¹⁷ 30¹³). ט ἡ τί (τῷ σοι) ἐπήνεγκαν οἱ ὀφθαλμοί σου, Or what (upon thee) brought thine eyes (that thou didst break out in a rage against Iahvah? v. 13) &c. cannot be alleged in favour of this rg. (Both stt. appear metr. short. Is the verse an intruder?)

v. 13. That thou blowest thy breath at El. Rg. תשיב (Ps 147¹⁸) pro תשיב turnest. רוח השיב means to draw in or recover thee breath, 9¹⁸. Words are but breath or wind (v. 2; 8²). ט ὅτι θυμὸν ἔρρηξας ἐναντὶ κυρίου. רוח is sometimes temper, passion, e. g. 21⁴ Pr 16³²; but not here. ἐναντὶ = ל 13⁷ 19²⁸. מ אל. ע app. read תשוב thou exaltest (thy spirit). St. ii, cf. 8¹⁰, and esp. Ec 5¹. There is no need to read מרי rebellion pro מלין words (6²⁶ al.). ט ῥήματα τοιαῦτα, paraphr. correctly. It was

addressing such free, not to say daring, language to the Supreme that scandalized Eliphaz.

v. 14. Eliphaz repeats his former argument, with merely verbal variations, 4^{17ff}. Insert הוּא before יִרְכֶה metr. grat. *born of a woman*: 14¹ 25⁴ (all). Poet. syn. of *man*. In Chinese the clan-name or surname (*sing*) of an individual is written 姓 *woman-born*; and *wan sing*, 'the myriad clan-names', means mankind.

v. 15. *His Holy Ones*: His Angels: see note on 5¹.

v. 16. *a foul and tainted thing*: lit. *one abhorred and corrupted or stinking*. The √עֵב appears to be a ת-formation from the Prim. Bilit. which we see in the Sum. ĠAB, *bad, foulsmelling or offensive* (Assyr. *bīšu*). It is prob. akin to Tg. כִּאֵיב *to defile, or make foul*. (Sum. Ġ = ע saep.) Thus the Pi. lit. means *to regard as foulsmelling, to loathe as stinking or offensive*, and to make so, 9³¹. The rare √אֵלַח (Pss 14³ 53⁴ only) is a syn. Lane does not give Ar. اَلَح with which it has usu. been compared. In Assyr., however, we have *alahiš*, 'into stench'; a syn. of *daddariš*, id. Both words, in fact, occur in a line of the Babylonian parallel to our book: *Ašnan TAG-ma daddariš alahiš*, 'Corn (or bread) turned to reek and stench' (5 R 47. 53 a: where the gloss *bu'sānu* = בָּאֵשׁ is added to da-da-ru, i.e. *daddaru*). A disease is called *murūš daddari*, 'the ill-smelling malady' (4 R 3. 30 b). There may be a brutal allusion to Eyob's malady as well as to his assumed moral corruption: cf. st. ii, which seems to be a direct accusation (34⁷). (Addit. note on אֵלַח. The Sum. IN-IN explained *ulluḫū* is perhaps akin to IM *to dye, stain, šanū*; cf. Chinese *ím, jan, dye, taint, infect, vitiate*, Giles 5562; and *ald ulluḫū garradātu* may mean *a demon infecting valour*.)

Ἐ ἄ δὲ ἐβδελυγμένος καὶ ἀκάθαρτος, *Let alone (= Not to mention) a loathed and unclean one!* (St. ii om. אִישׁ ad init. metr. grat.?)

v. 17. Metrically defective. We might read אֲחֹךְ וּשְׁמַע־נָא אֵלַי *I will tell thee; and pray listen unto me!* The vb. חוּה, an Aramaism which occurs four times in the Elihu-section (32^{6,10,17} 36²), and besides only in Ps 19³, and thus not elsewhere in the original part of Job, reflects some suspicion on the verse. It might well be followed by דַּעִי = *what I know*, here as in 32^{6,10,17} (or דַּעִי id., as in Ps. 19³), by way of parallel to *what I have seen* in st. ii. We might thus restore the balance of st. i by reading אֲחֹךְ דַּעִי שְׁמַע־לִי *I will tell thee what I know; hearken to me!* (The Aram. √חוּה fr. חוּ may be compared with Sum. GU, *šasū, qibū*, 'to speak' &c.) In st. ii om. ו ante אֲסַפְרָה c ሕፃ.

v. 18. *Facts which . . . or That which . . .* But the Rel. Pron. אֲשֶׁר refers to the זה *what* of v. 17, which may be Plur. in sense (as a Rel. Indecl.): cf. 19¹⁰ where it is equivalent to *those whom*. St. ii כְּהֹרֹם כְּהֹרֹם (c מ as Suff. to vb.; masc. pro fem.) instead of מֵאֲבוֹתָם. מ can only mean: *And they concealed (them) not from their fathers.*

RV is impossible, unless we transpose the order of the Heb. words, and violate the natural division of the stichi. Possibly כְּחֹדֶם = *concealed from them*; the Suff. including a Prep., as is the case with some other verbs. Cf. 27¹¹ Is 3⁹ for כָּחַר sine Praep., and 8⁸ for the gen. sense of the verse. Θ^B οὐκ ἔκρυψαν πατέρας αὐτῶν contains an obvious scribal error, corrected by the $\pi\pi\epsilon\varsigma$, i.e. πατέρες of Θ^{AC} . Σ rectè: *And their fathers have not concealed*. \mathfrak{V} om. אִשֵּׁר ad init. Sapientes confitentur, et non abscondunt patres suos (cf. Θ^B): an excellent sentiment, but quite irrelevant to the context.

v. 19. St. i is overloaded with four stresses, as in the English equivalent *To thém (or To whom) alóne the lánd was gíven*. This app. means *to the 'Fathers'*; but whose 'Fathers'? It seems most natural to understand the Fathers of Israel (cf. Gn 12⁷ al. Ex 13⁵), and to translate st. ii *And no foreigner passed over amongst them*; i.e. no alien passed over the Jordan with the Chosen People into the Promised Land: the Fathers from whom the traditional wisdom was transmitted were a pure race, uncontaminated by admixture with foreign elements, and so their doctrine was pure and undefiled. The sense is not materially altered if we render, as we might, *And no foreigner passed through their midst*. (Is לְבָרִם a var. lect. for לָהֶם?) This may seem a strange reference in the mouth of a Temanite; but if Eyob is really 'a type of the godly suffering Israelite' of some period of trial and trouble after the Return from Babylon, we can understand it. The distich may, however, be an interpolation.

v. 20. ff. purport to state the Wisdom of the Ancients which has been handed down from the beginning. *torments himself*: i.e. is a prey to anxious fears: or simply *is anxious*. So Θ *All the life of an impious (man) is in anxiety* (ἐν φροντίδι: rare in Θ : cf. vb. ἐφρόντισα = פָּחַדְתִּי *I dreaded*, 3¹⁸) = Θ^A ἐν ὀδύγῃ, *in pain*. Cf. Polel, *wait anxiously for* . . . 35¹⁴. This agrees better with the context than Θ^Z ἀλαζονεύεται, *makes false pretensions* or *plays the braggart* = Θ^9 ματαιοῦται, *deals foolishly* (cf. 1 Sa 26²¹), \mathfrak{V} superbit, מַחְרֹרֵב magnifies himself, behaves arrogantly, all of which seem to imply מִתְחַוֵּל pro מִתְחַוֵּל.

St. ii. Lit. *And (during) the few years* (cf. Ec 2³, ch. 16²²) *that are reserved for the tyrant* (עָרִין: see on 13²⁵). If this is right, the introd. \mathfrak{V} *And* seems needless. (RV *Even*; a convenient but doubtful rendering.) It is more natural to render *And but few years are reserved for the tyrant*. Both stt. have four stresses. Leg. fort. כָּל-יְמֵי רֹשַׁע מִתְחַוֵּל *All his days the wicked is anxious*; and om. נִצַּפְנוּ in st. ii.

v. 21. His uneasy conscience takes alarm at every sound (cf. Is 24¹⁸ Pr 28¹ Ps 53⁵). *When all is well*: lit. *in the peace*, i.e. in time of peace (cf. 1 K 2⁵ anarthrous, בְּשָׁלוֹם): *the destroyer or spoiler* (שׂוֹדֵד) *comes upon or assails him*; i.e. in his distempered fancy. שׂוֹדֵד is perhaps str. to *drag away spoils and captives*; cf. Assy. šadḏdu, 'drag', 'draw', a cart,

timber, &c. Θ ἡ καταστροφή (= אִיר, 21¹⁷; or perhaps שׁוֹר plenè); but al. σκύλευσις = שָׂר. \mathfrak{B} benè: Et cum pax sit, ille semper insidias suscipatur.

v. 22. *He is not sure of return out of darkness.* For constr. cf. Ps 27¹³. This may mean either that the wicked oppressor has no hope of recovery from the ruin he anticipates (so Dr); or that, when darkness falls, he has no confidence of surviving till the return of day. Cf. 24²². He is afraid of being cut off in the night. St. ii. אֶפְסוּ or אֶפְסוּ (some codd. and Qerī), ‘watched’, is corrupt. OL’s ‘spied out (and brought) to the sword’ is improb. Read צָפָה (Ps 37²²) or מְצַפֶּה (Ps 5⁴ La 4¹⁷): *And he looketh out for or expecteth the hands of the sword* (after Θ ἐντέταλται γὰρ ἡδὴ εἰς χεῖρας σιδήρου). For the curious expression אֶל־יְדֵי חֶרֶב cf. Ps 63¹¹, and the freq. פִּי הַחֶרֶב *mouth of the sword*. Ἐντέταλται implies a rg. מְצַפֶּה (cf. 36³² 37¹²), *given in charge unto the hands &c.* Cf. Am 9⁴. Ewald’s ingenious אֶפְסוּ (*And he is reserved for the sword*) finds no support in Θ , and is less suitable than צָפָה (מ) in a description of imaginary terrors. Cf. \mathfrak{B} circumspectans undique gladium. Θ הוּא לְחֶרֶבָא *looking to the sword* also confirms our view.

v. 23. \mathfrak{M} lit. *He wanders or is wandering* (i. e. in his dream of coming evil) *about for the bread*—‘Where?’; *He knows that ready at his hand (side) is a (the) day of darkness.* The incoherence of st. i, and the metrical overweight of st. ii, must be corrected from Θ , which has preserved the true text of the verse. κατατέτακται δὲ εἰς σῖτα γυψίν, *and he hath been appointed for food to vultures*; prob. Heb. נָתַן הוּא לְלֶחֶם לְאַיָּה. Cf. Ez 35¹². For κατατάσσω = נָתַן see 35¹⁰. (In 7¹² = שִׁים.) The suggested rg. וְנָעַר is improb. (2¹¹). אֵיהָ prob. means *kites*.

St. ii. οἶδεν δὲ ἐν αὐτῷ ὅτι μένει εἰς πτόμα = (קָם, cf. v. 29) יָדַע בִּירְנָכוֹן לְאִיר *he knows that he is ready for calamity* (אִיר 18¹² 21^{17.30} 31⁸). But פִּירוֹ *his ruin* more nearly resembles אֶפְסוּ *in his hand*, and is more suitable here as a stronger term than אִיר *overburdening, distress* (see אָוֶן in Lane): 12^{5.6} 21²⁰ 30²⁴ 31²⁹. יוֹם חֹשֶׁךְ *a day of darkness*, which overloads the stichus, might perhaps be a gloss on פִּיר, but is better connected with v. 24, as in Θ *A dark day dismayeth him* (though this makes a tristich of the verse). Point יִבְעָתָהּ; or read יִבְעָתָהּ. For בַּעַת *fall upon, startle, terrify*, see 3⁵ 9³⁴ 13^{11.21} al. In st. ii leg. צָרָה (27⁹ Zp 1¹⁵). The ‘darkness’ is prob. physical. He is terrified by a gloomy sunless day, regarding it as a portent of evil. *Strails and distress overpower him*: point חֲתָפָהּ (yet Θ καθέξει). He is paralysed with fear. For the Aramaism תַּקָּה see on 14²⁰. \mathfrak{B} vallabit eum = תַּקָּפָהּ; so \mathfrak{L} . This may point to תַּקָּפָהּ as the authentic text. Θ καθέξει = תַּחֲזִיקָהּ *seize him* (Je 6²⁴): so \mathfrak{S} .

v. 24. St. iii. *Like a king ready for the fray*: בַּמֶּלֶךְ עֵתִיד לְכִירוֹר. The third word here is an obscure אַר, rendered by Θ לְקָרָב = לְקָרָב (38²³), which is perhaps the orig. rg. (ק misread as כ; ר = ר; both not infreq. errors;

ב) 7. So 3 ad praelium; and 4 للقتال. But 5 (They surround him like a king who is ready—*ετοιμος* 6 לְלִיָּדָה for a litter (or footstool: Levy, HWB, suggests a bier). It is, of course, possible that כִּדּוּר was an ancient or archaic term for battle, although its complete isolation renders it suspicious. 7 ὥσπερ στρατηγὸς πρωτοστάτης πίπτων (or πεπτωκός). The word πρωτοστάτης is found here only in 7 (cf. Acts 24⁵). 'Standing first' or 'in front' may represent עֹמֵד לְקֶרֶם, which is an easy perversion of עֹמֵד לְקָרֶב ready for the battle. The πίπτων may be merely a gloss due to a scribe of 7. The stichus prob. does not belong here, but is to be regarded as a marg. gloss on v. 25. at: 8 אֶל. But perhaps 9 על against should be read in both stt. The two Preps. are often confused with each other by copyists. vv. 25, 26 contain a hardly veiled allusion to the daring language of Eyob. stretched out: 10 נָטָה. 11 ἤρκεν, lifted = 12 נָשָׂא (? נָשָׂא): 13 6² 21³. Cf. sim. error in Je 43¹⁰.

v. 25. would match his might: lit. show his might: 14 יִתְנַבֵּר. 36⁹ Is 42¹³ (על). 15 ἔτραχλησάσεν, arched his neck proudly, like a horse (ἀπ' in 7).

v. 26. with his buckler: reading 16 בַּצִּנֹּחַ (Ps 35²) pro 17 בְּצוּרָא with neck (which perhaps suggested 7's ἔτραχλησάσεν in 25 b). The 18 צָנֶה, a large shield covering the whole body, is a better parallel to 19 מִנֵּן, st. ii, than 20 כְּנָבֹר like a warrior (16¹⁴). 21 βρει = 22 בְּנֶאֱמָן (35¹² 37⁴); unless the translator thought of 23 עֵתָק, Ps 75⁶ (so RV).

St. ii. Lit. with the thickness of the backs (supposed to mean bosses) of his shields. So 7 (with Sing. for Plur.) ἐν πλάχει νότου ἀσπίδος αὐτοῦ = 8 בַּעֲבֵי גֵב מִנֵּנוּ. But 9 עֲבֵי thickness (2 C 4¹⁷ only), cf. 10 עֲבֵי (1 K 7²⁶), seems rather dubious in this connexion; and the 11 גֵּב of a shield is not mentioned anywhere else in OT. 12 בְּכֹבֶעַ with helmet is an attractive correction of 13 בַּעֲבֵי (cf. Ez 23²⁴ 27¹⁰ 38^{4,5}), and 14 נָבִי may be 15 גִּבּוֹר warrior, if it be not a Heb. equivalent of Assyr. gababu (also qababu), shield (of wood, covered with leather). Thus, reading 16 (7) בְּכֹבֶעַ גִּבּוֹר וּמִנֵּנוּ, we get the good sense With a warrior's helmet and shield. The whole verse might be read more simply: 17 רֹמֵן עָלָיו בַּצֵּנָא | וּבְכֹבֶעַ גִּבּוֹר וּמִנֵּנוּ.

v. 27. Rg. חֵלֶב pro חֲלָבוּ his fat. The 1 seems to be an anticipation of the following 1. For the figure, see Dt 32¹⁵ Ps 17¹⁰ 73⁷ 119⁷⁰.

St. ii. 'Made (i. e. produced, e.g. Gn 1¹¹ Ho 8⁷) flesh' is a common English phrase; but the 2 פִּימָה appears to be a syn. of 3 חֵלֶב fat. 4 arvina, 'grease', 'fat', 'lard'; 5 רוֹמָבָא 'sap', 'marrow', 'suet', 'fat'. (7 went astray through misreading פִּימָה as בִּימָה, and pointing 6 פֶּסֶל instead of 7 פֶּסֶל: see 9^o.) The word seems to be an offshoot of the 8 פֹּם; cf. Aram. פֹּם mouth = Ar. fam, fum, fim, id. = Assyr. pû, Heb. פֶּה, פִּי. The ideas of feeding and fattening are naturally associated with the mouth, and expressed by words which are offshoots of the same root. Hence, with Internal Trilateralization, Ar. 9 فَاَم fa'ama, 'fill the mouth with food or drink', 4. 'fill a vessel', 'widen a waterskin', 10 مُفَام muf'am, 'fat, and

wide within', &c.; Eth. fa'em, 'mouth or hole of a tunic' (περιστόμιον so 𐤄 here; 𐤆¹⁸ = 𐤆), and 'a morsel', 'small mouthful'; 'af'ama, 'to feed', 'give food to a beggar'. The Sum. PE-SH, PI, 'widen' or 'broaden', 'extend', 'increase', 'fat', 'plump', 'stout', 'strong', 'pregnant' (= filled out or enlarged, 'big with child'), and the Ch. fei, p'i, bi, 'fat', 'plump', 'robust', 'fertile'; pi, pwi, 'pregnant', may belong to the same Bilit. Root. (Cf. also the Aryan √PI, 'to swell', Gk. πῖος, πῖων, πῖαρ, πιαρός, πιμελή—so 𐤄² here—Sansk. pīvan, and Engl. *fat*.)

v. 28. *ruined*: נכחרות: 4⁷ 22²⁰. Str. *hidden, covered up*, scil. with rubbish and soil. The √כחר, cogn. c כחש *deceive, deny* (cf. 6¹⁰ c Ho 9²), is a K(G)-form of בנר, which also denotes both *covering* and *deceiving* (cf. Sum. GAD, kitú, 'cloth' or 'linen').

which none should inhabit: understanding ישבו in sens. indef. But the Sing. ישב (*he should not inhabit* = he ought not to have inhabited) would seem better. For למו cf. 2¹³ לארץ. The idea might be sitting or settling on to the ruined site. Cf. Is 13²⁰, where the same two verbs occur; a passage which, however, suggests the mg. *which should not be inhabited*, and the substitution of לנצח (or לעולם or לעד) for ever pro למו (𐤄 app. בוא = εἰσέλθοι, *May he enter!* 𐤄's Optatives in both stt. are due to pointing וישבון instead of ויש' &c.). Ruined sites lay under the eternal ban of Heaven; and to rebuild or inhabit them entailed the curse of God (Jos 6²⁶ 1 K 16³⁴). Cf. 3¹⁴.

St. iii. *which were* (had been) *made ready* (התעדרו), i. e. destined, for heaps (Plur. of גל, 8¹⁷); i. e. to become and remain ruinous mounds. Prob. a gloss on the genuine verse. 𐤄 ἃ δὲ ἐκεῖνοι ἡτοίμασαν (𐤄^a c 𐤄^a Sing.) ἄλλοι ἀποίσουνται, *But what they (or he) prepared, others will carry off*; taking the ἀπ. (ו) התעדרו in the Reflexive sense (*sibi paravit*), and rg. לזרים for strangers (*it shall be*) pro מן גלים for heaps. Ἄλλος = זר, 19²⁷; but perhaps 𐤄 really means לגרים. It is possible that vv. 27-8 are an interpolation or, as some think, even vv. 25-8. Certainly v. 29 might very well follow immediately on v. 24.

v. 29. מ lit. *He shall not be(come) rich, and his wealth shall not stand*. Might the verse continue the representation of the godless man's fears (vv. 20 ff.)? *He will not be rich, nor can his wealth endure*. Read perhaps לא (לז' 16³) *If he be (or become) rich, his wealth &c.*

St. ii. מן מלם; a vox nihili. RV *their produce*; marg. *their possessions*. The Plur. Suff. alone would make the word dubious. We should expect מנלו parallel to חילו. 𐤄 words = מלים or מלן (not מלתם, as OL); Ar. kaláman, id. 𐤄 מן מלם = מן (ought) of theirs; merely dividing the word. 𐤄 is more sensible: Nec mittet in terra radicem suam, 'Nor shall he take root in the earth'. This is quite congruous with what precedes, as it expresses the idea of instability under a different

figure. It is also favoured by the association of *his root* with *יונקתו* *his sucker* or *shoot* (v. 30) in 8^{16,17} 14^{7,8} Is 53² Ho 14^{6,7} (cf. also Ps 80¹⁰⁻¹²). The word *שָׁרְשׁוֹ* or *שָׁרְשָׁה* does not look much like *מְנַלָּם*; but if we suppose that the scribal error is very ancient, originating in the old writing in which מ (𐤌) and ש (𐤑) do resemble each other, the difficulty practically disappears. A more obvious solution is to suppose that the three *κέραται*, Mt 5¹⁸, of מנ, the מ being partly effaced and broken (מנ), suggested to B that the two letters were one, viz. ש. ט, however, has οὐ μὴ βάλη ἐπὶ τῇν γῆν σκάν = phps. (40²²) *על-רארץ* (cf. ט *יטיל* ?) *ולא-יטֶה (יטיל) And he shall not cast his (protecting) shadow over the land.* Here again we may note that, while ז and ש are distinct enough in the modern character, they might perhaps be confused in the ancient script, and ל is sometimes mistaken for ז. For the figure cf. Ez 31⁶.

The *רָשָׁע*, whose fortunes the poet is describing, is not a person of no social importance, but a tribal chief (cf. v. 34) or prince, whose fate involves that of his dependents. Hence we might read *שלום* for *מְנַלָּם*, and the whole st. would be *ולא-יטֶה לְאָרְצוֹ שָׁלָם And he shall not extend prosperity to the land*—as he would, if he were a good man and, consequently, Heaven blest his rule. For the phrase cf. Is 66¹² (*נְטָה אֶל שָׁלֹם*). In any case, *שְׂבָלִים ears of corn* (Dillmann; 24²⁴) or *מְלִילָה* id. (Dt 23²⁶) and Driver's '*Neither shall his ears bend to the earth*,—his fields will bear no heavily-laden crops', seem very unlikely. Eyob's wealth consisted of cattle and slaves (1³), and nothing is said of cornfields. Some reject the verse, along with v. 30 a. *ולא-יטֶע בְּאָרְצוֹ נֶצֶר* seems also possible: *Nor shall he plant his scion in the soil* = establish his offspring in the land. Cf. Is 60²¹.) But we get a better parallel to st. i by reading *ולא-יטֹר אֶצְרוֹ לְעוֹלָם nor shall he keep his treasure for ever.*

v. 30. A tristich. Prob. st. i is spurious. *He shall not depart out of darkness* looks like a gloss on v. 22. The sense offers no parallel to either of the following stichi. The line is at least out of place here.

Flame: i. e. sun-glare. Cf. Ez 21³ (20⁴⁷). *שְׁלֵהֶבֶת*, an Aramaism; here and Ez l. c. and Ct 8⁶ only. Another kindred form is Tg. *צִלְהֵב to burn* (Ps 50³), and Heb. *ולעפה*, pl. *ולעפות*, *burning heat* of the sirocco, Ps 11⁶, or famine, La 5¹⁰, may also be cogn. If B is right in v. 29^b (*Nor shall he strike his roots*—? *יִפֶּה שָׁרְשָׁיו*, cf. Ho 14⁶ or *יִשְׁלַח ש'* Je 17⁸ = *ἔβαλε τὰς ῥίζας αὐτοῦ* in both locc.—*in the soil*), the metaph. of the tree is continued from the last verse. For *שְׁלֵהֶבֶת* gives *ἀνεμός*, i. e. the hot wind of the desert, the sirocco. (But it om. *ברוח* in st. ii.)

st. ii. Rg. *וַיִּסֹּר בְּרוּחַ פִּי וַיָּבֹל בְּרוּחַ פִּי* *And he shall depart by the breath of His mouth.* Cf. Is 40^{7,8} 28¹ *יבש נבל* *ἐκπέσοι* *δὲ αὐτοῦ τὸ ἄνθος*: cf. v. 33^b, and see note on 14². Perhaps *וַיִּשָּׁל בְּרוּחַ פִּרְיוֹ* *And his fruit shall drop off in the wind* would be better: cf. Dt 19⁵ *ἔκπεσοι* = *יִשָּׁל* v. 33. (ש = ר; ל = ו.) But *וַיִּסָּעַר* (cf. Ho 13³) comes

nearer to ויסור : *And his flower* (leg. פרחו c ט) *shall be stormed away by the wind.* Cf. וישערהו, 27²¹ 1¹⁹.

v. 31. As it stands in ו, this verse can only be regarded as an awkward interpolation, interrupting, as it does, the connexion of v. 30 with 32 ff. which continue the metaph. of the tree. What it says is : *Let him not trust in Vanity being misled (?) ; For Vanity shall his exchange be !* This has an air of proverbial wisdom, but is far from lucid in the context. The verse, however, becomes quite relevant, if we read אל-יאמן בעת נשא אל-ימורו *Let him not be confident in the time of bearing, For his vine-twigs will become a wreck.* Cf. Is 17^{10,11} 18⁵. Or perhaps אל-יאמן בנענו (בסר) בבשר *Let him not trust in his plant's unripe fruit* (v. 33), &c. (See Duham. But בשוב, cf. v. 22, will not do ; and בשוא Ps 89¹⁰⁺ pro בנשוא is dub.) ; or better תהיה (באישים ?) בישוא | תעה [רק] אל-יאמן בשן [רק] *Let him not trust in a gadding vine* (Is 5² 16⁸) ; *For naught (ill grapes ?) will his produce be(come) !* Cf. also Je 2²¹. Or read נצתו *his blossom* instead of *his produce* (cf. ט).

v. 32. St. i is too short. תמרו *his palm tree* exc. post תמורתו (31. זמורתו) ; cf. כפתו *his palm branch* in the parallel st. ii. Or supply קצירו *his bough* (18¹⁶). ט η τομη αυτου ποδ ωρας φθαρησεται = זמורתו (תבול) בלא-יומ' *His vine-branch, ere his day* (cf. 22¹⁶), *falls off* (see note on 14²). In Ct 2¹² τομη appears to mean *pruning* = זמיר. For the vb. see also Is 24⁴ and ט. We must, of course, read תפל (or יפל) instead of תפול ; cf. 18¹⁶. ט יבש *dry, wither.*



St. ii. flourish : or be fresh, green. רענן as vb. (?) here only. Cf. Ct 1¹⁶. As adj. epithet of trees, twelve times. Of oil, *fresh* or *rich*, Ps. 92¹¹. Of persons, *flourishing, healthy*, Ps 92¹⁶ Dan 4¹ (Aram.). Not identified in the other Semitic languages. (Ar. رَعَن is *to be foolish, stupid, lax* ; and רענן Dan 4¹ is prob. a Hebraism.) In Sum. we have RIG (RING) *green*, in U-RIG, *urgitu*, 'greens', and RIN, RIM, 'bright' (*ellu*) ; cf. Chinese luk, Jap. ryoku, *green*. This brings רענן into apparent connexion with ירק Assy. *arqu*, 'green'.

v. 33. Cf. La 2⁶ Is 18⁵. יתר ה' נפנא בוסריה *He shall let fall, like a vine, his unripe grapes.* It is said that the vine does not cast its abortive fruit, as the olive does (Dt 28⁴⁰) ; but perhaps absolute accuracy is hardly to be expected in a poetical simile. Cf. Ma 3¹¹. (The חמס *treat hardly or with violence* is perhaps akin to חמץ Ps 71⁴ Is 1¹⁷ Assy. *hamācu*, 'oppress', Shaph. *šuhmuçu*, 'violate', e.g. women. Cf. also Assy. *hamāšu, hummušu*, 'crush', 'grind', e.g. corn, Sum. ĠUM, LUM, Chinese lung, 'grind', 'a mill', yen, ngien, 'grind'. ĠUM = GUM in ŠE GUM-GUM *hummušu*, 'grind corn' ; cf. GUM, *hašātu ša šeim*, 'pound corn'. The connexion of ideas between 'crushing' or 'grinding' and 'oppressing' is evident in Is 3¹⁵, with which we may perhaps compare Sum. GIGUR-GUMGUM, *harāšu ša pāni*, 'smash' or 'grind the face'.)

Possibly חָמֵס in connexion with the vine should be compared with חֲמִץ *sour*, Aram. חֲמִע; so that the meaning will rather be *He will sour his immature grape, like the vine.*

will cast: Heb. *let him cast*; Jussive Mood of vb. perhaps due to preceding אֲלֵי-יָאֵמ. Point תִּשְׁלֶה? But the Juss. may express the strong assent of the speaker to the event described. (The שָׁלַךְ *throw*, 18⁷ 27²² 29¹⁷ (?), is str. *cause to go*, and is akin to the weaker שָׁלַח *let go, send, shoot*. Ar. سَرَح *drive to pasture, send*, Aram. שָׁלַךְ *throw*, קָלַק = לקַק id., as well as חָלַךְ *go, walk*, Assy. *alāku*, id., and Ar. سَلَكَ *go along a road, go into a place*, also Causative in both senses; سَلَقَ *throw supine*, and other Semitic words. It is a Shaph. formation from the Prim. Bilit. preserved in Sum. LAĠ, *lead, lead off, drive to pasture, bring*, &c. = *cause to go or come*, RA [from RAG], *alāku*, &c.)

his bloom: נִצְתָּו... מִצְחֵהוּ *his plant*. מִצְחֵהוּ has the same equivalent for חֲמֹרָתוֹ, v. 31 ad fin.; and this may perhaps be regarded as a vestige of the original reference of that enigmatical verse.

v. 34. *company*: cf. Nu 26⁹ *the c. of Korah*; i.e. the whole body of his clients or tribal dependents and retainers, including his 'family' or kindred of all degrees. (⊗ infelicitely μαρτύριον = עֵדָה de עוֹד; nostr. עֵדָה ex עֵד oritur; ⊗ ⊗ ⊗ rectè.) *barren*: or *stone-barren*: 3⁷ 30⁸ (?) Is 49²¹ (all). An Arabism. (⊗ θάνατος = מוֹת = גִּלְמוֹר half-effaced. ⊗ rectè *sterilis*; ⊗ ⊗ a *desert*.) The st. alludes not obscurely to the greatest of Eyob's misfortunes, the sudden destruction of all his children (1¹⁹). St. ii may refer to 1¹⁰, v. 34 may almost be called an interpretation of the metaphors of vv. 30-33. Cf. 18¹⁵⁻²¹ 21²⁸. The suggestion that he has corrupted justice by giving or accepting bribes ('the tents of bribery'; ⊗ *the dwellings of the unjust*) is implicitly contradicted by Eyob in 29¹¹⁻¹⁷ and repeated by Elihu, 36¹⁸. Perhaps שָׁחַד Ptcp. *the briber or bribegiver* 6²² Ez 16³². The word seems to be of Aram. origin; שָׁחַד *to bribe*, which may be compared with יָחַד *to take in the hand* (Sum. GAD, *hand*), so that שָׁחַד = *cause to take or accept*. (The Sum. IGI-SA, 'gift', is suggestively written - *eye-judgement*!)

v. 35. *Big with mischief, and bringing forth misery*. For the Infin. Abs. cf. Ho 4²; but the idiom is doubtful in Job. We should rather expect יִלְדָּה... הָרָה *He hath conceived... and brought forth*. ⊗ *He will conceive... And vain things will issue for him* (= 31^b ap. ⊗!) = יִלְדָּה... אֶן or יִלְדָּה א' (Points). St. ii. *And his* (so ⊗ ⊗; M *their*) *womb* (cf. st. i and v. 2) *prepareth guile* (or *treachery*: Ps 17¹). ⊗ *ἡτοίσατο* = תָּכַל *containeth*: see on 4²; Am 7¹⁰ ⊗. So prob. ⊗ (*And their bellies are filled with-guile*). If כְּמִרְמָה has its usual mg. of crafty or deceitful dealing with others (cf שָׁקַר in Ps 7¹⁵, which is a perfect parallel to this verse), the 'speech is brought to a rather lame conclusion. But if 'deceit' may mean *disappointment* for the wicked schemer himself, as Driver takes it, the idea

will be that the machinations of the godless issue in their own destruction. Cf. 4⁸ Is 33¹¹. But the angry speaker may be merely intending an insinuation that Eyob has habitually perverted justice by wiles and hypocrisy.

Chapter 16. Eyob replies to the foregoing.

v. 2. Lit. *I have heard many things like those*. The phrase מְנַחֵמִי עָמַל, taking up a word (עָמַל *toil, trouble, 'mischief'*) which Eliphaz has just used, might be rendered *mischievous* or *harmful comforters*. He means, Your comforting hurts, and is no comfort; is 'sorry' comfort.

v. 3. *words of wind*: an allusion to 15²: a *Tu quoque* for Eliphaz. (G has τάξις = ἴδι again, 28³.) *aileth thee*: or *aggrieveth* or *annoyeth thee*: מְרַצֵּךְ. See note on 6²⁵. G ἡ τί παρενοχλήσει σοι, *Or what will annoy thee greatly*, &c. Cf. G Ju 16¹⁷ Ps 35¹³. Cf. also Mi 2¹⁰ Je 14¹⁷ Heb. (for connexion of the ideas of *sick* and *sore* or *grievous*). *Urgeth* would seem more suitable here: cf. Ju 1.c. (= מְרַצֵּךְ). Possibly מְרַצֵּךְ maketh thee break out (not found elsewhere). וְיִבְסֹמֶנֶךָ pleaseth thee = יְמַלִּינֶךָ (cf. Ps 119¹⁰³).

v. 4. st. ii. Lit. *If your soul were in the place of my soul*. נַפֶּשׁ *soul* = self, as often. *compose speeches*: or *join words together*. Cf. 'shake with my head' = shake my head, *infr.*; 'gnash with my teeth' = gnash my teeth, v. 9 (Ps 22⁷ 35¹⁶). חֶבֶר Hiph. here only (but cf. on 6²⁷). The constr. with בְּ might denote either instrument or accompaniment: make a *joining* or *alliance* or *union* with words. The word most commonly signifies alliance or association. The Root-mg. seems to be to *bind*. G ἐναλοῦμαι ὑμῖν ῥήμασιν, *leap on or attack you with w.* (= הוֹכִיחַ 19⁵ לִמְשֵׁךְ 16¹⁰). B consolarer vos; C *proved you* (with words); not understanding the phrase.

v. 5. M *I would* (or *could*) *strengthen* (or *encourage, comfort*) *you with my mouth*. But as בְּמִדְבָּר has but one stress, we may complete the st. by restoring בְּמוֹצֵא פִי *with the utterance of my mouth* (Je 17¹⁶ Ps 89³⁵); which also affords a better parallel to *solace of my lips*. (The letters צא exc. p. 'אאמצ.) Or we might read בְּמִלֵּי פִי *with the words of my mouth*. In st. ii M is evidently corrupt. וְנִיד שְׁפַתִּי יִחַשֵׁךְ cannot possibly mean *And the solace of my lips should assuage your grief* (RV). G κίνησιν δὲ χειλέων οὐ φείσομαι. *And the motion of (my) lips I will not spare* involves only the change of one letter (יִחַשֵׁךְ pro אִחַשֵׁךְ) with the add. of the Neg. לֹא. The latter feature, however, and the dubious ἀπ' *motion* or *comfort*, lead us to prefer וּבְדִבְרֵי שְׁפַתִּי אֲחֻזְקֶכָּם *And with a word of my lips would I sustain* (or *strengthen*) *you*; a closer parallel to st. i. Cf. 4³ Dt 3²⁸ Is 36⁵. Leg. fort. נִיד *consoling*; *sympathizing* or *condolence*: cf. 2¹¹ Ps 69²¹ Is 51¹⁹.

v. 6. The verse seems superfluous. It interrupts the connexion between vv. 4, 5, and 7: *If you were in my place . . . But as it is* &c. G οὐκ ἀλγήσω τὸ τραῦμα (μου) = לֹא אֲכַאב (cf. 14²²); app. om. יִחַשֵׁךְ, as

belonging to v. 5 b. St. ii. מִה מְנִי יִהְיֶה אֲנִי; but ὁ τί ἐλασσόν' τρωθήσομαι = מה מעט אהלה (Ct 2⁵) or מה מעט אהלל (cf. Pr 7²⁰). Cf. also 20²⁴. מְנִי מְנִי לִי who will enlarge (i. e. relieve) me? (מְנִי preferable, but not above suspicion.)

v. 7. Both stt. are metr. short. In st. i the Subj. אֵל *El* (כָּאֲבִי *dolor meus*) exc. post הלֵאֲנִי : *But now* (= as it is) *El hath exhausted me*. לָהָה (4^{2.5}) *be weary* or *overcome, faint*; akin to לָהָה, Aram. לָהִי, and perhaps Assy. *lā'û, lû'û*, 'small', 'weak'. Cf. Sum. LAL, LA, 'weak' (*erûšû*), 'decrease', 'become less' or 'weak' (*ma'û*). (¶ *But now He hath made me κατάκοπον, very weary*; 3¹⁷.)

st. ii. Reading עורי וְעוּרִי, after La 3^d בָּלָה בְּשׂוּרֵי וְעוּרִי, instead of וַעֲנֵנוּ הַמַּלְאָכִים, *very early*, 3^d 4th. השם יובל עורי, after La 3^d בָּלָה בְּשׂוּרֵי וְעוּרִי, instead of וַעֲנֵנוּ הַמַּלְאָכִים. השמות כל ערתי [6 pro ערתי השם' gives μῶπον, σεσηπότεα. μῶπος = נבל Is 32^{5,6} σαπῶσι יכל 33²¹ יבל? The second Gk. word may be a gloss or variant of the first.] The use of השם in such a sense is, however, questionable; see 17⁸ 18²⁰ 21^{5'} acc. to which locc. we might propose השם עלי את-כל-ערתי *He hath confounded* (or *appalled, astonished*) *all my company at me.* For 'company' see 15³⁴. Cf. also 19^{13,14}.

v. 8. וְהָיָה לְעֵד הָיָה: lit. *And Thou didst grasp me; he became a witness*. This, to say the least, hardly justifies RV. The first word (Aram. קָטַם *lay hold of, grip, contract or shrink*: see 22¹⁶) is obviously corrupt, and renders the st. incoherent; while st. ii is overloaded and metr. redundant. The phrase וְיָקַם בִּי, st. ii, appears to be a marg. variant or correction of וְתִקְמָנִי. Accordingly, st. i might be לְעֵד הָיָה *And He hath raised up for a witness against me* (my) *Ruin* (for הָיָה = הוּהוּ, see note on 6²). Then st. ii כְּפִי יַעֲנֶה *And my Sorrow to my face replieth*, follows quite naturally. In Aram. כְּחֶשָׁא, no doubt, is *leanness* (cf. Ps 109²⁴?); but that word does not seem to be a specially happy description of Eyob's disease, and, moreover, in 6² כְּעֵשׂ is the parallel to הָיָה (הוּהוּ), as here.—It would perhaps be better, in view of st. ii, as a closer parallel, to restore st. i thus: וְתִקְמָנִי בִּי לְעֵד הוּהוּ: *And my Ruin rose up against me as a witness* (Ps 27¹²).—G gives a lit. trans. of M: καὶ ἐπελάβου μου· εἰς μαρτύριον ἐγενήθη· καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδος μου, κατὰ πρόσωπόν μου ἀνταπεκρίθη.

v. 9, and *slain me* (i. e. in intention): rg. ויִקְטְלֵנִי (cf. ὁ κατέβαλέν με = ויִיטְלֵנִי) pro וַיִּשְׁמְטֵנִי (30²¹) and bore a grudge against me (Gn 27⁴¹) or assailed me (30²¹ Ps 55⁴). ὁ also uses καταβάλλω for שָׁחַת *let fall, throw down* (Ex 26⁴), which would suit here. ὁ פִּשְׁחֵנִי *rent me* (cf. 2 K 9³³ שָׁמַט = פִּשַׁח! whence some would read וַיִּשְׁמְטֵנִי and *dropped me* or *threw me down* here). שָׁטַם, str. *bind, shackle, shut up, close* = Syr. ܫܬܡ, cogn. c שָׁטַם and ܐܫܬܡ, is a Shaph. or Saph. formation form √TAM, TAN, with which cf. Sum. DIM, *bind fast, close, a rope or cable, &c.*

Satan is the 'Binder' (cf. Lk 13¹⁶).

gnashed or ground his teeth: in rage or hatred. Ps 35¹⁶ 37¹² 112¹⁰

La 2¹⁶. As it stands, the verse is a tristich; but 𐤄 restores the balance by add. here the st. βέλη (6⁴) *πειρατῶν* (25³) αὐτοῦ ἐπ' ἐμοὶ ἔπεσεν = חֲצֵי גִדְרָיו נָפְלוּ עָלַי *His raiders' arrows have fallen upon me*. There is no trace of this in the other versions, but 𐤄's Heb. text must have had it.

St. iii (iv). 𐤎 lit. *My Foe sharpens His eyes at me*. An isolated use of 𐤎 *whet* or *sharpen* implements (1 Sa 13²⁰) and weapons (Ps 7¹³). Cf. our metaph. 'whetting the appetite'. As, however, שָׁנִי might easily have been misread עֵינִי, the st. was perhaps orig. a variant or gloss on st. ii, *He grinds upon me with His teeth*. 𐤎 for 𐤌 (𐤎 *My enemies fixed their eyes upon me*). 𐤎 also points 𐤎רִי *my foes*, with following plurals; connecting the st. with v. 10, where the plur. comes in very abruptly, but would be quite natural, if the st. added by 𐤄 were authentic, as a reference to גִּדְרָיו *His raiding bands* (cf. 1^{15.17}). 𐤄 ἀκίσιν ὀφθαλμῶν ἐν ἡλατο, *With the barbs (or arrows) of (His) eyes He struck (or attacked) = 𐤎רִי עֵינָיו יִלְטֹשׁ The blades of His eyes (i. e. His cutting looks) He sharpens*. For 𐤎 cf. Ex 4²⁵ Ps 89⁴⁴ (flint knife). (ἐν ἡλατο is perhaps a scribal error in 𐤄 for ἐν ἡλάσατο.) There is much reason to regard vv. 9-14 as considerably interpolated, although it is no longer easy to distinguish the original from the later elements.

v. 10. Another tristich. St. i may be a marg. intrusion. As the vb. פָּעַר *open wide* (only of the mouth) is trans. everywhere else (29²³ Is 5¹⁴ Ps 119¹³¹), leg. פִּיהֶם sine ב c 9 codd. et 𐤎𐤎𐤎. Cf. the sim. phrase Ps 22¹⁴ La 2¹⁶ al. (ב = פ rep.? or is the unus. constr. a mark of the interpolator's hand? Cf., however, note on v. 4 c.). St. ii. *In scorn*: בַּחֲרָפָה: or *with a taunt*. See La 3³⁰: *He will offer the cheek to the Smiler,—Will be full-fed with scorn*. Cf. also Ps 3⁸ for the constr. (Mi 4¹⁴ 1 K 22²⁴ c על). 𐤄, however, read אֵל (eis) or עַל (ἐπὶ 𐤄^A) here also. For the whole st. it gives: ὁξεῖ ἐπαισέν με εἰς τὰ γόνατα (𐤄^A* γονατας. A scribal error for γέννας or γένεια, neither of which is a 𐤄 word, or more prob. σιαγόνα, 1 K 22²⁴). ὁξεῖ = בְּחַדָּה: see Is 49² Ez 5¹ Ps 57⁵ (all חֶרֶב חַדָּה a sharp sword: it is not prob. that חַרְפָּה here is an Aramaism = Syr. חַרְפָּא *harpā* or *herpā*, 'blade' or 'sword').

St. iii. 𐤎 יתמלאון עלי יחד is unsatisfactory. יתמל' *they gather themselves together* (RV), or *mass themselves*, denom. fr. מָלֵא *multitude* (OL), is improb. It should mean *they fill themselves* or *are filled*. It is most likely that יחד (which 𐤎𐤎 seem to have read חרי) conceals the Obj. of the vb., viz. *burning anger* or *fury* (La 2³). Leg. חַרְיָאָף, 𐤎 חַמַּתָּא, 𐤎 בִּנְסָא (var. כִּנְסָא).

v. 11. *giveth me up to . . .*, Dt 23¹⁶ (a slave to his owner). 11¹⁰.

the unjust. Leg. עוֹלִים (18²¹ 27⁷) pro עוֹלֵי which should mean a *boy* (19¹⁸ 21¹¹). Plur. as parallel to רָשָׁעִים, st. ii (assuming the distich to be original. If, as seems prob., it be an interpolation, the Sing. might be a ref. to an unjust ruler of the period to which it belongs); 𐤄 ἀδίκου

Sing. (𐤔𐤖); 𐤔 Plur. *hurleth me*: 𐤓𐤓𐤓, a doubtful word in Heb. Recurs app. Nu 22³² 𐤓𐤓, where, however, 𐤓𐤓 or 𐤓𐤓 is almost certainly the true rg. The Ar. 𐤓𐤓 (Pi.), usu. compared, has the usual reek of the camel in it, and does not help us much. It is said to mean *He made him fall into 𐤓𐤓, warta*, i.e. *thin mud or slime* (also a deep hollow or pit), *from which he could not extricate himself* (see Lane). 𐤔 𐤅𐤓𐤓𐤓𐤓 𐤓𐤓 (𐤔𐤓 𐤅𐤓𐤓𐤓) suggests 𐤓𐤓𐤓 (Ex 15^{1,21}) or 𐤓𐤓𐤓 (30¹⁸). Possibly 𐤓𐤓𐤓 (see note on v. 9; cf. Je 16¹³ 22²⁸), or even 𐤓𐤓𐤓 *lifts* (and *lays*) *me* (La 3²⁸). 𐤔 gives 𐤓𐤓𐤓 *delivered up to . . .* in both stt.

v. 12. Another tristich; but st. iii may really belong to v. 13 as its first stichus. *At ease was I.* 3²⁶ 12⁶ Je 12¹ La 1⁶ Ps 122⁶ (all). Perhaps rather 𐤓𐤓𐤓 *whole* (cf. Josh 8³¹), which agrees better with the violent 𐤓𐤓𐤓 and *He shattered me* (Pilp. here only) and 𐤓𐤓𐤓 and *He dashed me in pieces.* 𐤔 𐤅𐤓𐤓𐤓𐤓 (cf. 5²⁴ 15²¹ = 𐤓𐤓𐤓).

St. ii. Leg. 𐤓𐤓 om. 1 (due to prec. 1). So 𐤔𐤖𐤔. *He seized me by the nape* or back of the neck (𐤅𐤓𐤓). 𐤔 𐤓𐤓𐤓 𐤓𐤓𐤓, *by the hair* = 𐤓𐤓 (Ez 44²⁰) = 𐤅𐤓𐤓 read backwards! Cf. also Nu 6⁵. (Therefore not due to thinking of Ar. 𐤅𐤓𐤓 *a mane*.) St. iii. Cf. La 3¹²; 1 Sa 20²⁰. The statement is obv. connected with what follows, as beginning a different simile from that of the preceding distich. *He setteth me up*: om. 1 (due to prec. 1) c 𐤔𐤖.

v. 13. *His marksmen* or archers; 𐤓𐤓𐤓. So Je 50²⁹ 𐤓𐤓𐤓 (cf. Gn 21²⁰ 𐤓𐤓, 49²³ 𐤓𐤓𐤓, Ps 18¹⁵ 𐤓𐤓). Since 𐤓𐤓, 𐤓𐤓, *to shoot*, are really *voces nihili*, leg. 𐤓𐤓𐤓 (cf. Je 4²⁹ Ps 78⁹). 𐤔 𐤓𐤓𐤓𐤓 = 𐤓𐤓𐤓 (Ez 39⁹ Ne 4¹⁰), partially confirming 𐤓𐤓𐤓.

cleaveth: i.e. with His arrows (𐤓𐤓𐤓): Pr 7²³. All verbs in vv. 13, 14 are plur. in 𐤔. With st. i cf. La 3¹³, and with st. ii 𐤓𐤓𐤓 *My liver is poured out on the ground*, La 2¹¹. See also note on 20²⁵.

v. 14. 𐤓𐤓 𐤓𐤓 𐤓𐤓 *upon the face of breach*. The superfluous 𐤓𐤓 is simply an erroneous anticipation or misreading of the following 𐤓𐤓; or perhaps a mistaken substitute for it (pointing 𐤓𐤓 *my face*), as the third letter 𐤓 is a minuscule (written small as if it were conjectural). Cf. 2 Sa 5²⁰ 6⁸. 𐤔 *They threw me down* (Pr. 25²⁸ 𐤓𐤓𐤓 𐤓𐤓𐤓 𐤓𐤓𐤓 *πτῶμα ἐπὶ πτώματι, fall upon fall*). The figure represents Eyob as an assaulted fortress.

v. 15. *my hide*. 𐤓𐤓 here only. Prob. an Aramaism; cf. Syr. 𐤓𐤓𐤓 *skin, hide*; 𐤓𐤓𐤓 *a little skin*; 𐤓𐤓𐤓 *leathery*. Cf. also Assy. *gilādu, a hide* (c Det. of leather); Ar. 𐤓𐤓 the *skin* of any animal (and plur. the *body and limbs* of a man). So 𐤔 𐤓𐤓𐤓 𐤓𐤓𐤓, 𐤔 *on my skin* (= Assy. *mašku*).

(and) *I have thrust*. The 1 may be om., as due to prec. 1. The vb. 𐤓𐤓𐤓 *I have made to enter, put into*, is another Aramaism only found here; cf. Old Aram. 𐤓𐤓, Syr. 𐤓𐤓 *enter* = 𐤓𐤓. *my horn*: a natural

symbol of pride and strength: cf. Dt 33¹⁷ Ps 75^{5,10}. Θ τὸ σθένος μου. (For the verb Θ gives* $\epsilon\sigma\beta\acute{\epsilon}\sigma\theta\eta$ was quenched = תנחע, cf. 4¹⁰, or תכנע, cf. 40¹², either of which might = עללח misread backwards. The more usual equivalent of $\epsilon\sigma\beta\acute{\epsilon}\sigma\theta\eta$ is, of course, תרעך: 18^{5,6} 21¹⁷: but apart from the question of the *ductus litterarum*, 'quenched' does not suit the sense here. We may suspect a corruption in Θ , $\epsilon\sigma\beta\acute{\epsilon}\sigma\theta\eta$ having perhaps arisen out of $\epsilon\sigma\epsilon\beta\iota\beta\acute{\alpha}\sigma\theta\eta$ or some similar form.)

v. 16. Θ ἡ γαστήρ μου συνκέκασται ἀπὸ κλαυθμοῦ, *My belly is burnt up from weeping*: rg. בטני (γαστήρ = בטן eleven times in Job) for פני; no doubt under the influence of La 1²⁰ 2¹¹, מעי חמרמרי *My bowels are in a ferment* or 'work': see חמר I = Ar. خمر. Here, however, the Root seems to be חמר IV = Ar. حمر 9 *it became احمر red* (āp' in OT). It looks as if the poet had misunderstood La 11. cc. עיני *my eye* (or *eyes*?) would give a better parallel to 'eyelids'; and if pointed as Sing., would account for Ketib חמרמרה: cf. v. 20, La 3⁴⁰ Ps 6⁸ 88¹⁰. The eyes do redden with weeping; and in seven of the ten locc. where עפעפים *eyelids* occurs עינים the *eyes* are also mentioned (the exceptions are 3⁹ and Pr 6²⁵). Leg. therefore עיני חמרמרי *Mine eyes are red with weeping* (vb. as Qerî').

St. ii is metr. short, as the first two words (the Prep. and its Noun) involve only one stress. Add נפלה before צלמות: *And upon mine eyelids Darkness is fallen*: cf. Gn 15¹², and see note on 3⁵. There is no reference here, nor in 12²² 24¹⁷ 28³ 34²², nor in any of the eighteen locc. where צלמות occurs, to the shadow that falls on the face of the dying. The word simply means *intense darkness*, and is a stronger syn. of חשך, in combination with which it is naturally used to describe the gloom of She'ol, the dark world of the Dead, 10²¹.

v. 17. Perhaps should follow v. 14. St. i. על לא חמס בכפי. For the constr. cf. Is 53⁹ עשה על לא חמס *Although he had done no violence*. Cf. also for על 10⁷ 34⁶. (I C 12¹⁷ בלא חמס בכפי: בלא = על לא.)

St. ii is metr. too short. After ותפלתי we might insert the somewhat similar לפניו before Him (*And my prayer before Him was pure*); cf. Ps 18⁷: or we might read וזה שפתי זכה ותפלת *And the Prayer of my lips was pure* (i.e. sincere); cf. Ps 17¹ 40¹⁰ 51¹⁷. The latter expedient provides a parallel to בכפי, st. i.

v. 18. O Earth, cover not my blood! Perhaps דמי plur. as in Gn 4¹⁰: Hark! thy brother's outpourings of blood are crying to Me out of the ground! (Θ the blood of my flesh: add. בשרי.) Even the blood of wild animals snared or shot for food had to be poured on the ground and covered with soil (Le 17¹⁸), since the blood was the life, alike of man and beast, and, as such, a sacred or forbidden thing (*tapû*). If left uncovered, the blood of a murdered man was believed to call down the vengeance of Heaven on the murderer. The prayer *And let there not be a place* (6¹⁷)

for my cry! is an entreaty that the appeal of his blood for vengeance may not be stifled by imprisonment underground (covered in, as it were, on the spot where it had been shed), but may rise unhindered to the ear of God. מָקוֹם *a standing-place, station, a place of stay or abode* (2¹¹ 7¹⁰ 6¹⁷ 9⁶ 8¹⁸ 27²¹ 28¹² al.), means, not so much a 'resting place' (RV), as a place of fixed abode (= Ar. مَقَام *maqām*). Cf. the *maqāms* of buried Moslem saints. Such a home in the earth was supposed to appease and silence the 'crying' or protesting blood.

The addition ap. Ὁ τῆς σαρκός μου makes the st. too long. If it were authentic, the allusion would not be to Eyob's death, as that of a man unjustly slain, but rather to the bloody ooze of his sores (7⁵), which drops from his tortured body on the ground. V. 22 ('a few years') shows that he is not expecting immediate death.

v. 19. The Heb. is in partial disorder. Consequently, st. i is too long, and st. ii too short metr. Either גַּם-עֵתָהּ or הִנֵּה must be transferred to st. ii. The former seems preferable: *Behold, my Witness is in Heaven; And even now my Testifier is in the Heights!* The Aramaism שְׁהִידָא (špīdā), is merely a poet. syn. of עֵד (st. i). Cf. שְׁהִידָאָה Testimony, Gn 31⁴⁷. עֵדוּיָא my witnesses in st. i; מַכְרָא my acquaintance, st. ii. Cf. ὁ δὲ συνίστωρ μου ἐν ὑψίστοις = Ὡ Et conscius meus in excelsis. Soph. Philoct. 1293, ὡς θεοὶ συνίστορες, 'As the gods are witnesses!'

v. 20. St. i metr. short, prosaic, and ill-coherent with st. ii. Lit. *My scorers* (or *interpreters*, 33²³) *are my friends; Unto Eloah mine eye hath dropped or dripped* (RV supplet *tears*). Ὁ ἀφίκουτό μου ἡ δέσσις πρὸς Κύριον | ἐναντί δὲ αὐτοῦ στάζει μου ὁ ὀφθαλμός = ולפניו | תנע אל-יהוה צלתי | דלפה עיני *My prayer* (Aramaism = צלותא), *it cometh unto Iahvah* (cf. 4⁵ Jon 3⁶); *And before Him mine eye droppeth tears*. This may be right.

v. 21. Lit. *That He may argue* (or *reason*) *for a man with Eloah* (i.e. with Himself), *And between* (leg. בין pro בן c 5 codd.) *a mortal and his fellow*. Perhaps בן-אדם ובין *And between a son of man*. The likeness of the two words might have easily led to the omission of one of them. It will be seen that the verse thus represents the thing prayed for (v. 20). ע takes ויוכה as an Optative (of Ὡ), and so breaks the connexion with the previous verse: *But would that a son of man might convince* (or *confute*) *God, as a man his fellow!* = ויוכה בן אדם עם אלוה = כנבר לרעהו: (app. transposing the two synn. for *man*). א Is it possible that a son of man argue with God, even as (ויהי) a man with his fellow? Cf. also B.

v. 22. Eyob still expects a few years of life (though only a few) before the inevitable end, according to the normal course of his malady. The words are not those of one 'feeling that he is about to die', as Driver supposed.

Chapter 17. The opening verses are extremely corrupt, if not hope-

lessly so. V. 1, to begin with, is incoherent, unmetrical, and expressed in dubious if not impossible Hebrew. Lit. it runs, or rather halts: *My spirit is broken* (Is 10²⁷? or *destroyed, ruined*)—*my days are quenched—graves for me!* Forcible as this may sound to an English reader, it is too disjointed both in form and sense. Moreover, חבל is never used of the spirit, which comes from God (Gn 2⁷ 6³ 7²² Job 10¹² 27³ 32³ 34¹⁴ Ps 104^{29,30}) and at death ‘goeth upward’ (Ec 3²¹), that is, app., returns to God. The idea of ‘destroying’ רוח is quite alien to Heb. thought. In Assyr. *habālu* Pa. is to *destroy* buildings. Cf. also the word חבל app. *dead*, common at the end of the Palmyrene epitaphs. In Ar. we have حَبَل *be, or become, corrupted, unsound, vitiated, or disordered*, abs. (cf. Ne 1⁷ ch. 34³¹), and esp. in mind, *deranged or insane*, and Trans. حَبَلَ *corrupt or render unsound, &c.*, also *restrain, withhold*, or *debar* a man from doing something. ὀλέκομαι (cf. 32¹⁸) πνεύματι φερόμενος | Δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω, *I am perishing, carried away by the wind, While I beg a grave and obtain it not* = נָדָה חַבְלָתִי בְרוּחַ נָדָה 13²⁵ Le 26²⁶ (ט); or, since φέρω usu. renders הָבִיא (over 130 times), φερόμενος may indicate מוֹבִיא instead of נָדָה וְנָעָמִי קָבֵר וְאֵין-לִי: נָדָה. But although this brings us nearer to a normal distich, apart from objections to the implied Heb., it does not agree with Eyob’s anticipation of a few more years of life expressed in the preceding verse (16²²). Duhm’s רוּחוֹ חַבְלָה יָמַי *His spirit* (i.e. *temper, animosity*, Ju 8³) *hath destroyed my days*, נָעֻבוּ קְבָרִים לִי *The graves are left to me*, though attractive, is far from certain. He assumes a non-existent נָעָם = φερόμενος and supposes that δέομαι = בִּי a Particle of Entreaty, as in the Hexateuch; and then combines the two into נָעֻבוּ, referring to Is 18⁶. But that passage hardly justifies the required mg. of נָעֻבוּ. Eyob does not mean *The graves are abandoned or wholly given up to me*. And there is an obvious rhetorical pause at 16²², which is violated by connecting this distich closely with that verse, as Duhm finds himself obliged to do. Besides, the δὲ = ו must not be ignored (יָבִי does not seem possible). We suggest רוּחִי חַבְלָה מֵאִמֶּר *My mind is too disordered for speech* (אִמֶּר Ps 19⁴ or אָמַר Infin.); cf. the Ar. use of the root חבל: *Words* (דְּבָרִים pro קְבָרִים) *are abhorrent* (נָעֻבוּ pro נָעֻבוּ) *to me*. Or we might read נָרְעֻבוּ c 10 codd. and טַח for the otherwise unknown נָרְעֻבוּ: *Words are extinct to me* (6¹⁷ 18^{5,6} 21¹⁷). He feels too ill and weary to continue a futile argument.

v. 2. RV is enough to suggest a suspicion of corruption here. What is the mg. of ‘mine eye abideth in their provocation’? It is difficult to attain to even a relative certainty of text. ט’s Heb. appears to have been very defective here. Instead of אֵם לֹא הָתִילִם עִמָּדִי אֵם it presents us with λίσσονται κάμνων, καὶ τί ποιήσας (-σω); as if remembering Is 16¹² אֲתַפְּלֵל נִלְאָה וְמָה (א)עֲשֵׂה נִלְאָה . . . לְהַתְּפַלֵּל and reading or guessing נָעֻבוּ (א)עֲשֵׂה נִלְאָה and reading or guessing נָעֻבוּ. This hardly

helps us; but it is instructive to note the confusion of letters involved in עשה = עמרי (W pro מ; ה = רי conjunct.), and the letters of לאה occurring in that order in מ ('ה לא).

For st. ii instead of מ's highly problematical עיני חלן And *mine eye must rest on the display of rebellion* (?), ט gives us ἐκλεψαν δέ μου τὰ ὑπάρχοντα ἀλλότριον = גנבו אונִי זורִים And *strangers have stolen my goods*. Here אונִי clearly corresponds to מֵעֵינִי; while זורִים (or ונכרים?) suggests a possible orig. ובכזבים And *on lies*, which would be a suitable parallel to החֲלוֹלִים *deceptions, mockeries*.

But since גנב may mean *to deceive or delude* as well as *to steal* (Gn 31²⁷ al.), it seems possible that it stood in the original text here and that ט, misunderstanding this use of it and desiderating an object of the supposed theft, misread or altered עיני חלן into אונִי = τὰ ὑπάρχοντά μου. As a tentative restoration of the Heb. text we may therefore suggest: מֵעֵינִי | חֲלוֹלִים עִמָּרִי | מִלֵּא מֵהַחֲלוֹלִים עִמָּרִי A *mob of sophists is with me; | And mine eye resteth on* (19⁴) *deceivers*. For מִלֵּא a *multitude or crowd*, see Gn 48¹⁹ Is 31⁴. But perhaps we should retain אִם-לֵא Verily (1¹¹, cf. 6²⁸). (In my old notes I find וּבְמַרְרוֹת for וּבְהַמְרוֹת, with a reference to chap. 13²⁶. I mention the fact because Duhm reads בתמרורים on the basis of the same passage. Leaving the rest of the distich as it stands in מ, we thus get the sense: *Verily deceptions or mock-arguments, mockeries, are with me; And mine eye dwelleth on bitternesses*. This, however, does not agree so well with the preceding distich; and for the sake of the parallelism it would be better to read ובמרמות and *on deceits, wiles*; 15³⁵ Gn 27³⁵ 34¹⁸ Ps 10⁷ 35²⁰.)

v. 3. Appoint, I pray, a surety for me with Thyself, For (כִּי omitted after דִּן?) *who is he that will pledge himself for me?* Here, with Reiske, we point עֲרַבְנִי my *pledge = surety or bail for me*, instead of עֲרַבְנִי מֵעֵינִי *go surety for me* (Is 38¹⁴). The elliptic use of שימה Appoint (a pledge) is hardly probable. In what follows, st. ii, the expression is unusual: lit. *Who is he that will strike himself* (i.e. his own hand) *for my hand?* But read מִי-הוֹאֵלִי יִדָּן (יִתְקַע) Cf. Pr 6¹ 17¹⁸ (ט apparently יִקְשֹׁר = σπνδε-θήτω ὑπὲρ ἐμοῦ). It omits the first stichus of the verse altogether. What does Duhm mean by טָמְנִי?)

v. 4. מֵעֵינִי lit. *For their heart* (i.e. the heart of his friends) *Thou hast hidden from insight* (cf. Ps 31²¹). OL strangely: 'Thou (God) hast treasured up their heart away from understanding, kept it therefrom.' If we transpose the Prep. (the usual const. Ps. 31²¹) we get the more natural sense *For Thou hast hidden insight from their heart*. St. ii has only two stresses (the Qinah-measure, of which we have had so many apparent examples). Moreover, if the points of מ are correct (תְּרִימִם), the trans. vb. lacks an Obj. This might be קרנם *their horn* (1 Sa 2¹⁰ Ps 75¹¹ 89¹⁸ 92¹¹), and תרמם may be the remains of תְּרִמַּם (תְּרִימִם) which would

complete the distich. Cf. also 16¹⁵. (ראשם *their head* is also possible: Pr 3⁴ 27⁶. The couplet reads like a psalm-verse, and may be an interpolation.)

v. 5. מ is really meaningless. לְחֶלֶק יָיִר רָעִים *For a share (of the feast or booty?) he reporteth (informeth agst.? cf. Je 20¹⁰) friends* is an unlikely statement in this context, even if the Heb. could signify so much, which is more than doubtful. ט varies the vowels of רָעִים: τῇ μερίδι ἀναγγελεῖ κακίας (i.e. רָעִים): while in st. ii it gives ἐφ' υἱοῦς = עַל-בְּנֵי בני. For ἐτάκησαν = תְּכַלִּינה see 11²⁰. The distich may possibly be a mere variation of 6²⁷ (*They cast the lot over their friend, And over the orphan they bargain, or the like*). The ductus litt. will, however, be followed more closely if we emend יְחַלְקֵי לַיָּר רָעָה *They apportion evil to the stranger* (31³²); leaving st. ii almost or altogether as it stands in מ: *And the eyes of his (the gér's) children fail*. It is true that such an indictment of Eyob's friends does not seem specially appropriate here; and the verse may be a marginal quotation which has intruded into the text. Duhm, regarding it as such, hazards the following version of מ: 'Whoso informs against a friend on account of a pledge, His children's eyes do pine'; a proverbial saying (מִשְׁל) which he compares with 6¹⁴, referring to 2 Sa 20²⁽¹⁾ for the sense of חֶלֶק and paraphrasing our verse: 'He who causes an insolvent friend to be distrained upon at law, his children will rue it!' Ingenious as this interpretation may be, it is questionable whether לְחֶלֶק can bear the mg. put upon it. A better connexion of thought with the sequel would be gained by reading וְעֵינֵי בְּבִי תְּכַלִּינה *'Tis my lot to pour down tears, And mine eyes fail with weeping* (cf. ט^{AC} ὀφθαλμοὶ δέ μου = וְעֵינֵי). This would also obviate rejection of the verse.

v. 6. מְהִצִּינִי. Either omit the ו or, as seems better, read c ט (ἐθου δέ με), וְהִצִּינִי *And Thou hast set me for (= made me) a byword of peoples* (point לְמִשְׁל instead of the ἄπ. לְמִשְׁל—an old scribal error), or perhaps *of the tribes* in Eyob's neighbourhood. In st. ii תִּפֹּת spittle (?) is very doubtful. ℣ *Gehenna*; identifying the word with 'the Tophet' in the valley of ben Hinnom (2 K 23¹⁰ Je 7³¹ al.); ט תַּהֲפִיתָא a veil or covering; ℣ exemplum (= מִפֶּת?); ט γέλως an object of mirth, a laughing-stock (connecting the word with תִּפֹּת timbrel, 21¹²). In the similar passage, 30^{9,10}, the term for spittle is רֶק, as also in Is 50⁶. The existence of a ✓ תִּפֹּל or תִּפֹּף or תִּפֹּף to spit may perhaps be inferred from תִּפֹּל and Ar. تَفَّلَ to spit a little saliva, as well as from Eth. tafëa, spuit, expsuit, inspuir; but if our stichus means *And I become one in whose face they spit* (Duhm: Ein Spei-ihn-an, a Spit-in-his-face), ותַּפֹּת פָּנִים אֲהִיָּה would be a more natural way of expressing it than ותַּפֹּת פָּנִים אֲהִיָּה: cf. כַּמְסַחֵר פָּנִים Is 53³. Instead of לְפָנִים, however, ט℣ suggest לְפָנֵיהֶם *before them*; and ℣'s version of the stichus *Et exemplum sum coram eis* perhaps supports the apt conjecture מִכֶּתֶת in place of תִּפֹּת: *And I become a sign (or portent, or*

wonder) before them. Ὡς αὐτοῖς = לָהֶם unto them; the more usual constr. (see Ez 12⁶ 24^{24, 27} Ps 71⁷). As affording a better parallel to עַמִּים we may suggest לְלֵאמִים (cf. Assy. li-i-mu, syn. of *kintu*, 'family') to nations instead of לַפְּנִים: And I become a sign (portent or wonder; cf. v. 8 Ps 71⁷) to nations. The verse, in any case, seems more appropriate to Israel in exile than to a suffering individual (cf. מִשַּׁל עַמִּים and Dt 28⁴⁶) and may not have belonged here originally. It interrupts the connexion between vv. 5, 7, and should perhaps follow the latter verse. The words מִפֶּת and לְאִמִּים (Pss Pr) are not found elsewhere in Job.

v. 7. כַּעַשׁ (5² 6² 10¹⁷) vexation, anger, here means grief, sorrow, as כַּעַס in Ps 6⁸ 31¹⁰. The eyes are dimmed (Gn 27¹) by weeping. Cf. v. 5.

St. 2. Ὡς et membra mea quasi in nihilum redacta sunt. Hence the usual rendering: *And my limbs are all like a shadow*. But יָצְרִי my limbs is a dubious ἀπ. We might read יָצְרִי (= צֹרִי) after Ps 49¹⁵ Q. my form; thus vindicating another occurrence for a rare word; or we might point יָצְרִי my frame, Ps 103¹⁴ (cf. Ὡς my thoughts, pointing יָצְרִי my 'frames of mind', purposes). Ὡς περιολόρκημαι μεγάλως ὑπὸ πάντων, I have been besieged greatly by all (confusing צֹר to fashion or draw, Ez 43¹¹, with צֹר to besiege) seems to favour יָצְרִי. (In 30³⁰ μεγάλως = מַעְלִי! Here it stands for כַּעַל, perhaps misread מַעְלִי. Thus Ὡς version of the st. may represent יָצְרִי עָלַי בָּלָם.) For בָּלָם read בָּלָה is wasted (7⁹ 33²¹). Another possible and perhaps probable emendation of the st. is וְשָׁאֲרִי כַּעַל כְּלָה (the first word perhaps written defectively וְשָׁרִי = וְשָׁאֲרִי) And my flesh is as worn as a shadow (cf. Pr 5¹¹ Ps 73²⁶).

vv. 8-10 interrupt the connexion of vv. 7, 11 sqq. We might render v. 8^a Upright men would be confounded at this; understanding the words as an insinuation that the Friends were not honest and sincere; had they been so, they must have been confounded at the sight of Eyob's unmerited sufferings. The second stichus, as it stands, cannot be translated so as to agree with this. But a slight correction gives the sense: *And an innocent one might be moved to impiety or apostasy* (reading לְחַנְּפָה Is 32⁶, or לְחַנְּפָה Je 23¹⁵, or Infin. לְחַנְּפָה; cf. Is 64⁶ כִּי לְהַזִּיק bestirring himself to lay hold on Thee). Then v. 9 will be: *But the righteous* (i.e. I myself) *will hold fast his way, And the guiltless become more resolute* (lit. And the clean-handed adds or will add strength: אֶמְצֵן ? אֶמְצֵן Infin.). The greater his sufferings, the stronger Eyob's determination to affirm and to abide by his own innocence (cf. 2^{3b} 27^{6a}). At best, however, the verses remain an interruption; and v. 11, which resumes the tone and tenor of v. 7, is hardly a natural continuation of them. On the other hand, Bildad's echo of them, 18²⁰, goes to prove vv. 8, 9, authentic. Possibly, therefore, vv. 8-10 should be transferred to the end of the chapter, to which they would form a not unsuitable close. After avowing his own despair, Eyob defies his friends to produce any argument that can shake

his inflexible consciousness of innocence. (Duhm thinks that vv. 8-10 express the point of view of Eyob's friends rather than his own, and may have been transferred hither from chap. 18.)

v. 8. If with \mathfrak{G}^A we transpose the two nouns in st. ii, we get for the verse the excellent sense: *Upright men are confounded at this* (i. e. the spectacle of his sufferings), *And the impious triumpheth over the innocent* (cf. 31²⁰ for this mg. of the vb.); as is quite natural, and often happens. To this v. 9 adds that, however baffling to reason the dealings of Providence may prove to be in individual cases, they will never cause the good man to swerve from the way of righteousness.

v. 9. For צדיק *righteous* \mathfrak{G} gives πιστός (\mathfrak{G}^Θ δίκαιος), the usual equivalent of נאמן *trustworthy* (12²⁰); perhaps a variant in the Heb. text. In st. ii \mathfrak{G} misread app. יסבל (*ἀναλάβοι θάρσος* cf. Is 46¹) for יסוף.

v. 10. St. i is metr. too long and more or less corrupt. The line will still be unmetr., if (c 5 codd. et \mathfrak{B}) we read כלכם *all of you* for מ's ungrammatical כלם *all of them*. The var. יבאו (K^{Or}) for ובאו indicates perception of the difficulty, but only half remedies it (!חשבו). The simplest way of restoring both sense and metre is to omit כלם as dittogr. (from v. 7 *end*) or as having grown out of אלם repet., and to read ואלם בארנא *But, pray you, come on again!* Cf. Is 21¹³. See further at 18⁴. (\mathfrak{G} ἐπέιδετε = חפשו pro חשבו! Cf. Pr 30²⁸.)

v. 11. This and the following verse are again extremely corrupt. AV and its margin fairly render M's text of v. 11; but the triple division of the words sets the metre at naught. \mathfrak{G} at least gives us a distich: 'My days did pass in uproar; And the joints of my heart were broken.' *Ἐν βρόμῳ*, in *din*, or *fury*, suggests a storm; as if \mathfrak{G} read or guessed בָּרָם (24⁸; cf. Ps 90⁵), which might represent an original בָּרָם *like the rain-storm*. Possibly, however, *ἐν βρόμῳ* = בועם or בועף in *fury* or *raging*. \mathfrak{G}^A *ἐν δρόμῳ*, at a run = בְּמַרְצָה. *βρόμος* may, however, stand for *βρῶμος*, *foul smell, stink*, as in 6¹. Possibly, therefore, \mathfrak{G} connected זמתי (or whatever corresponded to it in \mathfrak{G} 's exemplar) with the ✓זם (Heb., Aram., Ar.) *to be foul or stinking* (33²⁰). 'My days pass in noisomeness' gives an adequate sense (בוהמות?). But inasmuch as the ✓זם in Aramaic (Syriac) may signify *sound* and *noise*, \mathfrak{G} may, after all, have had זמתי in its Heb. text. We would restore נצמתו *are ended*, after 6¹⁷ 23¹⁷; La 3⁶³. (Duhm: זַמְתִּי.) Those who desiderate a simile in stichus i, may prefer to read כַּמֶּן עֵבֶר יוֹם or כְּמוֹמֶן *like chaff*; comparing כַּמֶּן עֵבֶר יוֹם, Zp 2² Is 29⁵: see also 21¹⁸ Ho 13³. זַמְתִּי *my purposes* might have been orig. a marginal gloss on מורשי לבי, which Buhl and Duhm explain *the wishes of my heart*, deriving מורש from ✓ארש, Assy. *érēšu*, *to wish, ask for*. With such a verb as נִתַּק, however, one would expect something more concrete and physical, e.g. *my heart-strings* (מִיתְרֵי לִבִּי); and we may even perhaps suspect the presence of an Aramaism, and interpret the ἀπ. λεγόμεν. מורשי

in the sense of *beams* (Aram. מרישא *a beam*, 1 K 6³⁶). The phrase מ' לבי may thus be analogous to, and perhaps a later equivalent of Jeremiah's קירות לבי *the walls of my heart* (Je 4¹⁹), which might very well be corrected into קורות ל' *the beams of my heart*. Our distich would thus become

My days pass away (6¹⁶ 11¹⁶) *like chaff*;
The beams (or strings?) of my heart are snapped asunder.

For the meaning *strings* or *cords*, we might compare another Aram. term, viz. the Syriac *ܠܚܕܐ, ܠܚܕܐ* *hempen rope, cable*. In either case, the second stichus is preserved without alteration. But I cannot refrain from mentioning another expedient which I find in my old notes, viz. to read מורשי for שרשי ($\text{w} = \text{m}$), and to render *Torn up are the roots of my heart*.

v. 12. There is great diversity in the attempts to explain or emend this verse. The general sense appears to be that God turns Eyob's day into night.

Night for day I (or *He*, i.e. Eloah: vss. 3, 4, 6) *put (puttleth)*;
And my (the) light (or dawn) is dim (murky) *with darkness.*

The first stichus recalls Isaiah's שמים חשך לאור, and is probably a reminiscence of that passage (5²⁰). For ישימו אור read וואר (א)(י)שם ואור. Instead of קרוב מפני we suggest קדר מני, as in 6¹⁶, although מפני might mean *because of, through*. Cf. also וקדר עליהם היום (Mi 3⁶). ט supports מ: *νύκτα εἰς ἡμέραν ἔθαλασσον* (A), *Φῶς ἐγγύς ἀπὸ προσώπου σκοτόυς*. We can say in English, *And the light is wellnigh darkness*; but it is doubtful whether קרוב מפני could be so used in Hebrew. We might also emend: ואור יקריב במרחשך *And the light He joineth to darkness (makes them one: cf. Is 5⁸ שדה בשדה יקריב)*. Duhm reads ואור מפני חשך | לילה ליום אשים and translates 'Die Nacht mache ich zum Tage, | Und Licht ist vor mir Finsternis.' But is not the poet's meaning rather that Eyob's day is turned into night (cf. the parallel stichus)? and can מפני express 'vor mir', *before me* (לפני)? Would not מפני rather mean 'from my presence', or else 'because of me'? Moreover, the metre of Duhm's second stichus is rather halting, and the disyllable קרוב, which he rejects as a distortion of קראתי, a supposed gloss on אשים, is not metrically redundant. It is probably a disguise of some word (e.g. קדר or וקדר) in the original text. But אשים, the first pers., may be preferred to ישם, which I conjectured independently many years ago. We might then read אורי *my light* instead of ואור. Lastly, in view of 7⁴, we may suggest the distich לילה ליום לחשך | אור-בקר ואפן לחשך *Night for day I put; Dawn shineth, and I look for darkness.* Gn 44³ Hg 1⁹.

- v. 13. — *Yea, I hope for She'ol as my home,
In (the) Darkness I (have) spread 'my couch';*
v. 14 *To the Pit I cry, 'Thou art my father!'—
'My mother and sister!' to the maggot.*

In v. 13^a מ has אם *if* (ὅ ἐάν), for which אף *yea, also, besides* seems better. Duhm: 'If I hope, She'ol is my house' &c. But the verb קוה requires an Object (7² 30²⁰): and here Eyob is looking forward to death as the end of his sufferings. V. 14 *end* ו paraphrases רמה, the corpse-devouring *maggot*, by σαπρίαν, *rotteness* (so 21²⁶ 25⁶) in curious agreement with the √ רמס = Ar. رَمَسَ *to rot, decay*, whence רמה *maggot* is derived.

- v. 15. *And where, then, is there (other) hope for me?
And my good, who can descry it?*

חיותי *my hope* = hope for me. In st. ii וחייתי is obviously a scribe's erroneous repetition. Read טובתי *my good* (22²¹) = ὁ τὰ ἀγαθὰ μου, with Merx, Bickell, Duhm. ὁ's ὄψομαι is a reminiscence of 7⁷.

- v. 16. *Will they descend with me into She'ol?
Or shall we go down together into the Dust?*

So ו: ἡ μετ' ἐμοῦ εἰς ᾧδην καταβήσονται, | ἡ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα; = וואס-יחד על-עפר נחת | העפרי שאל תרדנה. מ has: *To the bars (str. poles or staves) of She'ol will they descend; Or together on the Dust (will there be) rest?* But the particle ו is almost necessary to the construction (a Disjunctive Interrogation) at the beginning of stichus i; and it might easily have fallen out after the preceding ה. When the ו also had disappeared, the meaningless מרי became ברי (Ho 11⁶). But the usual expression is not *bars*, but *gates* of She'ol (Is 38¹⁰ Ps 9¹³; cf. chap. 38¹⁷). The difference between נחת (Pausal form נחת) *rest* and נחת *shall we go down*, in stichus ii, is merely a matter of points; and the verse as a whole affords an excellent instance of the preservation of the authentic text by ו. (W's In profundissimum infernum = ברי שאל.)

Chapter 18. *In answer Bildad of Shuah said:*

How long wilt thou not make an end?

Hold! that we too may speak.

So ו: Μέχρι τίνος οὐ παύσῃ; Ἐπίσχες, ἵνα καὶ αὐτοὶ λαλήσωμεν. The original text may have been—

עד אנה לא תשם קץ
הכל ואנחנו נדבר:

קץ *set or put an end*; sc. to words, as implied by the context. Cf. 16³. הכל *finish!* or *have done!* Cf. לְדַבֵּר, Gn 18³³ Je 26⁸. We might also point תְּכַל *hold in!* cf. Je 6¹¹ 20⁹; or read תִּתְחַל *cease!* (= ἐπίσχες. cf. 1 K 22^{6,15}). Better perhaps לא-תעצר במלין *How long wilt thou not restrain words?* Cf. 29⁹ ו; 4² 12⁵.

The text of **מ** cannot be original, for it violates both sense and metre. It is usually rendered: 'How long will ye set snares for words? Attend (or Understand) ye, and afterwards we will speak.' But the plur. verbs in addressing Eyob are manifestly inappropriate; the meaning *snares* for the once-occurring קנצי has no better basis than comparison of the Ar. vb. *catch, ensnare*; the grammar of st. i is bad (קנצי should be (קנצים), and st. ii is really nonsensical. As Duhm observes, Bildad was not going to speak 'afterwards', but immediately. It is evident that st. i is overloaded, and that something must be sacrificed for the sake of the metre. Duhm rejects ער אנה, as added from 19¹ after the verse had already become corrupt, and reads simply חשם קץ למלין *Put an end to words!*, which barely satisfies rhythm and metre, besides diverging too far from both **ט** and **מ**, and making too abrupt a beginning.

v. 3. *Why are we regarded as cattle—*

As the beasts that perish—in thine eyes?

In st. ii **מ** gives: נטמינו בעינינו, usually taken to mean, (*Why*) *are we treated as unclean* (נטמאנו = נטמינו) *in thine eyes?* But the Niphal of טמא is not so used elsewhere, and hardly makes good sense here. **ט** perhaps read נרמנו (= σεσωπήκαμεν); see 29²¹; 41⁴ for דרם = σισπώω. [It reproduces only one of the two verbs of the verse. Possibly it misread נחשבנו in st. i as החרשנו (= σεσωπήκαμεν: see 41⁴ **ט**).] In any case, it is clear that the stichus, with its two words, is metrically too short. בעיר might easily have fallen out after its syn. בהמה. I have therefore ventured on כבעיר נרמו בעיניך (cf. Ps 49^{13,21}); or we might read נמשלנו לבעיר בעיניך (Ps 49, l. c.), thus getting the sense:

Why are we regarded as cattle—

Are we like to the beasts in thine eyes?

ט rightly implies the sing. suffix with its ἐναντίον σου (cf. note on v. 2).

v. 4. [*O render of himself in wrath!*] Cf. 16⁹. **ט** renders vb. by χράσμαι, as in 16⁹. (κέχρηται σοι ὀργή, *anger possesses (?) thee.*) This line being only half a distich, it is evident that (if it be genuine) another line at least has been accidentally omitted either before or after it. Accordingly Duhm transfers the five stichi, ch. 17^{8-10a}, to this place; remarking that they form two complete tetrastichs when thus prefixed to the three stichi of 18⁴. He rejects 17^{10b} as added, possibly, by the same hand as 17⁴, in order to complete the distich in its new position. Then he links 17^{10a}, which he reads ואלם תשוב ובא נא, with 18^{4a}; thus getting the distich:

But come back hither, I pray,

O man that rendeth himself in his wrath!

It must, however, be admitted that the statement *Upright men are dumbfounded at such talk* (as thine: על זאת; cf. 8², על אלה), *And the pure*

rises up against the unholy, And the righteous holds fast his way, And the pure-handed becomes all the firmer! does not seem to follow naturally on the indignant question *Why are we regarded as cattle, As the beasts that perish, in thine eyes?* (18^s). The unaccommodating passage, in fact, interrupts the context here almost as violently as in ch. 17; and style, tone, and spirit are quite different. Moreover, if טרף נפשו באפו were directly addressed to Eyob, it would prob. have been otherwise expressed; viz. טרף נפשך באפך, c suff. 2 Pers. > 3 Pers. The line may be a marginal comment on Bildad's angry bearing. But more prob. it belongs to v. 13: see the note there.

Shall the earth be dispeopled for thy sake, (Is 61² 71⁶.)

And the rock remove from its place (site)? (Cf. Jb 9⁵ 14¹⁸.)

¶ paraphrases st. i: τί γάρ; ἐὰν σὺ ἀποθάνῃς, ἀοίκητος ἡ ὑπ' οὐρανόν; *What! if thou die, will all under heaven be uninhabited?* (Perhaps reading הלמענך הולמותך.)

In st. ii ¶ gives: ἡ καταστροφῆσεται ὄρη (A: ἡ γῆ) ἐκ θεμελίων; *Or will mountains (the earth) be overturned from foundations?* וְהִפֵּךְ = 9⁵ 12¹⁶ 28⁹, הפך = καταστρέφω) צור ממוסדיו (Dt 32²² Ps 18⁸ מוסדי הרים; הרים מוסדי ארץ, Ps 82⁵ al.). צור = ὄρη, as here, 29⁶; cf. Nu 23⁹. Duhm reads וַיִּתֶּק ממוסדיו, because of the previous occurrence (14¹⁸) of the stichus in ו, which seems an insufficient reason; and the use of יתק is questionable. ¶ possibly read ויעתק צ' ממוסדיו.

v. 5. *Yea (or Yet) the light of the wicked goeth out,
And the flame of his fire doth not shine.*

In st. i read רשע sing., c ו, as implied by אשו in st. ii, and by the Sing. of the following verses. For the statement, see 21⁷, Pr 13⁹. In st. ii שביב = Aram. שביבא; Ecclus 81⁰ 45¹⁹. Cf. also Assy. šabbu, 'shining' (syn. namru); šabābu, 'to blaze', 'burn'. ¶ καὶ οὐκ ἀποβήσεται (¶ ἀναβήσεται, go up) αὐτῶν (¶ αὐτοῦ rectè!) ἡ φλόξ, *And their flame shall not go off (succeed? but ¶ go up)*. Perhaps an error for ἀπο(ἀνα)-φανήσεται.

v. 6. *The light is darkened in his tent,
And his lamp over him (29³) goeth out.*

For tent (אהל) ¶ gives the curious word δίαυτα, which means *way of living*, and then *dwelling, abode, room*. So again in v. 15, as also in 8²² 11¹⁴ 22²⁸. (As D passes into Z, the roots of δίαυτα and ζάω, *live*, may be related.) The verse looks like a variant of v. 5, perhaps taken in from the margin. Such variants from different recensions or editions abound in ancient poetry; e.g. in the Babylonian Epic of Nimrod.

v. 7. *His footsteps are cramped in his way (or as he goeth);
And his own counsel throweth him to the ground.*

¶ אֲנִי אֲנִי, the steps of his wealth (20¹⁰) or of his vigour (Gn 49³), as Duhm takes it (die Schritte seiner Manneskraft). But in any case the

phrase is a strange one. Moreover, צַעַר (sing. or plur.) usually has a suffix, Ps 18³⁷ (14¹⁶ 31^{4,37} 34²¹); and the constr. plur. is found nowhere else in OT. Read באֲרָחוּ in *his going* (34⁸) = בָּלְכְתוּ in Pr 4^{12a}, of which this stichus might be called a variation. Leg. prob. (יִצְרָו) צִעְרָו (צַעְרָו). באֲרָחוּ.

Throweth him (down): a late use of הִשְׁלִיךְ; Dan 8⁷ (adds אֶרֶצָה to the ground). In st. i ט misread אוֹנוּ יִצְרָו צַעְרָו = θηρεύσαισαν ἐλάχιστοι τὰ ὑπάρχοντα αὐτοῦ. St. ii is too short. Perhaps we should read וַיִּבְלְכֵהוּ עֲצָמוֹ (וּבְרָכְנוֹ) תִּכְשִׁילֵהוּ עֲצָמוֹ And when he walketh, his own counsel maketh him stumble. Cf. ט σφάλαι δὲ αὐτοῦ ἡ βουλή. 4^a כּוֹשֵׁל = σφαλέντας. Or ותכשיל כחו עצמו And his counsel weakeneth his strength.

- v. 8. For he is rushed into the net by his own feet;
And he walketh himself into (upon) the toils.
v. 9. The trap catcheth him by the heel;
The gin (hunting-net?) layeth hold upon him. (Ne 10³⁰.)
v. 10. His snare is hidden in the ground,
And his springe upon the path.

He is rushed or hurried or sped; שָׁלַח, as in Ju 5¹⁵. But בְּרַגְלָיו here is used in a different sense apparently (*instrumental*). Hence Du reads רַגְלָיו . . . שָׁלַח For his foot rusheth into the net = ט ἐμβέβληται δὲ ὁ πούς αὐτοῦ ἐν παγίδι. (ט make the verb active: שָׁלַח.) ט renders יתהלך by ἐλχέειν. This does not necessarily imply the different reading יתגלל (Kittel; cf. Is 34⁴ ט), as ἐλίσσονται may mean to turn hither and thither, to go about, like ההלך: see II. xii. 49.

In v. 9 read עֲקָבוֹ his heel, טז; Ki. Cf. Gn 25²⁶; ch. 16¹². In st. ii טז confuse the isolated צָמִים, which ט renders διψώντας, with יָמָאִים thirsty (plur.). In 5^a, as we have seen, צָמָא the thirsty one is right, although מ has צָמִים as here. Perhaps מִצֹּד, as in 19⁶.

- v. 11. All around (Je 6²⁶ 20⁵) Terrors alarm him,
And Fearfulness dogs his heels (behind him).

Reading in st. ii לְרַגְלָיו (הִלָּכָה) בָּאָה; cf. ט and Is 21⁴ פִּלְצוֹת בָּעֲתָתִי; Ps 55⁵. The line is too short in מ, some word having fallen out. Or we may suppose the loss of a single letter from והפצהו and scatter him, a verb which demands a plur. obj., and read וְהִפְלִיצָהוּ אִמִּים and Fears (20²⁶) affright him behind: cf. 9⁶ 21⁶ for פִּלְץ, which certainly agrees better with the context than פוץ. ט has πολλοὶ δὲ περὶ πόδα αὐτοῦ ἔλθοισαν = בָּאוּ לְרַגְלָיו (or רַגְלָיו בָּאוּ). Cf. Hab 3⁵. For לְרַגְלָיו after him, cf. Gn 30³⁰ (contrasted with לִפְנֵי); Is 41² (see Box *ad loc.*).

- v. 12. מ יהי רָעָב אָנוּ Let his (manly) strength become hungry (i.e. fail: OL); but this is hardly satisfactory, although מ so understood the line: Attenuetur fames robur eius. ט: ἔλθοι(σαν) ἐν λιμῷ στενῷ =

יִהְיֶה רָעָב אֹנוֹ. ☩ *And hunger shall be his sorrow* = יִהְיֶה רָעָב אֹנוֹ, which is possibly right:

Famine becometh his trouble;

And Ruin is ready to swallow him up.

וְלִצְלָעוֹ, *for his limping or stumbling*; Ps 38¹⁸, לִצְלָע אֲנִי For *I am ready for stumbling*; cf. Ps 35¹⁵ Je 20¹⁰. But *Ruin is ready for his stumbling* seems an unnatural phrase; and לִבְלָעוֹ *to swallow him* is an easy and natural correction, the term being a favourite with the poet (2³ 8¹⁸ 10⁸; cf. 7¹⁹ 20¹⁵ &c.). St. i may perhaps be restored, יִכְלֶה רָעָב אֹנוֹ *Famine consumeth his strength* (9²² 31¹⁶ Gn 41³⁰). ☩ read the second line apparently, וְאִיר נָכוֹן לוֹ פֶּתָאֵם *And Ruin is ready for him suddenly* (ἐξαισιον, *violent, extraordinary* = פֶּתָאֵם ☩, 9²³ 22¹⁰: see also 4¹² 20⁵, where the Heb. words are different). Duhm restores st. i, לֹו רָעָב אֶן לֹו *Mischief is hungry for him* (cf. Je 42¹⁴, לֶחֶם *for bread*). But why not ירעב (cf. Je 1. c.)? Cf. also Am 8¹¹ (רָעָב . . . לְשֹׁמֵעַ). (☩ runs v. 11^b and v. 12^a together, perhaps reading or guessing יִבְאוּ בְרָעָב צָר (וּנְפֹוצִים לְרַגְלוֹ יִבְאוּ בְרָעָב צָר).

v. 13. *He teareth himself in his rage;* (4^a trans. hither!)

For famine he devoureth his own flesh.

We have replaced בָּאֶפוֹ טָרַף נִפְשׁוֹ here from v. 4^a. The starving wretch gnaws his own flesh for food, as if he were a wild beast and his own body his prey. Cf. Is 49²⁶. As the verse stands in וְ it evidently consists of two variants of a single stichus:

יֹאכֵל בְּרִי עוֹרוֹ

יֹאכֵל בְּרִי בְכוֹר (מ)ו(ח):

He devoureth the limbs (41^a) of his skin (!);

Devoureth his limbs the Firstborn of Death.

בְּכוֹר מוֹת, which occurs nowhere else, is usually taken to mean the deadliest of diseases, and is compared with 'the firstborn of the poor', i. e. the poorest, in Is 14³⁰, which, however, itself is rejected by the best critics (see Box *ad loc.*). Probably בְּכוֹר is a disguise of some synonym of עוֹר, possibly בָּשָׂר *flesh*; and מוֹת may be a marginal note. KO^x gives בְּרִי *in sickness* for בְּרִי *his limbs*; perhaps a reminiscence of 6⁷. We suggest בָּשָׂר *He devoureth through famine his own flesh*; which harmonizes well enough with the supposed parallel, v. 4^a. ☩ βρωθείσαν αὐτοῦ κλώνες ποδῶν, | κατέδεται τὰ ὥραία αὐτοῦ θάνατος = יֹאכֵל נִשְׁפְּרוֹ מֵוֹת. יֹאכֵל בְּרִי רִגְלָיו. בְּרִי is rendered *twigs or shoots* (Ez 17⁶), and רִגְלָיו is evidently due to the translator's eye having wandered back to the end of v. 11. In the second stichus ☩ omits the repeated בְּרִי, and gives τὰ ὥραία αὐτοῦ, *his beauties*, for בְּכוֹר. Perhaps the translator misread בָּשָׂר *his flesh* as אֶרֶץ שְׁפָרָו (i. e. שְׁפָרָו = ὥραία; of leaves, Dan 4⁹).

v. 14. *His cords are broken away from his tent;*

Terrors chase him like a king (lion?).

For מִבְטָחוּ *his confidence* read מִיתְרֵיו *his cords*, Je 10²⁰, or חֲבָלָיו *id.*, Is 33²⁰, of course with plur. יִנְחָקוּ. ט̣ ἰασις = מְרַפֵּא *healing*. In st. ii for מִתְעַדְדוֹ I have substituted תְּצַדְדֵהוּ, cf. 10¹⁶. A similar statement occurs 27²⁰ וְתִשְׁגֶּהוּ כַּמִּים בַּלְהוֹת *And Terrors overtake him like a flood*. Perhaps, indeed, this is the true reading here (כַּמִּים = כַּמֶּלֶךְ).

At all events, כַּמֶּלֶךְ *like a king* (B quasi rex) is more probable than מִ'ס לְמֶלֶךְ: cf. 15²⁴. One is reluctant to sacrifice a phrase which has passed into general literature; but מֶלֶךְ בַּלְהוֹת *the King of Terrors* (= Death personified), however familiar to the modern ear, is isolated in Hebrew, although בַּלְהוֹת occurs five times in our book; and besides, the entire statement of מִ It makes him march to the King of Terrors, whether 'It' be a vague reference to 'an unseen Power' (Di al.) or 'Destiny' (Buhl), or to Eyob's disease, which is assumed to be leprosy (Duhm), is a strange way of saying *It* (the 'Firstborn of Death' = the most malignant of maladies) *kills him*. Moreover, those who interpret thus are obliged to cancel 14^a as a gloss, possibly on 15^a. B gives Et calcet super eum, quasi rex, Interitus! *And let Ruin trample upon him, like a King!* pointing וְיִצְעֲדֵהוּ and app. reading כַּמֶּלֶךְ. The figure is that of a conqueror setting his foot on his enemy; a well-known subject of Assyrian sculpture. The curious version of Γ σχοίη δὲ αὐτὸν ἀνάγκη αἰτία βασιλική = (!) וְתִצַּר לוֹ בְּעֵלְתָּ (ה) מֶלֶךְ (v. 7 Ju 10⁹; see 15²⁴ צַר = ἀνάγκη, and Dan 6^{5.6} for Aram. עֵלָה = αἰτία) shows that Γ read the verb without ע and confused ד with ר, as often. Cf. La 4¹⁸, where מִ has צָרוּ instead of צָרוּ. The rest of Γ's text is plainly a distortion of כַּמֶּלֶךְ בַּלְהוֹת. (A comparison of 10¹⁶ 19²² suggests the possibility that לְמֶלֶךְ originated in (כַּמִּים) or כַּלְבִּי (א) כמו לְבִי *like a lioness*. Indeed the תְּצַדְדֵהוּ of 10¹⁶ favours something similar here; as מ and ש, i.e. מ and ש, are liable to confusion, and מַחַל might have become מֶלֶךְ by way of correction.)

v. 15. *The Vampire* (Is 34¹⁴) *haunteth his tent*;

Brimstone is sprinkled (leg. 'תֹּזַר' upon his habitation

(5^{3.24} 8⁶ Is 34^{9.13}). 'The Vampire', Heb. לִילִית as I conjectured from the ἐν νυκτὶ αὐτοῦ (= בַּלִּילוֹ) of Γ many years ago. מִפְּלִילוֹ is really impossible as the subject of תִּשְׁכֵּן; and is, besides, very prosaic, whether translated *something of that which is not his, what is naught of his* (Hitz OL)—such a perfectly problematical and indefinite reference to the new denizen of Eyob's dwelling being wholly unparalleled—or *It* (terror) *shall dwell in his tent, so that it is no more his* (Ges). The language of the verse is obviously coloured by reminiscence of Is 34 (נְפִרִית Is 34⁹; נוֹה Is 34¹³; לִילִית Is 34¹⁴). In accordance with his theory that the whole passage, vv. 13–15, contains a brutally direct reference to Eyob's malady, Duhm reads בִּלְעַל, which he takes to mean *incurableness* ('wörtlich: das Nichtaufkommen' = not getting well), and explains as the malignant kind of house-leprosy, which made a house uninhabitable (Le 14⁴⁴). But

our passage speaks of an אהל, a *tent*, not a *house* (בית) of stone and plaster; and the meaning assumed for בליעל is very doubtful (see the note on 34¹⁸ *infra*). Omitting 13^a and 14^a as spurious for the reasons assigned, Duhm renders vv. 13-15 as follows:—

‘There fretteth his limbs the Firstborn of Death
And maketh him walk to the King of Terror,
There dwelleth in his tent Incurableness,
Strewn upon his dwelling-place is brimstone.’

(Ὁ τὰ ἐμπρεπῆ αὐτοῦ confuses נוה *abode* with נאווה *comely*; cf. Je 6².) But the following verses show that Bildad is harping on the fate of the wicked in general, not the affliction of Eyob in particular.

vv. 16-17. *Beneath—his roots dry up, (Am 2⁹.)*
And above—his branches wither. (14² 24²⁴ 14⁹ 29¹⁹.)
His memory perisheth from the land,
And he hath no name in the street.

His branches wither. Ὁ ἐπιπρεσῆται θερσιμὸς αὐτοῦ = יפל קצירו (מ confused with פ as often). *in the streets or in (over) the open country*; reading the plur. הוצות 5¹⁰ Pr 8²⁶. But Pr 24²⁷ בחוץ || with בשרה.

v. 18. *God thrusteth him out of light into darkness,*
And maketh him flee out of the world. (20⁸.)

There might seem to be no need to alter the indefinite plur. of the two verbs, as is done by Du Ki following the Ketib. If we do so, we must suppose the Subject of the verbs to be God, not men. And this perhaps agrees better with the matter of the verse; cf. 19⁸ 30²⁶, and with st. ii especially (Gn 4^{12.14}). Ὁ has the sing. (ἀπώσσειν cf. 2 K 4²⁷) in st. i. It omits st. ii. ℣ gives sing. in both; ℣℣ plur. in both. (Since st. ii is metr. short, אלוה *God*, the Subj. of both stt., might be restored at the end after ינרהו.)

v. 19. *Nor chit nor child hath he among his people,*
And there is no survivor in his place of sojourn. (Ps 55¹⁶.)

וּנְכַר . . . בֵּן, an alliterative phrase, used in traditional formulas, e.g. the oath of friendship, Gn 21²³, and the Divine ban, Is 14²² (וְנִכְדָּר). We might imitate with *son or scion, offshoot or offspring* (Var. Bibl.), *chick or child*. Cf. also our *kilh and kin*. If √ננ means *propagate, increase*, of offspring (Ps 72¹⁷), בֵּן may very well be represented by our ‘chit’, an old word for *shoot, sprout, child*. Cf. also the Sumerian NUNU, ‘sprout’, ‘offspring’, ‘child’ (*bābu*; *līpu*), CT xii 19b. Ὁ οὐκ ἔσται ἐπὶ γένεστος ἐν λαῷ αὐτοῦ, app. misreading נכר . . . בֵּן for נכר . . . בֵּן (see Ὁ Pr 14⁸ ἐπιγνώσεται = הָבִין; La 4⁸ ἐπεγνώσθησαν = נִכְרִי). For st. ii Ὁ gives: οὐδὲ σεσωσμένος ἐν τῇ ὑπ’ οὐρανὸν ὁ οἶκος αὐτοῦ. ἡ ὑπ’ οὐρανὸν = ארץ *the land*, in v. 4, and ἐν τῇ ὑπ’ οὐρανὸν = בכל־הארץ in 42¹⁵. Ὁ therefore

seems to have read בארץ מגוריו *in the land of his sojournings* (Gn 17⁸ 28⁴ &c.), which looks as if it might be right. (שריר = σεσωσμένος, Jos 8²³.)

v. 20. *At his Day* (ע At him) *his juniors are appalled,*
And his elders horror seizeth.

At his Day; the day of his doom or retribution. (ע may perhaps be right with ע' אֲדָם = עלי = עלי as I conjectured before looking at ע. Cf. 17⁸.) נשמו *were appalled or confounded*, is doubtless correct; see 17⁸, to which this passage evidently refers. ע ἰστέναξαν, app. pointing נשמו *panted*.

His juniors or those who come after; lit. *after ones*: cf. 19²⁵? Ec 11⁴ 16. ע ἔσχατοι, *the last or latest generation*. B In die eius stupebunt novissimi, et primos invadet horror. B קדמונים *former ones*; i.e. Eyob's elders; the previous generation. Cf. 1 Sa 24¹⁴. Eyob is not yet reckoned as an old man himself. The theory of his friends involved the idea of premature death for the wicked. Eliphaz at least was his senior. ע rectè πρώτους δὲ ἔσχεν θαῦμα (rg. אחז Sing.; so B prob. C I; cf. Ex 15¹⁵ יאחזמו רעד). Ewald suggested that אחרנים and קדמונים meant *western* and *eastern* people. So Duhm: 'die im Westen . . . die im Osten.' But there seems no reason why eastern and western folk should be specified rather than northerners and southerners, and the Heb. terms are not so used elsewhere.

v. 21. *'Surely this was the abode of a wrongdoer,*
And this the place of one that knew not El!'

The reflection or exclamation of all who gaze upon the signal desolation of the evildoer's ruined homestead. I introduces the verse with *And they will say*. We might, however, also render the words as expressing the conclusion of Bildad himself: *Surely* (or *Only*) *such are the dwellings of the unjust; And such is the place of the godless.*

Chapter 19. *But Eyob answered as follows:*

How long will ye weary my soul,
And crush me with mere words?
Ten times over ye insult me;
And are not ashamed of giving me pain (or wronging me).

v. 2. *Weary me*. So ע ἔγκοπον ποιήσετε = הוֹנִיעִי; Is 43²³; cf. Ec 1⁸. B תונוין *make me to sorrow* (Is 51²³ Ec 1¹² 3^{32,38}) seems less appropriate here, and is not found with an independent object elsewhere, nor at all in Job. The וְנָע occurs 10³ 20¹⁸ 39^{11,16}. In st. ii καταρπείτε, *ye pull down or destroy* (= הָרַס), is merely an inexact rendering and hardly implies a different reading. The stichus seems too short. בלידעת *without knowledge* may have been omitted after במלים (which בלי resembles).

v. 3. B עשר פעמים תכלימוני has four stresses and is metrically redundant, unless we suppose a Crasis of the first two words and

pronounce *zèser* for *zè 'èser*. Ὡ γνῶτε μόνον ὅτι ὁ κύριος ἐποίησέν με οὕτως apparently makes matters worse; but really it only represents *זה עשה עמי* *this He did with me*; an evident corruption of *זה עשר פעמי* *these ten times*. (The γνῶτε μόνον ὅτι ὁ κύριος is due to the scribe's eye having wandered to v. 6.) For the doubtful Heb. לִי תַחֲבֹרוּ (3 codd. תַחֲבֹרוּ; 4 codd. Kennicott בִּי pro לִי) Ὡ gives ἐπίκεισθέ μοι, *ye press upon me*, i.e. either with entreaty or attack (Hdt 5. 104; ib. 81). In 21²⁷ ἐπίκεισθέ μοι = עָלַי תַחֲמוֹסוּ *ye are hard upon me or do me wrong*; and such a sense would suit the present passage. Olshausen's conjecture לִי תַחֲרֹפוּ *taunt me* gives a good parallel; but the constr. is doubtful (see 27⁶). Adopting the reading of 3 codd. תַחֲבֹרוּ we might (with Ewald, Duham, al.) compare Ar. حَكَّ he wronged (him), behaved injuriously towards (him), or with bad fellowship impugned his character, &c. (Lane). Ὡ תַחֲבֹרוּ אֶמְצִיךָ *ye make me sad, grieve me*, suggests an Aramaism = תַחֲבֹרוּ Hiph. of כָרַה = בָרָא. Possibly also תַחֲבֹרוּ is an error of pronunciation (dictation?) for תַעֲבֹרוּ *trouble me*.

v. 4. But even had I in sooth gone astray (really erred),
With myself would my error abide.

So Ὡ. Read אִם אֵין or rather אִם אֵין (or אֵין אֵין metr. grat.) instead of אִם אֵין. Cf. OL, which renders אִם *And even indeed* (if) I have erred... Ὡ ναὶ δὲ = אִם. Its version is Ναὶ δὲ ἐπ' ἀληθείας ἐγὼ ἐπλανήθην, Παρ' ἐμοὶ δὲ αὐλίζεται πλάνος, *Yea, in truth, I did err, And with me lodgeth error*; to which it adds the explanatory distich Λαλήσαι ῥήματα ἃ οὐκ ἔδει, Τὰ δὲ ῥήματά μου πλανᾶται καὶ οὐκ ἐπὶ καιροῦ, *by speaking words which one ought not, And my words err and (are) not in season*. This is probably an old gloss which Ὡ found in its Heb. text.

לְאִמּוֹר דָּבָר לֹא יִסְבֶּן
וּמִלִּי תִעַי וְאֵין-בְּעֵת:

Cf. 15³ Pr 15²³. As v. 4 appeared to contain an admission of guilt on the part of Eyob, and thus to be altogether inconsistent with his attitude throughout the poem, this gloss was added to put a different construction upon his words.

v 5. אִם אֵין אֵין can hardly be right. אֵין is repeated from v. 4. Ὡ does not repeat ἐπ' ἀληθείας, and seems to have read אִם (ἐὰ δὲ ὅτι ἐπ' ἐμοὶ μεγαλύνεσθε). As it gives no good sense to connect the verse immediately with the next (so AV, RV), we emend אִם אֵין *But ye* (emphatic Pron.), or perhaps rather וְאֵין *But*, which occurs at least ten times in the book:

*But ye deal arrogantly with me (take the high hand with me), (Ez 35¹³)
And make my misery (reproachful state) proof against me.*

Cf. B At vos contra me erigimini, Et arguitis me opprobriis meis.

In st. ii ו ἐνάλλεσθε δέ μοι ὀνειδέι, *And ye leap (or rush) on me with reproach*; as if reading $\text{וְתִכְרוּ עָלַי בְּחִרְפָּה}$ (see 6²⁷ ἐνάλλομαι = עַל כְּרָה). מ is preferable. $\text{וְאִתִּי הָרַפְתִּי}$ *my reproach* = that with which I am reproached, viz. my ruin, which is regarded as retributive of secret sin, and therefore made a matter of reproach instead of sympathy.

vv. 4-5. *But even if I really have erred* (אם exc. inter אף et אמנם), *Mine error abideth with myself* (i.e. it does not affect you). *But you* (leg. וְאַתֶּם : B At vos) *against me talk big, And urge against me my reproach* (as though by sin I had caused my own misery). Duhm renders as follows: 'And have I then really erred, With me must error abide? Or will ye against me deal arrogantly (*gegen mich grossstun*) And against me argue with abuse?' He reads מִשְׁוִנָּה at the end of v. 4 (cf. ו), and then $\text{וְאִם עָלַי תִּנְדִּילוּ}$, which is barely adequate for the rhythm, with בְּחִרְפָּה at the end of the verse, after ו . Besides, such a version would require the readings וְהָאֵף in v. 4 and וְאִם v. 5.

v. 6. *Know then that it is Eloah who hath bent me,
And hath closed his net in upon me!* (2 K 6¹⁴ La 3⁵ OL.)

ו ὁ παράσας (με) = עוֹתָנִי , as in 8³ 34¹² La 3⁹. Instead of מִצּוּרוֹ הָקִיף ו read מִצּוּרוֹ הָקִים *hath raised his rampart or siege-work* (Zc 9³ Pr 12¹³). $\text{ὁ χύρωμα δὲ αὐτοῦ ἐπ' ἐμὲ ὕψωσεν}$. My ruin is not self-caused, but, a direct (and arbitrary) infliction of God, against whose omnipotence protest is unavailing. Cf. v. 21.

v. 7. *Lo, I cry 'Wrong!', and am not answered;
I shriek for help, but there is no justice!*

ו 's variations, though incorrect, are critically instructive. $\text{ἰδοὺ γελῶ ὀνειδέι καὶ οὐ λαλήσω}$, *Lo, I laugh at reproach and will not speak*. γελῶ = אֶצְחַק pro אֶצְעַק ; a confusion of sound (not form) apparently between ע and ח . (This so far favours עָכַר for חָכַר in v. 2; see note *ad loc.*). ὀνειδέι is prob. due to the scribe's eye having wandered to the end of v. 5. λαλήσω implies only a difference of pointing: לֹאֲעֲנֶה for לֹאֲעֲנֶה .

vv. 8-9. *My way he hath walled up, so that I cannot pass; (La 3⁹).
And on my paths he setteth darkness.*

In st. ii ו ἐπὶ πρόσωπόν μου = פָּנַי *on my face*. (Variant text? But ἑΑ ἀτραπούς .)

*He hath stripped me of my glory, (22⁶)
And removed the circlet of my head. (La 5¹⁶.)*

v. 10. *He demolished me all round, and I am gone;
And he (hath) pulled up my hope like a tree.*

מִתְצַנִּי . Read וּתְצַנִּי , with Waw Conversive. The ו fell out after י . Cf. ו διέσπασέν ($\text{א}^{\text{c.a.A}}$ δὲ) με.

v. 11 *And his anger burned against me, (על c; usu. c ב.)*
And he reckoned me as a foe.

In st. i וַיִּחַר is merely a scribal error for the common וַיִּסְלֵי: ㉔. In st. ii ㉔ כַּצְרֵי as *his foes*. ㉔ כַּצַּר, which is best after לוֹ. So Du. ㉔ כַּצְרוּ, quasi *hostem suum, as his foe*.

v. 12 is an interpolation, or intrusion from marg.

Together come his troops,
And have cast up their way (approach) against me,
And have encamped around my tent.

A line of the tetrastich is missing. ㉔, reading וַיִּסְבּוּ for וַיִּסְלֵי (Is 57¹⁴) and apparently omitting the strange לֵאֱהָלֵי (would forces of any kind lay regular siege to a 'tent'?), presents a distich:

ὁμοθυμαδὸν δὲ ἦλθον τὰ πειρατήρια αὐτοῦ ἐπ' ἐμοί,
 ταῖς ὁδοῖς μου ἐκύκλωσαν ἐνκάθετοι.

וַיִּחַר בָּאוּ נִדְרוּיוּ עָלַי
 וַיִּסְבּוּ דְרָכַי בְּאַרְב:

And together came his troops against me,
And beset my ways with an ambush (31⁹).

Better though this may be, it still suggests an excrescence which has grown out of the expression כַּצַּר *like an enemy*, as if צַר *foe* (from צָרַר) meant צַר *besieger* (from צֹרַר). ㉔ has πειρατήριον for נִדְרוּ in Gn 49¹⁹ (but πειρατής 25³) and for צָרַר, 7¹ 10¹⁷. Here it uses ἐγκάθετος, *suborned*, as equivalent to ἐγκαθήμενος, *lying in ambush* (אַרְב). So also 31⁹; cf. Ps 9⁸⁰ ㉔.

v. 13. *My fellow-tribesmen he hath put far away from me.* הַרְחִיק is so used, Ps 88¹⁹, and is 'trans. in the three other places where it occurs in our book (11¹⁴ 13²¹ 22²⁸). So B. Cod. K⁸⁰ ㉔ אֲשֶׁר connect with the following ו and read הַרְחִיקוּ intrans., as in Gn 44⁴: *My f. have gone far away from me.* (So Du Ki al.) The second stichus is doubtful. וַיִּרְעִי אֶת־יָדָיו מִמֶּנִּי is usually rendered *And my acquaintance are wholly estranged from me*. But יָדָיו (Ps 87⁴) is unlikely, if only because of מִיָּדָיו in the next verse; and אֶת־יָדָיו is a suspicious collocation, if only because of its resemblance to אֶת־יָדָיו (30²¹), *cruel, fierce* (41²), אֶת־יָדָיו, *id.* *Indecl.* (Je 30¹⁴ 50⁴² Pr 12¹⁰ c plur. subj.). Read perhaps לִי יָרְעִי אֶת־יָדָיו *And my friends are cruel to me*; or לִי נִבְּזוּ have *proven false to me* (cf. 41¹). Possibly, however, וָרוּ = סָרוּ; *And my friends have wholly departed from me*. The מִמֶּנִּי seems to belong to the next verse, 14, the first stichus of which is too short in M: מִמֶּנִּי חָדְלוּ קְרֹבֵי *My neighbours have left me to myself* (cf. 7^{16b}), *And my acquaintance have forgotten me*. ㉔ has a double version of v. 13^b: ἔγνων ἁλλοτρίους ἢ ἐμέ = מִמֶּנִּי יָרִי *They regarded aliens more than me*, which, apart from the confusions of

ו and י, differs from the letters of מ only in omitting אך; and φίλοι δέ μου ἀνελεήμονες γεγόνασιν = לִי אֲכֹרֵי (לִי) וְרַעִי (הֵיוּ) (2¹¹ 6²⁷ v. 21; 30²¹; Pr 5⁹ 12¹⁰), or ורעי אכורי לִי, which may be the authentic reading. (V. 14^b prob. supplies the correct reading of Ps 88^{19b}, viz.: מִיָּדַעִי שָׁכַחְנִי: *my acquaintance have forgotten me*. The final נִ run together was misread מ, and then the letters rearranged into מַחֲשֶׁךְ.)

v. 14 is too short in both members. With חָדְלוּ *have ceased*, מִמֶּנִּי *from me* is certainly required; and if not taken from v. 13, may be repeated after חָדְלוּ. In st. ii כלם *all of them* may be inserted: *And my acquaintance have all forgotten me*.

v. 15. St. i is much overloaded in מ. ט presents a stichus of normal length: γείτονες οἰκίας θεράπαιναί τε μου = שְׁכֵנִי וְאִמָּהֲתִי (γείτων, neighbour = שֵׁבִן, 26⁵; שְׁכֵנָה, Ex 3²², וּמִפֶּתַח בֵּיתָה, fr. her neighbour and the guest of her house: שְׁכָנִי dwellers may have been a variant of נָרִי guests in this passage) This omits לֹאֲרִי תַחֲשָׁבֵנִי, which might conceivably be a phrase based on vv. 11^b, 13^b, and introduced here to get rid of the anacoluthon: *The dwellers (sojourners) in my house and my bondmaids—A stranger am I become in their eyes* (= ט's ἀλλογένης ἥμην or ἐγενόμην ἐναντίων αὐτῶν). But the association of guests with bondmaids seems odd; and ור and נכרי are parallel (cf. Ps 69⁹ Is 28²¹). Upon the whole, therefore, it may be better to divide vv. 14, 15 differently, making נָרִי בֵּיתִי the close of v. 14 instead of the beginning of v. 15:

My neighbours (Ps 38¹²) and mine acquaintance have ceased;

The guests of my house have forgotten me.

Duhm ingeniously suggests וּמִיָּדַעִי for מִיָּדַעִי, thus getting the sense *My neighbours have ceased from knowing me*; an excellent parallel to st. ii. But יָדַע is not so used elsewhere (in 32^{6.10.17} 36³ it means *opinion*, and the plur. יָדָעִים is *knowledge*, 37¹⁶, Elihu-speeches); while יָדָעָה (Is 11⁹) and יָדַעְתָּ (Je 22¹⁶) are both found with a personal object.

My bondmaids reckon me (take me for) a stranger,

A foreigner am I become in their eyes.

If we adopt this arrangement of the text, we must also give the preference to the reading of v. 13^b which finds support in ט¹: וידעי ורו ממני *and they who knew me have turned away from me* (ורו = סרו; ? Aramaism). This is מ, merely omitting אך, with ט.

v. 16. *My slave I called, but he would not answer;*

With my mouth I must needs beseech him.

v. 17. *My breath is repulsive to my wife (foul, loathly, hateful: contrast Ct 7⁹). Cf. the old Sumerio-Babylonian Family-law V: Šumma aššatu mussu izīr-ma Ul muti atla iqtabi, ana nāru inaddušu, 'If a wife hate her husband and say, Thou art not my husband, they shall cast her into the river.' See Haupt, SFG: Hommel SL, p. 110. (Sum. ĠUL =*

limnu, bi'su, ziru, 'bad', 'hostile', 'foul', 'hateful'.) 𐤇 omits רִיחִי רָחָה, connecting v. 16^b with לַאֲשֵׁתִי thus: στόμα δέ μου ἐδέετο, καὶ ἰκέτευον τὴν γυναῖκά μου, *but my mouth was begging, and I was supplicating my wife* = בעה פי ואתחנן לאשתי; cf. Dan 6¹² בָּעָה וּמְתַחֲנֵן.

I am offensive to my homeborn slaves.

חַנּוּתִי I *stink*; II חֵן = Arab. حَنَ x. *foetorem emisit* (puteus); so Freytag, but Lane does not give this meaning, which is accepted by OL, after Ew De Di, but *to snuffle*, and to have خَنَانٌ a kind of disease of the nose. OL compares also Syr. ܚܢܝܢܐ *hanninā, rancid*. The existence of a ✓HAN, *smell, stink*, is established by the Heb. word צַחֲנָה *stench*, Jo 2²⁰ (hence Du would read צַחֲנִיתִי in the present passage), which implies a ✓צַח, i.e. צִיחַ = סִיחַ or שִׁיחַ *to make or emit odour*; and this HAN (KHAN) is probably a weakened form of the primitive Asiatic root KAN(GAN), which we seem to see in the Sumerian GIN, *sweet, pleasant* (*tābu*; cf. Je 6²⁰), KU(N), *sweet*, and in the Chinese kan, kam, keiñ, kō, *sweet*, which Edkins regarded as the source of hōng, Jap. kyō, kom, *incense, sweet-smelling* (*Rad.* 186). We might read וְצַחֲנִיתִי *and my stink* (cf. Jo 2²⁰).

In st. i perhaps רִיחִי *my smell* or odour > *my breath*: cf. Gn 27²⁷ Ct 7⁹. In st. ii מַתְּנֵי בְנֵי בִטְנִי might perhaps mean *sons of my mother*: cf. 3¹⁰ דְּלֹתִי בְּטֵנִי *doors of my womb* = doors of the womb that bare me. In Mi 6⁷, however, we have the expression פְּרִי בְּטֵנִי *fruit of my body* (belly) as parallel to בְּכוֹרִי *my firstborn*; so that we might perhaps prefer to render *the sons of my body*. The Prologue tells of the sudden death of Eyob's sons, i.e. the sons of his principal wife; but 'the sons of the concubines' or secondary wives (cf. Gn 25⁶) might be intended, although these are not otherwise mentioned. Eyob still had אֲמָהוֹת (Gn 20¹⁷ 21^{10,12} 30³ al.). It is thus that 𐤇 understands the phrase: προσεκαλούμην δὲ κολακεύων υἱοὺς παλλακίδων μου, *but I would entreat with flatteries sons of my concubines* = וְחַלִּיתִי פְּנֵי בְנֵי בִטְנִי: cf. 11^{10b}. In 20¹⁵ 𐤇 reads בֵּיתִי for בְּטֵנִי; and it seems possible that בֵּיתִי בְּנֵי *the sons of my house* (cf. יְלִדֵי בֵּיתוֹ Gn 14¹⁴) was the original reading here.

v. 18. *Even boys* (עוֹלִים; so 21¹¹) *despise me*;
Would I rise, they speak against me (Ps 50²⁰).

(Or *Let me but rise* (stir, move), *and they pass remarks on me*.)

אֲקוּמָה: *if I rise up*, i.e. set about something; cf. Ps 139². Others think he refers to his struggles to rise from his seat on the ash-heap. Cf. also 2 K 2²³ for the mockery of the young lads. (Du, who explains 'if he goes out, or goes about'.) 𐤇 οἱ δὲ εἰς τὸν αἰῶνα = וְהָם לְעוֹלָם *pro* (ו)גַם עוֹלָם! The same queer blunder appears again, 21¹¹. The translator did not know the rare word עוּל *boy*. He renders st. ii ὅταν ἀναστῶ κατ' ἐμοῦ λαλοῦσιν—an excellent translation.

v. 19. *All the men of my circle (my intimates) abhor me (cf. Ps 88⁹),
And they whom I loved have turned against me.*

For כָּל־מַחְתִּי סוּרִי *all the men of my counsel or converse*, 𐤇 has οἱ ἰδόντες με, *they who saw me* (𐤇^A ἰδοτες = εἰδότες, *knew me*) = (?) כָּל־מִתּוֹדְעִי (Gn 45¹).

v. 20. 𐤍 st. i is too long for the metre. Either בְּעוֹרִי or בְּבִשְׂרִי belongs to st. ii (cf. 7⁵ 18¹³); we must therefore omit one of them here. For the language, cf. Ps 102⁶ לְבָשָׁרִי לְבָשָׁרִי רֶקֶבָה עֲצָמִי לְבָשָׁרִי (לְ for בְּ, as in 29¹⁰). An emaciated person is said to be 'nothing but skin and bone'. The key to st. ii might perhaps be 13¹⁴ אֲשָׁא בִשְׂרִי בִשְׂנִי *I carry my flesh in my teeth*; said of running a great risk and escaping with difficulty (cf. the parallel stichus: *And I put my life in my hand* = 1 Sa 28²¹). We might then read וְאֲחַמְלִי בִשְׂנִי *And I have escaped with my flesh in my teeth*: i. e. like some animal impeded in its flight by carrying off its young in that way. St. i 𐤇: ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου = בְּעוֹרִי רֶקֶבָה בְּשָׁרִי *In my skin rotted my flesh*, which Du says is 'clearly the correct text' (could one say בְּעוֹרִי בְּשָׁרִי רֶקֶבָה, as Du writes?). For st. ii 𐤇 gives τὰ δὲ ὀστέα μου ἐν ὀδοῦσιν ἔχεται = : וְעֲצָמֹתַי הִתְאַחֲזָה בִּשְׂנִי. (For ἔχω = אחז, vid. 17⁹ 18²¹ 21⁶ 30¹⁶.) 𐤇 thus om. עוֹר². Bickell, Du, accordingly read וְיִתְמַלְטוּ שְׁנֵי *And my teeth have slipped away (or out: cf. 41¹¹)*; which is metrically too short, while שְׁנִים is strictly feminine. Possibly we should restore וְיִתְמַלְטוּ מִבִּשְׂרִי שְׁנֵי *And my teeth have slipped forth from my flesh*; but obviously the term required is *gums*, not *flesh* (see OL s.v. מִלֵּט). (𐤇^A for ὀδοῦσιν gives ὀδυνᾶς = בעני (30¹⁶ 𐤇) for בשני; an interesting variant, exhibiting the common confusion of ע with ש.)

v. 21. *Pity me, you my friends,* (om. חַנּוּנִי² metr. gr.)

For the Hand of Eloah hath stricken me! (1¹¹ Is 53⁴.)

𐤇 ἡ ἀψαμένῃ μου ἔστιν = נִנְעָה (points only). κυρίου = יהוה pro אלוה, ut alibi ap. 𐤇.

v. 22. Lit. *Why like El will ye pursue me,
And are not sated of my flesh?*

(𐤇 again pl. ἀπὸ σαρκῶν μου. So also 31³¹.) The suggestion כַּאֵל *like a hart* instead of כָּאֵל *like El* is plausible, but more obvious and commonplace. Besides, צוֹר would be more natural of hunting a hart (10¹⁶). According to 𐤍, Eyob accuses his friends of siding with his Divine Persecutor. 𐤇 διὰ τί με διώκετε ὥσπερ καὶ ὁ Κύριος. Cf. 13²⁵. 'For him (leg. אֹתוֹ) whom Thou hast smitten they pursue' (Ps 69²⁶; a psalm which contains other echoes of this ch.) St. ii *of my flesh*; i. e. with portions of it. Cf. 31³¹. *To eat pieces* of a man is an ancient and common Semitic metaphor for slander and calumny. The Assyrian word-lists prove that it was originally Sumerian. Thus we find EME-KU.KU (lit. *Tongue-eat-eat* = 'One who devours with the tongue'), explained by the Assyrian ākil qarçī, lit. 'eater of pieces', i. e. slanderer

(Br. 840); and the phrase *akālu qarāzī*, 'to eat the pieces' of any one, 'to slander', is common in all periods of Assyrian. It is also found in Aramaic, both old (Inscr.) and new (Dan 3⁸ 6²⁶); while in Arabic they say '*akala lahmanu*, 'he eat his flesh', in the same sense. (Cf. also Ps 27²; where the phrase *לֹא אֲכַל אֶת בִּשְׂרִי* *to eat my flesh* is used in much the same sense of false accusation.)

vv. 23-24. Since his persistent affirmation of a clear conscience and his arraignment of what he cannot but regard as unjust dealing on the part of God (if the traditional doctrine that all human suffering is penal be true), fall upon deaf ears and unsympathetic hearts, Eyob is fain to appeal to posterity:

O that my sayings might be written,—

That my words might be inscribed in a roll,—

That with stylus of iron and (with) lead

They might be graven in rock for ever!

In st. *a* I have substituted *אָמַרְי* *my words* for *אָמַרְי* (אָמַר plur. 22²² 32¹⁴ 6^{10,25,26} 8² 23¹² 33³ *אָמַרְי* 32¹² *אָמַרְי* 34³⁷). *אָ* is too long for the metre. The second *יָתֵן מִי* seems superfluous; I have therefore read *בְּפֶפֶר* *יָתֵן* in st. *b*. If Duhm's *בְּסֶפֶר* *in his roll* be right, why not also *בְּצוּר* *in his rock* in st. *d*? (For the construction *יָתֵן מִי* c Imperf. without Waw, see 6⁸ 14¹³.) In st. *c* leg. *וּבַעֲפֶרֶת* *and with lead* (i.e. with leaded lettering, for greater permanence), which gives a better-balanced rhythm. Duhm thinks it strange that Eyob should express so emphatic a wish that his words should be written in a book, and asks, Why should not Eyob write them down himself? Therefore, he concludes, that Eyob's wish is for a record in God's book of remembrance. The answer to Duhm's question, however, would seem to be that, although writing was freely practised in the patriarchal age to which the figure of Eyob belongs, it was confined, so far as we know, to an official class of scribes whose art and mystery it was, as is amply attested by the remains of Babylonian and Assyrian antiquity. Eyob was no more likely to write down his own compositions than a Bêdâwî poet of his own or any later age. And even if that were otherwise, Eyob's physical condition of extreme helplessness is conceived as precluding all possibility of such a thing.

Ἐ τίς γὰρ ἂν δόξη γραφῆναι τὰ ῥήματά μου (= *אָ*)

τεθῆναι δὲ αὐτὰ ἐν βιβλίῳ εἰς τὸν αἰῶνα (= *יָתֵן בְּפֶפֶר לָעַד*).

Cf. 29², *τίς ἂν με θέλῃ* *כִּי-יִתְּנֵנִי*. The verb *יָתֵן* is here taken by *Ἐ* in the sense of *put* or *place*; a meaning which it bears in many other passages from Gn 1¹⁷ onwards. *וּיְחַקֵּן* is then omitted, perhaps as superfluous, if not also unintelligible; and the stichus is finished off with *לָעַד* = *εἰς τὸν αἰῶνα*, transferred hither from st. *d* (v. 24 *b*). Thus it cannot be said with certainty that *Ἐ* omits the second *יָתֵן מִי* (so Duhm

and Kittel), but only that it understands and renders the verb נתן as it does in above eighty other passages of OT. Then, for v. 24, 5^B presents merely ἐν γραφίῳ σιδηρῷ καὶ μολίβῳ = st. *a*; but Bab^aA supply the other clause ἣ ἐν πέτραις ἐγγλυφῆναι = : בְּצוּרִי יִחַצְבֵּנִי. (5 seems to give πέτραι plur. for צוּר, Is 2¹⁰, where, however, it perhaps read בְּצוּרִי, cf. vv. 19, 21. So probably here.)

Theodotion's לְעֵד for a witness, instead of לְעַד for ever, is very attractive and may be right. At any rate, it correctly specifies the object of the desired record. Duhm calls it 'a not incorrect, but self-evident addition'. The same, surely, might be said of לְעַד. Eyob had said before, 16¹⁹, that his Witness was in heaven; but here he is longing for an eternal witness on earth.

vv. 25-27. It is generally recognized that this famous passage has suffered considerable corruption in the course of transmission. The ancient Versions diverge from the Hebrew text and from each other; and that text itself presents unmistakable evidence of those detrimental changes, many examples of which have already perplexed us in this and previous chapters of the book. Upon close scrutiny, however, one fact stands out clearly and conspicuously, which may prove to be a clue to the essential meaning of the passage, even if it should fail to enable us to restore the original text with anything more than a relative degree of satisfaction or certitude. Eyob affirms, with all the emphasis of solemn repetition, that he will eventually 'see' God' (ואֶחֱזֶה אֱלֹהִים . . . וְעֵינִי רֹאֶה). The obvious implication is that this Vision of God will be the all-satisfying close of his prolonged and inexplicable sufferings. And Eyob does not hesitate to give his unfeeling friends, who have so long insulted his misery with groundless assumptions of his secret guilt, the stern and even savage warning, '*Fear ye the sword for yourselves!*' (v. 29); as though his own vindication was to involve Divine vengeance on their heartless and obstinate cruelty. *I shall see God! . . . My (own) eyes will behold Him! It is what I am waiting for with soul-consuming desire* (v. 27 c). The question at once suggests itself, did Eyob, *in fact* (i.e. in the development of his poetical history), ever 'see God'? In other words, is the *Deus ex machina* the culminating point and conclusion of the whole spirit-stirring drama? We know, of course, that it is. *Iahvah answered Eyob out of the storm-wind*—an immediate physical manifestation (38¹ 40⁶; cf. Ez 1⁴). We are left in no doubt about it by Eyob's own words (42⁵), which surely were not written without intentional reference to the present passage: *I had heard of Thee by hearsay; But now my own eye hath seen Thee!* (וַעֲתָה עֵינִי רֹאֶתְךָ; cf. וְעֵינִי רֹאֶה, v. 27 b). Eyob's prophecy, then, finds its fulfilment within the limits of the poem itself. He is not represented as looking forward to the establishment of his innocence after he had passed out of the body into the dim world of the dead

(‘after death, apart from the flesh’: OL s.v. חוּה); much less is he anticipating his own resurrection from the dead at the Last Day (so B). He simply declares his unalterable conviction that Iahvah, the God of righteous Retribution (אל נַקְמֹת Ps 94¹) will appear to right his lamentable wrongs in the present life (cf. v. 29), before his disease has run its fatal course (16²²).

Scio enim quod Redemptor meus vivit,
Et in novissimo die de terra surrecturus sum;
Et rursum circumdabor pelle mea,
Et in carne mea videbo Deum meum.
Quem visurus sum ego ipse,
Et oculi mei conspecturi sunt, et non alius;
Reposita est haec spes mea in sinu meo.

Thus does St. Jerome find in this passage a clear and precise statement of the faith of Christendom concerning the Resurrection of the Dead (cf. Joh 11²⁴). But what was his authority for the striking divergence of the second line from the Masoretic text? Did he possess a Hebrew codex written by some Pharisee (cf. Acts 23⁸) which actually gave it in the form וְבַיּוֹם הַאֲחֵרִן מְעַל עֹפֶר אֶקוֹם? Or did the Rabbi whom he consulted assure him that the line might be so emended? Or was the *First Pers.* of the verb here merely a guess of his own, based on the fact that the verbs of the following stichi are all in the *First Person* except the last? What is certain is that, with whatever written or oral assistance, the learned Father was working upon a Hebrew text not very different from מֵ, and that he was by no means dependent upon G or other antecedent versions. That he exercised a critical judgement upon the difficulties of his text is apparent from his rendering of the next distich (v. 26), which as it stands in מֵ cannot possibly be regarded as authentic: *Et rursum circumdabor pelle mea*,¹ ‘And again shall I be encompassed with my skin’ = וְעוֹר יְנַפְּתִי (ב) עוֹרִי יְנַפְּתִי. Here instead of the baffling נִקְפוּ זֹאת he reads or corrects יְנַפְּתִי, understanding the verb as Niphal Perfect (Prophetic) of נִקַּף *to go round* (Is 29¹; Hiph. ch. 1⁵; 19⁶), although the Niphal of this verb has not been recognized elsewhere. It may be that St. Jerome’s *rursum* is merely a loose rendering of אַחֲרַי *afterwards*; but since עוֹר and עוֹר are often indistinguishable in MSS, his rendering of the stichus may really preserve a conflate reading עוֹרִי עוֹרִי. In the remaining stichi his version agrees with מֵ, except that in v. 26^b he reads וּבְבִשְׂרִי *et in carne mea*, instead of וּמִבִּשְׂרִי *et ex carne mea* (an important variation which supports our view of the general meaning of the passage), and in v. 27^b he escapes the absurdity of locating the kidneys in the bosom by reading, as it would seem, כְּסִלִּי *my hope* instead of כְּלִיתִי *my kidneys*, and perhaps taking כָּלוּ *are consumed* as a defectively written כְּלוּ *is confined, shut up*.

¹ Cf. Cic. *Univ.* ‘Animum (Deus) circumdedit corpore et vestivit extrinsecus’.

The Greek translator starts well, with an elegant paraphrase which reads almost like a reminiscence of the tragic tale of Prometheus:

οἶδα γὰρ ὅτι ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων
For I know that he that is to release me is eternal

(ἀένοι, Aesch. *Suppl.* 554; τὸν ἐκλύσοντ' ἐμέ, Prom. Vinc. 800) = חִי נָאִלִי (כִּי) יִדְעָתִי. בִּי. נָאִלִי is not so rendered elsewhere (ἀγχιστεύων, Le 25²⁵ f. Dt 19⁶ al.). עֵי פָרוּק here: cf. וּפְרוּקָה = ἐκλύσῃς, Gn 27⁴⁰. חִי is understood as *ever-living*, naturally enough. (Yet it is curious to observe that in Is 48¹² אַחֲרוֹן *the last* is rendered εἰς τὸν αἰῶνα = ἀέναος; for אַחֲרוֹן is the next word in the Hebrew here, and עֵי apparently omits it.) The second stichus in עֵי runs 25 b and 26 a together thus: ἐπὶ γῆς ἀναστήσῃ τὸ δέρμα μου τὸ ἀναντλοῦν ταῦτα, *Upon earth may he raise up my skin which exhausteth or goeth through* (cf. Prom. Vinc. 375 ἀντλήσεις) *all this!* = עַל עֵפֶר יָקִים עוֹרִי נִקְרָה זֹאת (cf. Is 29¹). (‘*going the round of this*’ = completing this suffering. But possibly עֵי intended rather נִפְקָה זֹאת, an Aramaism = יוֹצֵא זֹאת *coming out of this*, reading נִפְקָה for נִקְרָה.) This is no improvement on מֵי, the text of which it really confirms, except in the apparent omission of אַחֲרוֹן (perhaps supposed to be covered by ὁ μέλλων) and וְאַחֵר. The next stichus is strangely represented by παρὰ γὰρ Κυρίου ταῦτά μοι συνετελέσθη, *For from the Lord all this was accomplished to me* = מֵי לִי אֱלֹהִים וּמִבְשָׁרִי אַחֲוָה אֱלֹהִים; which, again, is far from being an improvement. (Κύριος = שָׁדַי in eight other passages in Job.) מֵי לִי = μοι συνετελέσθη appears to come from the next verse. There can be little doubt that מֵי אַחֲוָה is right here. In the first two stichi of v. 27, עֵי had evidently a Hebrew text identical with מֵי, although it has altogether missed its purport: ἃ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἃ ὁ ὀφθαλμός μου ἑώρακεν (עֵי^A οἱ ὀφθ. μου ἑώρακασιν) καὶ οὐκ ἄλλος. For the third stichus עֵי gives: πάντα δέ μοι συνετελέσθη ἐν κόλπῳ = כָּלִי כָּלִי לִי בַחֲקִי; instead of כָּלִי כָּלִי לִי בַחֲקִי; which does not help us at all, though it gets rid of the ‘kidneys’ in the bosom.

We may now submit a tentative reconstruction of the Hebrew:

כִּי אֲנִי יִדְעָתִי נָאִלִי
 וְאַחֵר עַל-עֵפֶר יָקִים:
 אַחֵר בְּעוֹרִי נִקְמֹת אֵל
 וּבִבְשָׁרִי אַחֲוָה אֱלֹהִים:
 (Is 42⁸) אֲשֶׁר־נִי וְלֹא אַחֵר
 (Is 43¹²) וְעֵינִי יִרְאֶה וְלֹא-דָר
 כָּלִי כָּלִי לִי בַחֲבוּתִי (3²¹)
 [עַד-כִּי יָבֹא בְּסִלִּי:]

*For I, I know my Avenger;
 And at last He will rise up on earth;*

*I shall see, while I yet live, El's revenges, (Ps 58¹²)
 And in my flesh I shall gaze on Eloah!
 I shall behold Him and not Another,
 And mine eyes will look on Him, and not a strange god!
 My kidneys are wasted with my waiting
 (Until my hope shall come).*

v. 25. וְאֲנִי יָדַעְתִּי נֹאֲלִי חִי But I—I know my living Avenger (Ho 2¹ al.). If the meaning were *I know* that *my go'el is alive*, we should expect כִּי after יָדַעְתִּי, as in 9^{2,28} 10¹³ 13¹⁸ al. Besides, the question of the *existence* of God is not raised in the book (as it might very well have been in connexion with the main problem). Both Eyob and his friends take it for granted throughout. חִי are never predicated of God in Job (except in the common formula of the oath, 27²). Cf. 16¹⁹. The st. is also metr. too long (four stresses). The חִי may be due to the חר of the following word. Otherwise, apart from the above considerations, we might read st. ii as follows: חִי הוּא וְעַל עֵפֶר יָקוּם *He liveth and on earth will appear*. (For יָקוּם cf. also 16⁸ Dt 19¹⁵, of a witness coming forward.) וְאַחֵר and afterwards or *by and by*, Ps 73²⁴. But וְאַחֲרָיו (18²⁰; joined with נֹאֲלִי in Is 44⁶) may mean *And last of all, He will stand up* as a witness. *on earth*, עַל עֵפֶר; lit. *on (the) dust* = *on the ground*, as in 39¹⁴ (of the ostrich leaving her eggs on the bare ground), and 41²⁵ (*there is not on earth his like*, of the crocodile); Is 47¹ (*sit on the ground*). At present He is in high Heaven, 16¹⁹. The distich might also be read thus:

חִי-הוּא וְעַל-עֵפֶר יָקוּם | וְאֲנִי יָדַעְתִּי נֹאֲלִי

But I, I know mine Avenger; | He liveth and will rise up on earth!

v. 26. *And I shall see*; pointing וְאַחֵר for וְאַחֲרָיו *And after*. The ✓ חוּר to see is attested by the Assyrian *hāru*, sehen, ansehen, anblicken, ersehen (HWB), a synonym of *amāru*, *atū* (2 R 35. 20, 21 ef; MA), as well as by the Aramaic (Syriac) ܫܐܝ to see. *in my lifetime*, lit. *in my continuance*; עוֹרִי (עֹרִי) for עוֹרִי, Ps 104³³. Perhaps simply עוֹרִי. *revenges*: 'The whirligig of Time brings his revenges' (Shakespeare). נִקְמוֹת Ps 18⁴⁸ 94¹. *Iahvah is God of Requitals or Revenges*. For the sense, cf. also Ps 58¹²: הִזָּה נָקָם he hath seen vengeance: Je 11²⁰ 51¹¹. וְאַחֲרָיו עוֹרִי נִקְפוּ זֹאת וְאֵנִי is usually rendered: *And after my skin, which they have struck off* (alluding to the ravages of his disease)—*this!* (so OL); that is, *this will happen!* But *after my skin* is an extraordinary expression to denote a point of time; and the pregnant use of זֹאת is both unparalleled and intrinsically improbable, although the Targum assumes it here: וְאַחֲרָיו בָּתֵּר דִּאֲתַפַּח מִשְׁכִּי הָהִי דָּא וּמִבְּסָרִי אֲחִמִּי תִּבָּא אֱלֹהָא *And after my skin has been breathed into* (a reference to Ez 37⁹), *this will happen*; *And out of my flesh I shall again see God!* ☞ has the curious version הוּא מִשְׁכִּי הוּא

‘אחכך הלן ועל בסרי אן תחוא לאלהא עיני חזי נוהרא. כוליתני ונ’ *And against my skin these things have set themselves round about, and against my flesh. If mine eyes see God, they see light!* For my reins are quite perished, &c.; apparently reading ‘ובעורי נקפו זאת ובבשרי ונו’ and taking נקף (like B) for נקף *to go round*. (A trace of the same thing may perhaps be recognized in G’s παρὰ γὰρ Κυρίου ταῦτά μοι συνετελέσθη, since עורי might have been misread שדי, while συνετελέσθησαν = הקיפו in G 1⁵.) The proposed וְאַחֵר עִירִי נִקְףָּ אִתִּי *And Another as my Witness* (16¹⁹) will raise himself with me is dubious Heb. (Ps 145¹⁴ 146⁸ only, of Iahvah lifting up the bowed or prostrate). A similar remark applies to וַיִּשְׁהִי: *And as my Testifier I shall see Eloah*.

v. 27. M gives three stichi instead of four and, moreover, continues the context in ordinary prose style: לִי אֲשֶׁר אֲנִי אֲחֻזָּה לִי *Whom I shall gaze on for myself...* Remembering Nu 24¹⁷, I long since conjectured אֲשֶׁרֵנוּ (20⁹) *I shall behold Him* for אֲשֶׁר אֲנִי *Whom I*; and אֲחֻזָּה לִי, which looks like dittography from the preceding stichus, supplies material for וְלֹא אֲחֵר *and not another* (cf. Is 42⁸), which provides a parallel to וְלֹא זֶר (Is 43¹²), in the next stichus (where the Prophetic Perfect רָאוּ may be right; cf. דָּרַךְ in Nu l.c.). Thus the form of the distich, v. 27 a b, exactly reproduces that of Nu 24^{17a, b}. The third stichus probably ended with בְּחֻכֹּתִי *through my waiting* (3²¹) corrupted in M into בְּחָקִי, by loss of ת and confusion of כו with ק. Its fellow has disappeared altogether. Our כִּסְלִי (or כִּסְלָתִי, 4⁶) may find some slight support in the *spes mea* of B in the previous line.

v. 28 f. *If ye are saying, ‘How shall we run him down,
And find the cause of the thing in him?’
Be afraid for yourselves because of the sword!
(Or, Fear ye a Sword for yourselves!)
For Wrath will consume the unjust!*

If ye are saying; among yourselves; laying your heads together to entrap me into an admission of guilt, in which you could recognize the ‘root of the matter’, the real cause of my calamities. Or else, *if ye are saying in your heart*, i.e. *thinking* (as Duhm takes it).

How? Heb. מַה, which is so used Gn 44¹⁶. (Cf. 26² *How!*)

in him, Heb. בּוֹ. So about a hundred codd. and G X B, instead of the meaningless בִּי *in me* of the *Textus Receptus*.

How shall we run him down or to earth; lit. *pursue him?* G has the instructive variant נִדְבַר לּוֹ : נִדְרָה לּוֹ : τί ἐροῦμεν ἑναντίον αὐτοῦ; = מַה נִּדְבַר לוֹ (13⁷: where לוֹ = *for him*). Perhaps this is right, as it gives a good sense, and מַה נִּדְרָה לוֹ is rather strange: *If ye muse, What shall we say to him, That we may find in him the cause of the thing?*

v. 29. *Fear ye a Sword*; or *the Sword*. The Sword of Divine Justice is, of course, intended, which would avenge Eyob’s wrongs upon his

persecutors. Dt 32^{41,42} Ju 7¹⁸ Is 34⁶ 66¹⁶. (Ὁ ἀπὸ ἐπικαλύμματος = מפני חפה, cf. Je 14^{3,4} ἐπεκάλυψαν = חפו. A curious error, due to illegibility of Heb. MS. Confusion of ב with פ, and *vice versa*, is very common; cf. v. 28.) *For wrath will consume the unjust* = כי חמה עולים תבער: see Is 42²⁵, where חמה *heat, hot anger*, and בער *to burn up* are similarly connected. מן חמה עונות הרב is ungrammatical and untranslatable, unless any one can find satisfaction in *For heat (is) sins of (the) sword*. Ὁ θυμὸς γὰρ ἐπ' ἀνόμους ἐπελεύσεται, *For Wrath will come upon lawless ones* = תעבר על עולי' חמה כי (ἐπέρχομαι = עבר 15¹⁹ Na 3¹⁹ al. More usually it represents בוא; e. g. 20²²). This תעבר may have been a misreading of תבער. For ἀνόμους, cf. ἄνομα = עולה 27⁴; τῶν παρανόμων = עול 27⁷. The verse ends with a third stichus, which is probably an interpolation: *In order that ye may know—what?* יִשְׁדֵּן KΘ'ΑΘΣ Θ B that (there is) a judgement: Q יִשְׁדֵּן, apparently the same. But שדן could hardly stand for יִשְׁדֵּן (cf. Ps 58¹²); and if it could, ש = אשר is otherwise unknown to our book. יִשְׁדֵּי is a probable correction (so Ew Di); and the original line may have been: *That they (Θ) may know Shaddai* (a marg. note). Θ^B: καὶ τότε γνώσονται ποῦ ἔστιν αὐτῶν ἡ ἔλθῃ = (!) וְיָדְעוּ אֵין עֲצָם; but Θ^A: καὶ τότε γν. ὅτι οὐδαμοῦ αὐτῶν ἡ ἰσχὺς ἔστιν = (לְמֹן) וְיָדְעוּ אֵין עֲצָם (19⁷ 30²¹)—a difference of pointing. [In 29⁵ Θ gives ὑλώδης, *woody, wooded*, where M has יִשְׁדֵּי Shaddai. But there M בעוד שדי עמדי *While Shaddai was still with me* is obviously right, and Θ's ὅτε ἤμην ὑλώδης λίαν, *When I was exceedingly woody (substantial?)*, a mere curiosity of interpretation. The passage, however, lends some support to the conjecture that ἔλθῃ = שדי here. Perhaps αὐτῶν ἡ ἔλθῃ = יערם, which might be a misreading of שדי; ש being broken up into יע, and ינ run together into מ.] It is natural to compare Ps 9²¹ יִדְעוּ גוֹיִם: *Let the nations know they are (but) mortal men!*

Chapter 20.

v. 2. *Therefore*: לָכֵן: but Θ (א)־לָכֵן *Not so*; but cf. st. ii *because of this*. For שעפים *anxious thoughts*, see note on 4¹³. *reply to me*: 13²² 33^{5,32} al. St. ii. *because of this*; scil. which thou hast just said. זאת (or אלה) must be restored to the text after the Prep. *they speak to me*: rg. לִי ישִׁחוּ (cf. 12⁸ note) instead of the evidently corrupt בי חושי *my hasting in me*. Perhaps rather בי יש' *they muse (or complain) in me*. His indignant thoughts compel Zophar to speak again. Θ 'Not so did I suppose thou wouldst utter these contradictions; And you (!) have no better understanding than I.' (Illegible Heb. text.) But B et mens in diversa rapitur = לְבִי יַחֲוֶשׁ; and the occasional confusion of מ with ש (see 15²⁰) suggests יחוש (יהוש) for יחוש, so that the st. might orig. have said *And with anger (ובעברה) or And within me (ובקרבי) my heart waxeth hot (ביחוש)*: Ps 39⁴. Others would read *And because of this my heart is stirred up* (לְבִי רָחַשׁ + Ps 45²); but the ἄπ. רחש expresses joyous, not angry,

emotion. On the whole, we may perhaps prefer the following version of the couplet :

*Not so (G) do my thoughts respond to me ;
But within me my heart waxeth hot.*

v. 3. A lit. translation of מ would be *The correction or chastisement of my reproach or ignominy* (i.e. *My shameful correction*; cf. Is 53⁵) *I hear*; *And a spirit out of my understanding answereth me* (cf. v. 2). So G. St. i then refers to Eyob's scornful words and threats. But the Hebrew is strange. For כלמתי (here only in Job) see Ps 44¹⁶ 69²⁰. Since st. ii continues the thought of v. 1, it seems probable that st. i. originally expressed something similar. We therefore suggest כליתי *my reins* instead of כלמתי (cf. Ps 16⁷ כליות יסרוני *my reins corrected or instructed me*); a frequent parallel to לב *heart*, Ps 7¹⁰ al. Je 17¹⁰: *The monition of my reins* (my inmost thoughts and feelings) *I hear*; *And my intelligent spirit* (leg. רוחי מבינה pro רוח מבינתי) *answereth me*. Cf. G ἡ ἐκ τῆς συνέσεως = מבינה (a difference of points only). The ת of מבינתי really belongs to the next word, which should be תענני (not יענני as M), since רוח *spirit* is fem. (6⁴ 10¹² 17¹ 21⁴) in Job.—In the opening quatrain Zophar merely affirms that he speaks with all due deliberation, not offhand and without previous thought (cf. 11²).

v. 4. Reading הלא c 1 cod. (cf. G μὴ ταῦτα ἔγνωσ κτλ.) instead of מ. הוואת. St. ii. *from the placing of man on the earth*; viz. at his creation. To delete שים (Ki) would spoil both sense (see Gn 2⁸ וישם) and metre. G gives the meaning correctly: ἀφ' οὗ ἐτέθη ἄνθρωπος ἐπὶ τῆς γῆς.

v. 5. joy: רננת: lit. *shouting*; cf. Assyr. rininu, 'whining'. The ✓רנן *cry aloud*, usu. from joy, but also from grief (La 2¹⁹), may be akin to לנן or לון *to murmur* (cf. Sum. LIL, *the wind*, from its wailing), and to Assyr. ramāmu, 'to thunder' (LIL = LIN = RIN, RIM). soon over: מקרוב: an idiomatic phrase found in Ez 7⁸ Dt 32¹⁷ Je 23²³ ('at hand', 'anear' as opp. to 'afar', of place; then of time, 'not far', 'near' in either direction, past or future; e.g. 'lately', Dt 32¹⁷, 'soon' or 'shortly', Ez 7⁸, and adjectivally, 'not farreaching', 'short', as here). G paraphr. πτώμα ἐξάσιον, 'The joy of the impious (plur.) is a signal fall': see 4¹² 9²³ 18¹². (Did G read פתאם for מקרוב and אבר, Pr 11¹⁰, or איר = ἀπώλεια, for עדירנע, in a defaced text?)

v. 6. *his height, or growth, stature*. מ שיאו *his loftiness*; a ān with which we may perhaps comp. שיאן, 'the lofty' (?), as a name of Hermon. שאתו *his dignity or exaltation, majesty* (13¹¹) has been proposed. Perhaps שגאו *his growth*: cf. 8^{7.11} 12²³ al. G *his gifts* (שי Ps 68³⁰ al.) supports מ. Superbia eius = גאותו. G רומה *his height* (or *pride*). In st. ii, G ἡ δὲ θυσία αὐτοῦ pro וראשו (? ואשו = ואשה !).

v. 7. כגללו לנצה יאבר מ. *Like his own dung he perisheth for ever*. 'The dung-heaps which are used as fuel and consequently disappear' (Dillon).

So RV: cf. Ez 4¹². But surely the disappearance of these would be gradual, and certainly not rapid enough for the figure. We may read בְּגִדְלוֹ *In his greatness* (Ez 31^{2,7}) or, better, instead of כְּנִלְלוּ לִפְנֵי-רוּחַ, כְּנִלְלוּ לִנְצַח *like a dustwhirl before the wind* (Ps 83¹⁴) or perhaps כְּנִלְלוּ וּמִן *like a whirl of chaff and stubble* (cf. Is 17¹³). ט paraphrases with the unlikely guess ὅταν γὰρ δοκῇ ἡδὴ κατεστηρίχθαι, *For whenever he seemeth to be now firmly established, then* (&c. as מ) = בְּגִדְלוֹ *in his greatness or pride*. Instead of רְאִי *they who saw him* ט εἰδότες = יָדְעוּ *they who knew him*.

v. 8. Cf. Ps 73²⁰. *Like a dream that flieth*: so ὥσπερ ἐνύπνιον ἐκπετασθὲν οὐ μὴ εὗρεθῇ (לֹא יִמָּצֵא): ℣ Velut somnium avolans non invenietur. Or *Like a dream he flieth away* (cf. Ps 90¹⁰), and they ('who saw him') *find him not* (so מ). St. ii. *And he fleeth*: pointing וַיִּדָּר. מ וַיִּדָּר Hoph. *And he is made to fly, chased away* (cf. Hiph. 18¹⁸); which is hardly the way a dream departs. ט εἴπη δέ = וַיִּדָּר; ℣ transiet.

v. 9. *that once glanced at him*; or *descried him* 28⁷: but in Ct 1⁶ שׁוּף = שָׂרַף *to scorch*. (Perhaps distinct Roots. With שׁוּף *look upon*, cf. צַפָּה *watch, look out*, and perhaps Sum. SHAB, *barû ša šîri*, 'inspect, of flesh' or 'Seer of the omen'; with שׁוּף *scorch*, cf. שָׂבַב *burn, flame*.)

beholdeth: leg. תִּשׁוּרְנוּ pro מִשׁ' (due to preceding ἡτοιμασεν). Though starred by the Hexapla, the verse is necessary to the completion of the quatrain. (This, however, might be effected by connecting v. 11 immediately with v. 8, as some prefer to do, and rejecting vv. 9, 10, as an insertion.)

v. 10. The resemblances noted between st. i and v. 19^a (רִצּוֹ דָלִים) = רִצּוֹ דָלִים) and between st. ii and v. 18^a (מִשִּׁיב = תִּשְׁבֶּנָה) have suggested that we have here a variant or a gloss upon those verses. The likeness, however, is not reflected in ט.

In מ, as it stands, the two stichi are not parallel. To remedy this, וילדיו *And his children* (cf. ט) or וידיהם *And their hands* (i.e. his sons') has been proposed in place of וידי *And his hands*. But the idea that the wicked man's sons are brought so low as *to court the favour of poor folk* by restitution of the gains of oppression, is more than dubious; and the meaning assigned to יָרִצּוּ (a scribal error for יָרְצּוּ? cf. ℣ and v. 19) finds no support elsewhere (on ✓רצה see note 14⁶). We might get a parallel to ידי *his hands* (st. ii) by reading כַּפָּי *his palms* (16¹⁷ 31⁷; cf. Is 59^{3,6}) instead of בני *his sons* (st. i). St. i might then be restored to *His palms oppress* (יָרִצּוּ or יָרְצּוּ or, correcting the gend., תִּרְצֶנָה?) *the poor*; cf. ט *His sons may inferiors destroy* (ἡ ἁλᾶσιαν, ut v. 19); ט *His sons shall be broken by poverty* = ℣ Filii eius atterentur egestate (both pointing the vb. as Niph. יָרִצּוּ). Hence some would render: *His sons are crushed* (as) *poor men*; a quite improb. construction. It will be noted that all the Verss. imply ✓רצן > רצה. (RV marg. 'The poor shall oppress his children' = rg. of ט, but sense improb., and incongruous with st. ii ap.

RV.) In st. ii, \mathfrak{G} gives $\alpha\iota\ \delta\epsilon\ \chi\epsilon\iota\rho\epsilon\varsigma\ \alpha\upsilon\tau\omicron\upsilon\ \pi\upsilon\rho\sigma\epsilon\acute{\upsilon}\sigma\alpha\iota\sigma\alpha\nu\ \delta\delta\acute{\upsilon}\nu\alpha\iota\varsigma$ (-as, Ba.b N^{ca} AC), *Let his hands signal to sorrows (or kindle sorrows)!* app. 19. \mathfrak{H} \mathfrak{H} \mathfrak{H} or \mathfrak{H} \mathfrak{H} \mathfrak{H} for \mathfrak{H} \mathfrak{H} \mathfrak{H} . But \mathfrak{G}^A $\psi\eta\lambda\alpha\phi\acute{\eta}\sigma\omicron\upsilon\sigma\iota\nu = \mathfrak{H}$ \mathfrak{H} \mathfrak{H} *feel*, Gn 27¹², or \mathfrak{H} \mathfrak{H} \mathfrak{H} , 5¹⁴ 12²⁵ (cf. Gn 31^{34.37}), suggests the interesting sense *And his hands search through* ('finger'?) *their wealth or goods* (to claim them as his own, or otherwise annex them). \mathfrak{G} $\delta\delta\acute{\upsilon}\nu\alpha\varsigma = \mathfrak{H}$ \mathfrak{H} (= \mathfrak{H} in this case, not \mathfrak{H} as \mathfrak{H}). Perhaps, however, we should read some vb. meaning *to plunder*, e. g. \mathfrak{H} \mathfrak{H} or even \mathfrak{H} \mathfrak{H} . (Both \mathfrak{G} and \mathfrak{B} et manus illius reddent ei dolorem suum confuse \mathfrak{H} *wealth* with \mathfrak{H} *trouble, sorrow*.)

v. 11. \mathfrak{H} lit. as RV *His bones are full of his youth*. So \mathfrak{G} , \mathfrak{B} ; the latter explaining \mathfrak{H} by *vitiis adolescentiae eius* (cf. Ps 38⁸ 25⁷). If \mathfrak{H} be right, the verse simply means that the wicked man's youthful vigour (33²⁵) survives unimpaired to his dying day; a sense which is hardly suitable here. Besides, \mathfrak{H} m. plur. does not agree with \mathfrak{H} . Read, therefore, \mathfrak{H} *his injustice*; which accords with v. 10.

v. 12. So \mathfrak{G} , \mathfrak{B} , with stop at the end of the verse. But it is better to extend the influence of the introductory particle \mathfrak{H} (\mathfrak{G} $\epsilon\acute{\alpha}\nu$, \mathfrak{B} cum enim) to the three following stichi, as in our versions; thus connecting vv. 12, 13 with v. 14 as the apodosis. Injustice is sweet in the doing, but bitter in its results for the doer (cf. also v. 16).

v. 13. *Though he save or spare it*. He finds it so delicious, that he does not swallow it at once, but rolls it under his tongue, loth to let it go down. Cf. Pr 9^{17f.} 20¹⁷. (\mathfrak{G} prefixes $\omicron\upsilon$ to st. i perperam. \mathfrak{B} rectè ut \mathfrak{H} .) (*holdeth it back*: \mathfrak{H} \mathfrak{H} , cf. \mathfrak{H} \mathfrak{H} v. 15 = \mathfrak{H} .) But possibly al. \mathfrak{H} is right.)

v. 14. *Into poison*: leg. \mathfrak{H} : cf. 30²¹ 41²⁰ Ex 7^{17.20}. For the noun, *bitterness, gall, poison*, see 13³⁶ and v. 25 infr. \mathfrak{G} here \mathfrak{H} , \mathfrak{B} \mathfrak{H} .

For st. i \mathfrak{G} has $\kappa\alpha\iota\ \omicron\upsilon\ \eta\mu\ \delta\upsilon\nu\eta\theta\acute{\eta}\ \beta\omicron\eta\theta\acute{\eta}\sigma\alpha\iota\ \epsilon\alpha\nu\tau\acute{\omega}$, *And he will not be able to help himself* = \mathfrak{H} \mathfrak{H} . Cf. with this the text of \mathfrak{H} (c Apodot. 1) \mathfrak{H} \mathfrak{H} . (\mathfrak{G} prob. intended by this app. incongruous substitution '*But he is obliged to swallow it*; he cannot help himself, keep it as long as he will in his mouth'.) In the closing st. \mathfrak{G} \mathfrak{H} (not \mathfrak{H} \mathfrak{H}) \mathfrak{H} shows that \mathfrak{H} (not \mathfrak{H}) stood in \mathfrak{G} 's Heb. text. The Prep. must therefore have occurred in the previous st. Read therefore \mathfrak{H} *into venom* (6⁴ Dt 32³³ Ps. 58⁸) instead of the jarring \mathfrak{H} *his bread* at the beginning of the verse, and so restore both symmetry and sense:

*Into venom in his bowels it turneth,—
(Into) poison of asps within him.*

v. 15. \mathfrak{G} paraphrases *Wealth unjustly gathered shall be vomited forth*.

St. ii; \mathfrak{G} *Out of his house* (\mathfrak{H} \mathfrak{H} : \mathfrak{H} rectè \mathfrak{H} ; see on 19¹⁷) *an angel will draw it* (\mathfrak{H} \mathfrak{H} ut Gn 37²⁸). Perhaps \mathfrak{H} *bringeth it up* or

bringeth it forth. יוצאנו (see note on ירש 13²⁶. Not a Job word). ἄγγελος = אל (?) אלהים or אלה? cf. Gn 31²⁴ Ps 8⁶).

v. 16. *venom*: ראש: which B confuses with ראש caput. Θ θυμός, as in Dt 32³³. (Perhaps Θ read חמה 1. *wrath*, 2. *poison*: see v. 14.)

v. 17. Θ *Let him not see a milking of nomads, Nor pastures of honey and butler!* (perhaps reading במלנות, and connecting the strange word with Gk. ἀμέλω, *to milk*. Then νομάδων = 'רעי, i. e. רעים 1 C 27²⁹ and νομάς = נוי or נאות Je 23^{3,10}.) That M cannot be original is certain; the first st. being short, and the second redundant in more senses than one. פלנות (Ju 5^{15,16}) is suspicious and should prob. be פלגי, which is followed in the parallel passage 29⁶ by שמן oil (cf. Mi 6⁷ נחלי שמן *torrents of oil*). Others have suggested יצהר *fresh oil*, which, however, does not occur in א"מ, while, as we have seen, || locc. favour שמן. (נהרי looks like a var. of נחלי, or a gloss on פלנות. But cf. Ps 46⁵ נהר פלגיו *nahar*; the latter being the irrigating canals drawn from the main stream.)

v. 18. M corrupt. Lit. *Returning* (or *about to return*) *gain* (ינע ἄπ· one cod. יניע *toil, produce*; whence some read יניעו *his produce*), *and he swalloweth not; According to the wealth of his exchange* (15³¹ 28¹⁷) *and he rejoiceth not* (39¹³ Niph.). RV supposes st. i to mean: 'That which he laboured for shall he restore, and shall not swallow it down': cf. v. 10 and 15. But the oppressor's wealth is not the product of his own labour (יניע). It is extorted from the poor (v. 19). Θ εἰς κενὰ καὶ μάταια ἐκοπίασεν, πλοῦτον ἐξ οὗ οὐ γεύσεται = (?) יבלע (יטעם) לא יבחיל ינע לשוא ינעו cf. 9²⁹ 39¹⁶ εἰς κενὸν ἐκοπίασεν = לְרִיק ינעה: Is 49⁴ Je 51⁵⁸. בחיל: so fifty codd.: for ינע see Jos 24¹³. γευσ' = יטעם: see 12¹¹ 34³: πλοῦτος = חיל 21⁷ 31²⁵. For st. ii Θ gives ὥσπερ στρίφνος ἀμάσητος ἀκατάποτος, *Like a tough morsel unchewed, not to be swallowed*. (See note on στρίφνος in Θ^B* ap. Swete). This = ילעם . . . ב. Θ appears to have read ילעם (an Aramaism; לָעַס, ὀσσεύω, manducare, esse, 'chew', 'eat') instead of יעלם *he rejoices*; a better parallel to יבלע *he swallows* (7¹⁹). That Θ's version of the distich is more or less composite is evident: e. g. it bears traces of both בחיל and בחיל, while ἀμάσητος (fr. μασάμαι) = לא ילעם and ἀκατάποτος = לא יבלע. We may perhaps read, partly following Θ:

לשוא ינע ולא יעיל
יחיל לתבואתו ולא ילעם:

*He toils in vain without profit;
He hopes for his crop and eats not.*

Cf. also Θ: *He will turn to labour and will not swallow; Acc. to the power of his exchange he will not profit* (לֹא יִבְלַע). B Luet quae fecit omnia, nec tamen consumetur: iuxta multitudinem adinventionum suarum, sic et sustinebit = ? יִבְלַע | בְּחִיל מְוֹמָתוֹ ? (תְּמוֹרָתוֹ ?) וְלֹא יִפְבֵּל ?
Another attempted restoration is perhaps worthy of mention: לשוא ינע

:יבלע ולא יאכל בִּהְבוֹ יטעם ולא יבלע: *He labours in vain, and eats not; With his palate he tastes, and swallows not.* (יִמְרֵי pro יִבְלַע. Cf. 22²⁰ יִמְרֵי = אָכַל!)

v. 19. מ For he hath crushed, he hath forsaken (עֲזָב), the poor is not in the poet's manner. ὁ πολλῶν γὰρ ἀδυνάτων (AC rectè; B δυν. error script. see 5¹⁶ 31¹⁶) οἶκους ἔθλασεν: a better parallel to st. ii. Read perhaps מִשְׁבּ the dwelling. For this word as syn. of בית house see Ex 12^{19,20}. (οἶκος is usu. בית, but sometimes אהל 12⁶ 15³⁴.) Otherwise, we might read עֲרֵף neck, 16¹², or זְרֹעַ arm, 22⁹. Ὡ Because he thought to abandon (= עֲזָב = מָ) the poor. יְדָבָר = עִיסָא the matter of the poor. In st. ii read בְּנֵהוּ c יִבְנֵהוּ instead of יִבְנֵהוּ; cf. Ὡ καὶ οὐκ ἔστησεν = ולא הִצִּיבּוּ apparently. The well-known metaphor of 'building a house' = establishing or perpetuating a family (1 Sa 2³⁵ Ru 4¹¹) is not intended, the material house only being in question.

v. 20. מ cannot mean RV, for שָׁלוֹ is not quietness (שָׁלוֹ Pr 17¹) but quiet, easeful (16¹² 21²³), and בְּחִמְרוֹ is not aught of that wherein he delighteth (מִחְמָה) but in or with that, &c. (cf. Ps. 39¹² Is 44⁹); and the vb. מִלֵּט Pi. requires an Accus. Obj. (6²³ 22³⁰ 29¹²). The חִמְרֵי desire, delight in, does not recur in any of its forms in Job (though we might have expected the Niph. desirable, valuable, in ch. 28); which seems a suspicious circumstance, esp. when taken in connexion with the fact that the stichus in which it occurs is too short, while st. i is app. too long. Ὡ οὐκ ἔστιν αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν (Ὡ οὐκ ἔστιν αὐτῷ σωτηρία ἐν τοῖς ὑπάρχουσιν αὐτοῦ + v. 21^b). Ὡ therefore appears to have read לוֹ בִּי לֹא יֵשַׁע (ישועה) לוֹ For he hath no safety instead of לוֹ בִּי לֹא יֵשַׁע, and instead of בִּבְטֵנוֹ in his belly either בביתו in his house (see on v. 15 and 19¹⁵ for the same confusion. τὰ ὑπάρχοντα = בית Gn 45¹⁸) or באונו in his wealth (see v. 10; and τὰ ὑπάρχοντα αὐτοῦ = אונו 18⁷ 21¹⁹). The context favours the latter here (ב was repeated after אנו was misread טנו). Instead of the dubious בחמורו we propose ברב חילו (ו) And by the greatness of his wealth (τὰ ὑπάρχ. αὐτοῦ = חילו 15²⁰), which at least restores the balance of the stichus. The vb. must be pointed Niph. יִמְלֵט c Ὡ Ὡ. Thus we get for the distich:

*No safety for him in his wealth;
Nor doth he escape by his great riches.*

For the general form of the verse cf. Ps 33¹⁶⁻¹⁸.

v. 21. 'There was nothing left that he devoured not' (RV) sounds plausible enough; but שְׂרִיד survivor (v. 26; 18¹⁹ Is 1⁹) is only used of persons. Hence, though Ὡ supports מ, we should read באהלו in his tent (18¹⁹). Ὡ of his generations or race: a paraphrase. 'Therefore his prosperity (lit. good) shall not endure' (RV = מ) is not a good parallel to st. i. Ὡ Therefore his good things will not flourish (ἀνθήσει = יפרח: cf. 14⁹). For שְׂמוֹ his good read שְׁמוֹ his name. The vb. יחיל

shall be firm or *enduring* is doubtful both here and in Ps 10⁵, although the sense would suit. *His name* flourisheth (lit. *buddeth* or *sprouteth*) *not* is a beautiful metaphor for childlessness (cf. Nu 17^{2.5} Ps 72¹⁷). Perhaps יחלף (Ps 90^{5.6}) or יחליף (14⁹); or even ינון in the like sense (Ps 72¹⁷; cf. Sum. NUN *rabû*, NUM, LUM, *uššubu*, NUMUN, NÛ, *zêru*, 'seed', 'offspring').

v. 22. Lit. *when his sufficiency is full, he is in straits* (or *want*). אִם שָׁפָק Aramaism? cf. vb. 1 K 20¹⁰ Ecclus 15¹⁸ שָׁפָק suffice, abound. But possibly שָׁפָק = צָמָק = קָמִין *fist*, read backwards: cf. the phrase מְלֵא קִמְצוֹ fullness of his fist, Le 2² 5¹², and Gn 41⁴⁷ לְקִמְצֵים *by handfuls*, i.e. abundantly.

In st. ii point עָמַל suffering instead of עָמַל sufferer (3²⁰), c ⑤, both of which om. יָד *hand, power*. Perhaps יָד sufficiency, abundance: *All plenitude of trouble attacketh him*; or read: בְּכָל־יָדָיו עָמַל תְּבִאֵנוּ In all his plenty trouble attacketh him. (יָד prop. *overflow*, from דָּוָה to flow; cf. שֶׁ *gift* from שָׁוָה to put in the hand.)

v. 23. A tristich. St. i is obviously corrupt. It cannot mean *His belly shall be filled!* (Davidson, Driver); for בָּטֵן is fem. (15³⁵ Pr 18²⁰). The Hex. stars the line, but the mention of God is necessary to the context (cf. v. 15); and it is more prob. that either st. ii or st. iii is spurious. Read בָּטֵנוּ יִמְלֵא (אלוה?) יהוה *Iahwah* or *Eloah filleth his belly*; | *He looseth against him* (or *sendeth into him*: Am 1⁴ Ps 104¹⁰) *the heat of his anger*; *And He raineth upon him His (?) Terrors* (leg. בְּלִהוֹתָיו or simply בְּלִהוֹת *terrors*, c ⑥ ὀδύνας = 'בלה' 18¹¹ 27²⁰: מִבְּלִחָמוֹ, which Dr doubtfully explains *into his flesh*; cf. ② and Zp 1¹⁷: but the word evidently conceals the direct Obj. which should follow יַמְטֵר as in Ps 11⁶ בְּיָהִים ⑤ *And he will rain upon him* in his valour (בְּקִרְבַּתְנוֹתָה), app. pointing בְּלִחָמוֹ *qs. in his fighting*; cf. ③ Et pluat super illum bellum suum, which suggests מִלְחָמָתוֹ *or* וַיִּמְטֵר עָלָיו *or* (וימ' עליו בלי-מלח') *And He rains down upon him His battle* (or *the weapons of His battle*): cf. the next two verses.

v. 24. ⑥ καὶ οὐ μὴ σωθῇ ἐκ χειρὸς σιδήρου. This may confirm the suspicion that וְאִם has fallen out at the beginning of the stichus: *And if he flee from arms* (39²¹) *of iron*, | *The bow of bronze transfixeth him*: cf. also ⑤ *He who fleeth from the corselet of iron, &c.*

v. 25. App. a tristich; grammatically incoherent, and metrically defective. Instead of מִן וַיֵּצֵא מִנוֹה שְׁלַח, which is really nonsense, ⑥ has the excellent sense διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος = וַיֵּצֵא שְׁלַח מִנוֹתָיו *And the missile* (Jo 2⁸ βέλος = שְׁלַח) *cometh out of his body* (מִן מִנוֹה might be retained if pointed מִנֵּוָה, i.e. מִנֵּוָה *out of his back*). The suggestion that שְׁלַח should be read, on the ground of Syr. שְׁלַפָּא *a blade without handle or hilt*, is improb. An *arrow* is intended, as the context shows. Cf. Ps 18¹⁵ 144⁶. שְׁלַח recurs, 33¹⁸ 36¹². St. ii, *the flash*: i.e. the flashing steel of the barb. בָּרָק *lightning* is similarly used in the Psalms cited above; Hb 3¹¹. ⑥ ἄστρα is a mere scribal error for ἀστραπή = בָּרָק, and ἐν

διαίταις (-τη) αὐτοῦ = באהלו *in his tent* is due to the translator's eye having wandered to the end of the next verse, where that word occurs. St. iii. *אִימִים* (יפלו) עָלָיו *Upon him fall terrors* (see Ps 55⁵) is prob. a gloss. (There seems no sufficient reason for regarding vv. 24–25 b מוֹמְרָתוֹ as an addition.)

v. 26. לֹא lit. *All darkness is laid up for his things laid up* (כל חשך טמון) (לַצְפוֹנוֹ); cf. ὁ ἡγέκρυπται τοῖς ἐγκειμένοις αὐτοῦ a not very appropri. sense, since it is for the wicked man himself > for his treasures that 'all darkness' = every kind of misfortune is reserved: cf. st. ii. צפון must be omitted (c ὁ) as a marg. variant of טמון, which should be followed by לוֹ or אֵלָיו (cf. 15²²). For the √ טמן *hide* see 3¹⁵ (3²¹ מִטְמוֹנוֹת *hid treasures*) 18¹⁰ 31³⁸ 40¹³. צפן *hide, treasure up*, also occurs some seven times in Job.

St. ii. For the anomalous pointing תִּאֲכָלְהִי leg. the ordinary form תֹּאכַל implied by the Versions and given by seven codd. The curious phrase אֵשׁ לֹא נִפְחָה *a fire unblown* seems to mean not fanned by breath or bellows (נִפְחָה Je 6²⁹); i.e. not of human origin: prob. an allusion to 1¹⁶. We must read נִפְחָה (cf. 41¹² נִפְיִחַ Ecclus 43⁴ כּוֹר נֶפֶחַ for נִפְחָה, as Pu. does not seem to be substantiated: cf. נִפְיָחָא וְלֹא נִפְיָחָא and ἡ τῆς πυρρῆς ἡ ἐκ τῆς πυρρῆς *the fire of hell which is not blown up*. ὁ ἀκαύστος but ὁ ἀσβεστόν *unquenchable, not to be blown out* = לֹא-תִכְבֶּה (Pr 26²⁰; but not al. in Job).

St. iii is prob. an add. Cf. v. 21. The text is unsatisfactory, however we choose to vary the pointing of יָרַע (וּמִן). If אֵשׁ *fire* is the Subj. (RV), the word should at least be חָרַע (cf. תֹּאכַל ad init.). ὁ καῶσαι = יָרַע. ὁ misread יָרַע as יָבֵשׁ. The old conjecture יָרַע *shall be grazed upon or fed upon* = *consumed* is improb. and, indeed, unparalleled. If we read וַתִּכְבֶּר, we get good sense and a good parallel to st. ii: *And consumeth the survivor in his tent*. (The reading suggested by Ki יָרַע שְׂכִיב וְגו' *The flame is quenched in his tent* is ingenious, but also incongruous with st. ii, though it might suit as a parallel to st. i, if we rejected st. ii as spurious.)

v. 27. The mode in which Heaven and Earth attest the guilt of the wicked man is made clear by v. 28. It is by the flood which sweeps his house away. (Instead of מִתְקַוְּמָהּ לוֹ we might read לְעֵרְבוֹ And earth stands up as a witness against him. Cf. ὁ ἡγέ ἐκ ἐναντιαίῃ αὐτοῦ, ὁ et terra consurget adversus eum. M seems metr. short.)

v. 28. M *The produce* (יָבֹל always elsewhere of *yield of the soil*) *of his house shall depart* (יָגַל; cf. Is 24¹¹ Pr 27²⁵); *Things flowing or running down* (נִגְרוֹת; cf. La 3⁴⁹: corrupt) *in the day of his anger*. Supposing נגרות = נאגרות *his ingatherings or stores* (cf. Pr 6⁸ 10⁵), we get a passable parallel. But the loss of crops hardly suffices as a climax or finishing stroke in the picture of ruin. Moreover, יָגַל ad init. may have been influenced by יָגַל v. 27 ad init.; and there is no immediate reference for אֵפוֹ, as God has not been mentioned since v. 23. Prob. we must read אֵדּוֹ *his* (the wicked man's) *ruin* (21³⁰) instead of אֵפוֹ *his* (God's)

anger. For יגל יבול we suggest יגל מְבול (Hb 1¹⁵ Pr 21⁷) or perhaps יגל (Mi 1^{4.6} 2 Sa 14¹⁴). There seems no reason why a late poet might not use מְבול (Noah's *Flood*, Gn 6¹⁷+) of any great deluge or storm of destruction (cf. Ps 29¹⁰). (The word מְבול = *מְבול?; cf. Assy. *nabbaltu* = nanbaltu?, the def. of Sum. IM-BAL, 'destructive wind', 'hurricane'. *Nabālu* means to *throw down* or *destroy* cities. Since IM denotes both wind, šāru, and rain, zunnu, it seems not impossible that the old Heb. *mabbāl* may be a transformation of Sum. IMBAL.) Others have proposed יגל יבול *The river rolleth away*; but neither גלל nor יבול *watercourse* or *canal, conduit* (Is 30²⁵ 44⁴), for irrigation, seems to be so used. In st. ii for ננרות יגל read יגל And sweepeth it away (cf. Ju 5²¹ of a river). Ki יגל; but what does this mean? ὁ ἐλκύσαι τὸν οἶκον αὐτοῦ ἀπωλεία εἰς τέλος | ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ. See Hb 1¹⁵ ἐλκυσεν αὐτόν = יגל; ἀπωλεία = אבד Pr 11¹⁰, or יגל 21³⁰. As בל destruction may be ἀπωλεία (cf. vb. ap. ὁ 7⁶ 9²²) and εἰς τέλος = לבל 2 C 12¹², בל Ps 74¹², ἀπωλ. εἰς τέλος may be a dupl. equivalent of יבול. For st. ii ὁ app. read עליו יבוא יום אפ. ὁ The foundations of his house shall be exposed (= יגל), And he shall be drawn away (יגל = יגל pro ננרות) in the day of wrath; cf. ὁ Apertum erit germen (= בול or יבול?) domus illius | Detrahetur in die furoris Dei.

v. 29. Om. אדם *man*, which is implied in רשע (9²²⁻²⁴ 15²⁰ 24⁶ al.), metri gratia. Cf. 27¹³ Is 17¹⁴. from *Iahvah* = ὁ παρὰ Κυρίου, for which מ from *Elohim* may have been substituted.

St. ii. מ and ונחלת אפרו מאל and the portion of his word (= sentence?) from *El*; but the second word is unknown in such a use, and the parallel locc. show that it is superfluous. See 27¹³ 31² Is 17¹⁴ 54¹⁷ Je 13²⁵. The objection to מורא = מורא *rebel* (Nu 20¹⁰) is that the מרה is of doubtful occurrence in Job (see notes on 17² 23²) except in the Elihu-section (36²²). ὁ καὶ κτῆμα ὑπαρχόντων αὐτῷ (ὁ αὐτοῦ) παρὰ τοῦ ἐπισκόπου = (Es 2¹¹) מירע (18⁷) אנו ונחלת מירש (Dt 11¹²). Read backwards, either ידע or דרש indicates ידע: see 27¹³. But מ may be a perversion of אל ונחלתו מאל And his portion from with (i. e. assigned by) *El*: cf. Is 54¹⁷.

Chapter 21. v. 2. *Comfort.* מ תחומות abstr. intens. plur., as 15¹¹. The m. form occurs thrice (see Je 16⁷ תחומים); the sing. never. Kittel's note '1 c ὁ ὁ—מחכם' is therefore erroneous. ὁ mistakenly reads שמעי for שמוע in st. i, and inserts a neg. in st. ii.

v. 3. *Ye may mock*: reading plur. תלינו pro מ sing., c ὁ ὁ, as the parallel vb. and the context require. (ὁ again inserts a neg., rendering *Then ye will not laugh at me.* But Eyob hardly expected his friends to become mollified towards himself by what he was going to say. He only thought to silence them.)

v. 4. Lit. I—of (?) *man* is my complaining (שיחי) or musing? But a

vb. fin. seems to be wanting; and S *I will speak* (אמר pro אנכי) may possibly be right. Leg. האמר: *Do I make my plaint of a man? Or why should not my temper be short?* (For שחו S ἡ ἔλεξις μου: so 23²).

v. 5. *appalled* or *silenced* (16⁷ 17⁸ 18²⁰): cf. the parallel stichus and 40⁴. The mystery of the wicked prospering in a world governed by God overwhelms Eyob with trembling fears and uncertainties (v. 6, 7); and he thinks that, if his friends will but consider his presentation of the facts, they will have nothing left to say. Cf. Ps 17¹⁴ 37 73 Je 12¹. Whether he has sinned or not, it is a fact of common observation that the wicked often prosper; a fact which contradicts their theory of the relation between sin and suffering.

v. 6. *confounded*: or *dismayed*, נבהלתי; a vb. which S curiously renders by σπουδάζω *to make haste*, 4⁵ 22¹⁰ (cf. 23¹⁶) as well as here (S ² rectè θορυβοῦμαι, 22¹⁰ ταράσσει). Cf. Aram. (Tg.) בְּהִיל *to hasten*, trans. *bewilder, terrify*. The root is perhaps akin to בלל *minge, confuse, confound* (Gn 11⁷), or to Sum. BUL, *to quake, tremble* (nāšū) before a god; cf. also Aram. בַּל heart = Ar. بَال. seizes: leg. אחוה fem. pro אחו מ masc.

v. 7. The moral problem which so greatly disturbs him. *mighty in power*: or *in riches* (חיל 5⁵ 15²⁹ al.) S ² S . But S makes the expression refer to physical strength: *And grow old as mighty men of valour* (= נבורי חיל), app. reading גִּבְרִי pro גִּבְרִי. Cf. Ps 73⁴. This may be right in sense, even if we keep גִּבְרִי.

v. 8. St. i: cf. Ps 102^{29b}. The stichus is too long metr. It is prob. that עִמָּם *with them* conceals the vb. of st. 2, viz. ועמדו or ועמדו 66²² Ps 102²⁷: *And their offspring* (5²⁵ 27¹⁴ 31⁸) endures *in their sight*. (S ὁ σπóρος αὐτῶν κατὰ ψυχήν (+ αὐτῶν S ^A) = כמו נפשם pro לפניהם.)

v. 9. Lit. *Their houses are peace*; cf. 5²⁵. S εὐθηνουσιν = S ² are quiet, La 1⁵, or שלום pro שלום; cf. S securae sunt et pacatae.

v. 10. *Their bull*: שֹׂרם c S ² pro שֹׁרוּ *his bull*. Similarly in st. ii פָּרָתָם *their cow* pro פָּרְתִי *his cow*, where S αὐτῶν ἐν γαστρὶ ἔχουσα = פָּרְתָם *their fruitful one*, or הָרָתָם (cf. Ho 14¹). S ^A rectè δάμαλις. As to the meaning, S ² interpret both stt. of the female; but S ² rightly understand the t. t. of st. i as referring to the function of the male. The גַּעַל *to loathe, regard as foul*, may be compared with גַּעַל II, and with בחל Syr. The primary GAL, HAL, is perhaps akin to Sum. GUL, *bad, calves*: תַּפְלֵט Pi.; cf. Aram. use (Tg. Syr.) spit forth, spue out; here of easy delivery. (S διεσώθη, pointing as Niph.) Cf. מַלֵּט Pi. ova parere, Is 34¹⁵.

v. 11. *play about*: יִשְׁחָקוּ ludunt, 40^{20.29} Zc 8⁵ (of children playing) pro יִשְׁלְחוּ *send forth*, which does not seem very suitable (cf. Is 7²⁵ 32²⁰). Whither do they 'send forth their little ones' (עִי' 19¹⁸)? Cf. Gn 25⁶. Moreover, st. ii is metr. short; and כְּמוֹ-עֵגֶל *like a calf*, Ps 29⁶, or כְּעֵגֶלִים *like calves*, may have fallen out before the verb.

Ὡς μένουσιν δὲ ὡς πρόβατα αἰώνια = יִשְׁבוּ כְּצֹאן עוֹלָם (Ps 9^s).

v. 12. Lit. *They lift up* (scil. the voice) *with* (accompaniment of) *labor and lyre* (cf. Ps 49^{5b}). The 'pipe' (אֲבוּבָא from Assy. *imbūbu*, a reed-pipe or flute; cf. Ar. 'unbūb, a reed) recurs 30³¹: see also Gn 4²¹.

v. 13. *They end*, or *complete*; reading יִכְלֶי c Qerī, Ὡς συνετέλεσαν, עִי and 36¹¹ where the words are quoted. Cf. Is 65²² (where also the text is יִכְלֶי *they wear out*). St. ii מִיִּבְרָנֶע And in an instant: i.e. they know no lingering pains; their death comes swiftly, is a matter of a moment: see 7¹⁸ 20⁵ 34²⁰; 'a quick and easy death' (Driver). So עִי; but Ὡς ἐν δὲ ἀναπαύσει ἄδον ἐκοιμήθησαν connects רָנַע with רָנַע II *be at rest* (Niph. Hiph. only), pointing יִבְרָנֶע or יִבְרָנֶע, and עִי has יִבְרָנֶע (= מְרָנֶע Je 6¹⁶), app. meaning the same thing: *And into the rest of the Grave* (var. *She'ol*) *they go down*: cf. 1 K 2^{6.9} 2 K 22²⁰ Je 34⁵. But why not בְּשֵׁלֹם, as in these and similar passages, if that were the poet's meaning? No form or derivative of רָנַע II occurs anywhere else in the book.

go down: יִהְיֶה יִהְיֶה (cf. Pr 17¹⁰ Je 21¹³): metaplastic form from נָחַת, an Aramaism used in poetry. Ὡς ἐκοιμ. = יִשְׁבוּ (13¹³ 14¹² al.), or perhaps יָנַחוּ *they repose*.

v. 14. Ὡς has vbb. in sing., λέγει δὲ (Ὡς + ὁ ἀσεβής), returning to the plur. in the next verse. Cf. note on v. 3^b. κυρτω = לָלַל.

v. 15. ἰκανός = שָׂרִי; so 31² 39³². But 6⁴ κυρίου = שָׂרִי (alii *ικανοῦ*, Ὡς σαδδαί: see Ez 1²⁴ 10⁵). This equivalent rests on a false etymology, viz. שָׂרִי = שׁ Pron. Rel. *He Who* + רִי (*is*) *Sufficient* (so Rabb.). In 5¹⁷ 8⁵ παντοκράτωρ, *Almighty* (so 15 times in the book). It is improb. that שָׂרִי as a title of God is akin to שָׂרִי *demon* (Dt 32¹⁷), Aram. שָׂרִיָּא, Assy. *šēdu*, which is used of evil spirits as well as good (*šēdu limnu*). Rather is this ancient word *Shaddai*, Σαδδαί, Σαδαί, to be compared with the Sumerian SATI (from SAD; cf. ITI from ID), *bāmātu* (בָּמוֹת), *hills*, and SHAD, SAD, values of the mountain-symbol (𒂗), from which Assy. *šaddū*, *šadū*, plur. *šaddē*, *šadē*, *mountain*, is doubtless derived. The great gods Asshur and Bel were styled *šadū rabū* (Sum. KUR-GAL), 'Mighty Mountain'; cf. the Personal Name *Šaddā-šū* (*his mountain*). There may be a trace here of primitive mountain-worship. In any case, it would seem that the old Heb. (originally Babylonian) Divine title *Shaddai* is nearer in meaning to עֶלְיוֹן ('the Most High') than to שָׂרִי *demon*. (*šadū* also denoted an earthly prince or potentate: Anp. I. 22 al.)

v. 16. מִי lit. *Lo, not in their (own) hand (is) their welfare*: *The counsel of the wicked is far from me* (מִי 22¹⁸ 30¹⁰ Ps 18²³). A parenthesis repudiating all sympathy with such impious sentiments. But this is improb. in the context which it interrupts. Nor can we suppose (with RV marg.) an interruption at this point by one of the friends. The verse looks like an interpolation by some scribe who felt bound to protest against such arrogant impiety. Ὡς ἐν χερσὶν γὰρ ἦν αὐτῶν τὰ ἀγαθὰ, ἔργα

δὲ ἀσεβῶν οὐκ ἐφορᾷ, omitting the Neg. Part. in st. i and app. reading מַעֲשֵׂה טוֹב instead of עֲצַת טוֹבָם, with רַחֵם מִמֶּנִּי ad fin. This is at least in better harmony with the context: *Lo, their prosperity is at their own command; The doings of the wicked are remote from Him* (far from the Divine notice). We get virtually the same sense if we read הֲלֹא Interrog. pro לֹא st. i ad. init. *Is not their pr. in their own hand?* Possibly the orig. text was יָרֵם טוֹבָם אֵין-לָאֵל *Their weal is not subject to their own control*; &c. as in וַלֵּ. It appears, however, to be even more probable that the verse is a corrupt form of 22¹⁸: cf. הֲלֹא בִירָם טוֹבָם וַלֵּ with הֲלֹא בְּתֵיהֶם טוֹב (st. ii is the same in both locc.). Further, it is possible that vv. 16–18 have been dislocated from one column to another and really belong to the speech of Eliphaz. They certainly fill up in a desirable manner the lacuna between 22¹⁸ and 22¹⁹.

v. 17. *How often*: כַּפּוֹ which in 13²³ means *How many?* and here is understood to mean *How seldom!* but may very well be *How often!* as in Ps 78⁴⁰. In that case we have an utterance in perfect harmony with the doctrine of the friends (cf. 18^{5,6} 22¹⁹). Moreover, it seemed strained and unnatural to make v. 18, which is much more forcible as a direct statement, depend on כִּמָּה (as well as st. iii, which is prob. spurious). ὧς οὐ μὴν δὲ ἀλλὰ κτλ. (אֲכֵן pro כִּמָּה; cf. 32⁸ 34³⁶) *Nay, but the lamp of the wicked will be quenched*, also treats the verses as a categorical assertion. St. iii, lit. *Portions* (or *Pains*) *He distributes in His anger*. The Asyndeton is strange and the sense doubtful. It is more likely that the stichus is an interpolation than that a parallel line has fallen out of the text. If a distich stood here once, it may have run somewhat as follows:

חבלי־ם יאחזם באפו
חיל כיולדה:

*Sorrows 'seize them in His anger,—
Pangs as of the woman in travail.*

Or, as this couplet is in the *Qinah*-measure, בחמתו יחילו כ' *They writhe, like a woman in travail, at His wrath*, might be substituted for the second stichus.—ᾠ rectè: ὥδυνες δὲ ἔξουσιν αὐτούς (ἔχω = אָחוּ, the proper term with חבלי־ם): see Is 13⁸, of which the vs. may be a reminiscence; cf. also 18²⁰ 21⁶. For באפו ᾠ ἀπὸ ὀργῆς = (מאפּו).

v. 18. *carries off*: נגבתי filches away = ᾠ φείλατο, 27²⁰. (With נגב *steal*, str. *put aside*, cf. Sum. GUN, *idu*, 'side', as well as Ar. جَنْب *side*. נגב = *side-at*.) For מִן ᾠ κοινοπτώς cf. Dan 2³⁵ עור *chaff*; which ᾠ perhaps read here (עור = מוֹץ misread backwards), if not עָפָר or אָפֶק, 23 favilla, *ashes* = אָפֶר.

v. 19. St. i מֵ עֵלּוּחַ stores up his trouble (אֵהָ 15³⁵) or wickedness (22¹⁵) for his sons. This agrees neither with st. ii, nor with vv. 20, 21; in fact, while consistent with the doctrine of the friends (cf. 5⁴), it is quite contrary

to Eyob's argument here, and the line is metr. redundant. We may regard אֱלֹהִים as a marg. gloss and read הִצְפֹּן: *Doth He store up his trouble for his sons?* Is that your contention? or else read אֵל instead of אֱלֹהִים (which is perhaps due to a scribe's mispointing the word אֵל God): *Let Him not lay up his trouble (= the trouble due to him) for his sons!* (ᾠ^B υἱός is prob. a scribal error pro υἱοῖς ᾠ^A. τὰ ὑπάρχοντα αὐτοῦ = אֲנוּ: see note on 20¹⁰.)

v. 20. *his ruin*: reading פִּירוֹ (12⁵ 30²⁴) or אִירוֹ (v. 30, 18¹² +) pro מִפִּירוֹ, an otherwise unknown ᾠπ.—ᾠ τὴν ἐαυτοῦ σφαγὴν (cf. 10¹⁶), but ᾠ πτῶσιν.

In st. ii, ᾠ om. חַמַּת (ἀπὸ Κυρίου = מִשְׁרֵי) and seems to read אֵל (or לֵא) ימלט or יפלט (v. 10, 22³⁰) pro מִיִּשְׁתָּה bibit. More probably, however, the translator merely intended a free rendering of a non-Hellenic metaphor like 'drinking the wrath of Shaddai' (Is 51¹⁷ Ps 75³ Je 25¹⁵).

v. 21. After his death the wicked man has no further interest (חֵפֶץ 1. *pleasure, delight*; 2. *business, affair*, Is 53¹⁰ 58¹³ Ec 3¹ al.—late usage) in the fortunes of his house. Cf. 14²¹. ᾠ μετ' αὐτοῦ = אֲחֵרוֹ pro אַחֲרָיו *after him*. ᾠ app. om. מָה *what?*)

is cut short: חֲצָיו plur., because מִסְפַּר חֲדָשֵׁי is equivalent to *all his months*; a *constructio ad sensum*. The vb. חֲצָיו Pi. = Assyr. *huṣṣuṣu*: e.g. *kīma gané abi uḥaṣṣu, like a reed of the sedge I cut off (or broke off, Sum. ZUR)*, Anp. I. 27. The statement is not that 'the number of his months' is 'decreed' or predetermined by God ('חֲרוּצִ' 14⁵), but that it is exhausted (cf. Is 38¹²). It is not therefore an improvement to read חֲרָצִיו here. ᾠ δατηθησαν (διατε = חָצָה 2 K 2⁸ al.): so ᾠ dimidiatur.

v. 22. מִלֵּל can only mean *Will he* (i.e. the wicked man) *teach knowledge to El* (emph.)? We might point יִלְמַד pro יִלְמֹד: *Shall knowledge be taught to El?* Would you make your limited ideas of justice a canon for the Omniscient? (Cf. ᾠ *Do ye teach?*) But ᾠ הִלֵּא מִלֵּל pro מִלֵּל אֵל seems preferable (πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην;). Should we not rather observe what God actually does (vv. 23–33), in His dealings with man, than assert our own a priori notions of what He ought to do? *Shall not El teach knowledge* (Ps 94¹⁰)—teach us, e.g., that calamity is not an invariable consequence of sin?

the Heights: רָמִים: i.e. Heaven, Ps 78⁶⁹. (Perhaps the more usual מְרִמִּים *id.* 16¹⁹ should be read in both places.) Cf. 25² and 4¹⁸; 22¹². So שָׁמַיִם מְרִמָּה *the highest heavens*; but ᾠ excelsos, i.e. their inhabitants. ᾠ φόνους = דָּמִים simply confirms מִדָּמִים. The proposed רָמִיָּה *treachery*, making the stichus a threat to the friends (cf. 19²⁹), is hardly prob. here.

v. 23. בְּעָצֶם תָּמוֹ is difficult. ᾠ ἐν κράτει ἀπλοσότης αὐτοῦ, pointing 'תָּמוֹ בְּעָצֶם (30²¹). The phrase might then mean *in the might of his completeness or perfection* = 'in his full strength'; with all his faculties of mind and body unimpaired. Cf. ᾠ robustus et sanus.

entirely untroubled: reading שְׁלָאֵן c 1 MS. (12⁵, cf. vb. 3¹⁸) pro מְלָאֵן (confusion with שְׁלוֹם?). Ὁ εὐπαθῶν (= רַעֲנָן Ps 92¹⁵). The √ שאן *at rest, in peace*, cf. 3¹⁸ (of the grave), is prob. cogn. c ישן *asleep*; cf. Syr. שִׁנָּא *pax* and Assyr. *šittu* (shin-tu), *sleep*. For the prim. root cf. Ch. ch'in, ts'im, Jap. shin, An. tēm, *to sleep, rest*, and perhaps Sum. SAN in U-SAN, *sleep* (U *šittu* + SAN). The prim. mg. is prob. *lie down*; cf. Assyr. *ḡaldū*, id. (צל = צנ), and שָׁלוּ, שָׁלָה *be quiet, at ease*, Assyr. *na'dlu, nālu, lie down, sleep* (n = s).

v. 24. *his belly*: reading בִּטְנוֹ or מֵעָיו (= Ὁ τὰ ἔγκυατα αὐτοῦ, Ὡ viscera eius) for the עֲמִינָיו. The word has been supposed to mean *milk-pails*; a bad parallel to st. ii. Cf. Pr 3⁸. The Versions agree in making some part of the human body to be intended (בְּרוּחִי *his breasts*; גְּבוּחִי *his sides*). The suggested Aramaism עֲמִיּוֹ *his thighs or flanks* (cf. 15²⁷) becomes plausible, if we point (c Ὁ στέατος, Ὡ adipe, Ὡ תִּרְבָּא חֶלֶב *fat* pro חֶלֶב *milk*; but *milk* gives a better parallel to *moistened* (lit. *watered*; kept moist, not dried up) in st. ii. (Instead of עֲמִינָיו we might also read שָׂאֵרוֹ *his flesh* as parallel to *his bones*; or שִׁרְיוֹ *his muscles*, a Job-word, 40¹⁶. *His flesh or his muscle is fraught with fat, &c.*)

v. 25. It would improve the metre to read c Ὁ בִּמְרִנָּשׁ *in bitterness of soul*, like 7¹¹ 10¹, pro מִבְּנֶפֶשׁ מָרָה *with bitter soul* (so Ὡ Ἰ). *tasted happiness*: lit. *eaten of good* (9²⁶ Ex 12^{43 f.}). The stichus seems too short. Perhaps מְכַל טוֹבָה *of any good*.

v. 26. *in the dust*: or *on the ground* (עַל-עֶפֶר), 19²⁶ 39¹⁴. Ὁ ἐπὶ γῆς. *worms*: i. e. maggots: רִפְּהָ coll. Ὁ σαμπία, *rottenness*. √ רָמַם = Ar. رَمِمَ ramma, *to decay*: cf. also Assyr. *ramû, become loose, go to pieces, decay*, of a foundation.

v. 27. *plots or devices*: מְזֻמוֹת: 42² Ps 10^{2.4} 21¹². *devise*: reading תְּחַפְּשֵׁוּ (written? תְּחַפְּסֵוּ), Ps 64⁷, instead of תְּחַמְּסֵוּ which takes an accus. obj. (15⁸³) > עַל. Perhaps, however, מִ may mean: *And the devices against me wherewith ye deal violently* (contr. Accent.). Ὡ's text here was probably defective, but it gives ἐπικεισθέ μοι for the verb (= תַּהֲבֵרוּ לִי 19⁸! q.v.). Ὡ et sententias contra me iniquas. Ἰ תְּחַשְׁלֵנָּה favours תְּחַשְׁשֵׁוּ > תְּחַפְּשֵׁוּ (sec Pr 6^{14.18} Ἰ). The Aram. חֶשֶׁל, like חֶרֶשׁ, means *to forge, fabricate*, both lit. and met.

v. 28. *Ye say*: or *think* (say in your heart). The friends think that the ruin of Eyob's (the former 'Great Man's') house is ocular demonstration of the truth of their suspicions, and of the justice of their efforts to entrap him into an admission of guilt. Cf. 18^{15.21}; also 8^{15.22} 15³⁴. (St. ii is overloaded metr. אֵהָל may be due to dittogr. of אֵיהָ, or to the influence of the parallel locc. Om. c Ὡ et 1 cod.).

The godless: plur., indicating Eyob less directly, or rather perhaps including his dependents.

v. 29. An interesting reference to 'Travellers' tales', such as Orientals

delight in, especially when full of the marvellous. With *passers along the way* or *wayfarers* (merchants, handicraftsmen, and the like), cf. the similar phrase Ju 5¹⁰. Stories of successful villainy are intended.

heed: or *regard* or *recognize* (תִּנְכָּרִי; Pi. here and 34¹⁹ only in Job; perhaps Hi. תִּכְרִי which occurs six times). *their tokens*: or *signs, indications*, signal instances of the prosperous careers of men thoroughly wicked. (St. ii seems metr. short. Some word, e.g. זָרִים *strangers*, 15¹⁹, רוֹבְלִים *merchants*, Ez 17⁴, or אֱמֶת *of truth*, Jos 2¹², may once have followed אֲתָה *tokens*, if that word itself be genuine.)

v. 30. מ, if correct, should mean: *That the bad man is held back (reserved: cf. 38²³) for the day of ruin; To the day of outbursts (of wrath, 40¹¹) they are led (cf. Is 53⁷); which is contrary to the context. We must at least read בְּיוֹם for לְיוֹם in both stt. And since יוֹם אִיד (without an individual reference) is an unlikely phrase, whereas יוֹם עֲבָרָה *day of wrath* occurs, Zp 1¹⁵, cf. 18 Pr 11⁴, and the verb חָשַׁךְ is common in the sense of *holding a man back* or *keeping him from* evil fortune (33¹⁸), while the first בְּיוֹם, which overweights the stichus, may easily be dittogr. of the second, it seems natural to restore the verse as follows:*

כִּי מֵאִיד יִחְשָׁךְ רָע
וּבְיוֹם עֲבָרָה יִפְלֹט:

(Ὁ κουφίζεται = מ: cf. Ezr 9¹³ ἐκούφισεν.)

For יוֹבְלוֹ (which recurs v. 32) יִפְלֹט seems probable, and a better parallel to Ni. in st. i. The plur. as parallel to the sing., st. i, is obviously corrupt. The י is either a relic of יָט, or belongs to the next verse (וּמִי *And who...*). The plur. עֲבָרוֹת may be Intens. (cf. 2 diem furoris). The objection to עֲבָרָתוֹ *his (God's) Wrath*, is that God has not been mentioned since v. 22, which seems too far back for the reference of the suffix. (Might st. ii have been: בְּיוֹם עֲבַר מַבּוּל *In the day when the Flood overfloweth?*)

v. 31. None dares to rebuke the powerful wicked for his crimes; much less, to attempt his punishment.

Read perhaps וְהָיָה (15¹⁷) pro מִהוּא: *And what he hath done, who can repay him?* cf. 22: וְהָיָה הוּא ע' *And what He (emph.) hath done, &c.* But וְהוּא begins the next verse.

v. 32. *And He (emph.)*—in contrast with other and better men—is borne (10¹⁹) or conducted (Is 55¹²) to a stately tomb or mausoleum (lit. graves: plur. excellentiae). (Was עֲבָרוֹת יוֹבְלוֹ, v. 30, influenced by קִבְרוֹת *graves* here? The scribe's eye may have strayed downward. This would account for the plur. עֲבָרוֹת instead of עֲבָרָה.)

St. ii. מ lit. *And over a (the) mound he watcheth*: as though the dead man's spirit, or his sculptured image, stood on guard over his tumulus. But the stichus is metr. short; and on this ground, and because of the sense, we read עָלָיו *over him* instead of the simple prep. עַל: *And over*

him a mound keepeth guard (to prevent disturbance of the body). נִדִּישׁ heap, which was a heap of corn 5²⁶, is here a heap of earth or grave-mound (a barrow). 𐤁𐤁 𐤍𐤏𐤔 𐤍𐤏𐤔, but 𐤁𐤁 𐤍𐤏𐤔 better. Σωρός = either a heap of corn or a mound of earth. (𐤁𐤁 𐤍𐤏𐤔 = over a cinerary urn.) 𐤁𐤁 𐤍𐤏𐤔 gedšā, id. The Aram. 𐤁𐤁 heap up may be akin to Hb. גָּדַל grow up, become tall, great (cf. מִגְדֵּל tower), by interchange of l and s; the prim. root being perhaps גָּד = Sum. GID, long (arāku).

v. 33. clods of the glen or wādy; scil. of which his tumulus is built. For 𐤁𐤁 clod, gleba, cf. 38⁵⁸. 𐤁𐤁 (= Sum. GAB, breast); a rounded protuberance or prominence; cf. Aram. 𐤁𐤁 hill, Hb. 𐤁𐤁 mound, Ez 16²⁴: 𐤁𐤁 = שֶׁנֶּבֶץ (cf. שֶׁנֶּבֶץ be high, 5¹¹): אֶרֶב cairn, 𐤁𐤁 Sa 20¹⁹. 𐤁𐤁 χαλίκες χειμάρρου, pebbles or rubble of the winter torrent: 𐤁𐤁 dulcis fuit glareis Cocyti, 'He was dear to the gravels of Cocytus' (taking נַחַל for the river of Hades). 𐤁𐤁 בִּלְעֵין לֵה גַפִּי נַחֲלָה The winding hollows (or caves) of the wādy swallow (= are greedy for: see Payne-Smith, col. 538) him.

Sweet to him are the clods of the glen is a somewhat strange statement in this context. There is no reference to Hades (She'ol); for there is nothing 'sweet' in Eyob's conception of Hades (10^{21f.}; cf. 3^{17-21f.}). Perhaps a better reading would be 𐤁𐤁 𐤍𐤏𐤔 𐤍𐤏𐤔 נַחֲלָה He is quiet (at rest Ps 107³⁰) among the clods of the glen (𐤁𐤁 = 𐤁𐤁). Some reject vv. 28-33.

St. ii. And after him all men march: i.e. all go the same way, good and bad alike (cf. v. 26); all without distinction march to the same goal of the grave. The verb מִשַּׁךְ seems to be used intrans., as in Ju 4⁶, where 𐤁𐤁 ἀπελεύσῃ = ἀπελεύσεται here. (𐤁𐤁 adds a third stichus: And before him (they marched?) without number. This is clearly a marginal note.)

v. 34. Cf. 16². with mere breath: or vainly, to no purpose (𐤁𐤁 9²⁹ 27¹² Is 30⁷). St. ii 𐤁𐤁 lit. And your answers—treachery remains over; an inadequate parallel, and an improb. form of sentence. Instead of נִשְׁאָר, leg. שֶׁקר falsehood (13⁴), or שׁוּא emptiness, futility, either of which would be a good parallel to הֶבֶל, and point מַעַל (a word not found elsewhere in Job) (מַעַל = מוֹעִיל) profiting, helpful (15³ 21¹⁵ al.), supplying the neg. אֵין before it: cf. Je 16¹⁰. Further, since תְּשׁוּבוֹת answers only recurs in 34³⁶ (Elihu-section) and not elsewhere in OT, we may get rid of the cumbersome ותְּשׁוּבוֹתֵיכֶם and improve the syntax by restoring: וְתִשְׁבֹּתֵי אֵין-מַעַל: And answer me (13²² 20²) with profitless falsehood! 𐤁𐤁 τὸ δὲ ἐμὲ καταπαύσασθαι ἀφ' ὑμῶν οὐδέν = 𐤁𐤁 𐤍𐤏𐤔 𐤍𐤏𐤔 (!). 𐤁𐤁 And the answer of his words is left before me.

Chapter 22.—Eliphaz opens the third round with a third attempt to compel Eyob to an admission of guilt.

v. 2. benefit: or profit: 15³ 35³ 34⁹. Driver renders st. ii: '(No,) for he that is wise is profitable unto himself.' If, however, we read 𐤁𐤁 for

וְעַלְיוֹ in st. ii, הֵלֵא can hardly be right in st. i. That the text is more or less corrupt is evident from the variations of the Versions. ו simply repeats 21²², word for word; ו With God sayest thou, O man, That thou art equal with Him in wisdom? cf. B. ו Can a man teach (וְיֵאלֶף) God? cf. ו δ διδάσκων, 21²². Can a man impart knowledge to El, That the sage should profit Him? is at least good sense (for the constr. cf. 3¹² 6¹¹ 7¹² 21¹⁵ et saep.). To make וְעַלְיוֹ refer to מִשְׁכִּיל > הֵא seems unnatural. Apart from the difficulty of the change of prep., לְנַפְשׁוֹ would have been more explicit than וְעַלְיוֹ in the sense of 'unto himself'. (If we might assume an Arabism עֲלִים = عليم wise, doctus, וְעַלְיוֹ מִשְׁכִּיל would give for st. ii *That the wise and prudent should profit him?*)

v. 3. Shaddai's concern or interest (21²¹ שָׁדַי). perfectest: cf. Ps 18³³ 101². (ו^B ἀπώσης is a mere scribal error for ἀπλώσης ו^{C.A.}.)

v. 4. godliness or piety; lit. fear, scil. of God = religion or religiousness (4⁶ 15⁴, cf. 28²⁸). ו הִ לֹגֹן סוּן פּוֹיוּמֵנוֹס = or because He maketh account of thee; taking מִיִּרְאָתְךָ wrongly in the sense from fear of thee, which it might bear in a different context.

v. 5. The argument so far (vv. 2-4) seems to be this: Neither your wisdom or subtlety displayed in your special pleading, nor your boasted integrity, constitutes any claim upon God; and as you recognize with us that your affliction is from Him, and as He cannot, of course, be chastising you for godly living, it stands to reason that it can only be for unacknowledged sins. *Is not thy wickedness great?* We should say: *Must not thy wickedness be great?* What else necessarily follows from what I have said? Then vv. 6-9 suggest various sins of which a great man like Eyob might have been guilty (sins at all periods characteristic of the ruling classes in Israel according to the testimony of the Prophets), and of one or all of which the speaker assumes that he *must* have been guilty.

v. 6. Doubtless: כִּי lit. For. distrainest upon: or exactest pledges from (cf. st. ii and 24^{3,9} Ex 22²⁶ Dt 24^{6,17}). thy kin: lit. thy brothers; i.e. members of thy tribe or clan. (The verbs in vv. 6-8 are all impf., describing what Eyob habitually did. We must not therefore render *thou hast taken* * . . *stripped* . . . *hast not given*, as RV, which would require the pf.)

v. 7. bread: לֶחֶם; but ו ψῶμον, a morsel; i.e. פֶּת as 31¹⁷, where Eyob affirms the contrary of these charges; Pr 17¹. (A variant in the orig. text?)

v. 8. מִי lit. And the man of arm (usu. taken to mean the powerful, but the phrase occurs nowhere else in this sense)—his is the land; And the face-uplifted (i.e. the person of honour, the accepted or favoured one, 13⁸ Is 3³) dwelleth in it. This is explained as a covert reference to Eyob himself, 'insinuating that he was one of the class of powerful men who claimed all the land for themselves, and ejected their poorer neighbours

from it (Is 5⁸), by force or fraud': see Driver. So **W**: In fortitudine brachii tui possidebas terram, Et potentissimus obtinebas eam. But the Heb. can hardly mean this. (Did **W** read יִרְשֶׁהָ ad fin.?) We propose תִּרְצֶה *thou favourest* pro מֵהָאָרֶץ *the land*, and תִּטְבֵּיב *thou treatest well* in place of יִשְׁבֶּבָה *dwelleth in it*, or perhaps הִיטְבֶּתָה *thou hast well-treated* (pf. as v. 9^a). Cf. 24^{21b}; Ma 1⁸. The form of such a statement certainly harmonizes better with the context on both sides of it:

*The man that hath an arm (i. e. power) thou favourest,
And the person of rank thou treatest well.*

Cf. **U**:

*And thou didst admire the person of some,
And cause them to dwell upon the land.*

S: *There is a man who soweth (וִירַע pro וִירַע) for himself the land,
And a lord of violence (מִיָּדָא קְטִירָא) taketh it from him.*

v. 9. *empty-handed*: see Gn 31⁴² for the same phrase. Lk 1⁶³.

thou crushest: תִּרְבֵּא pro יִרְבֵּא. **W** comminuiti, rectè; **U** ὀρφανούς δὲ ἐκάκωσας, *And didst illtreat orphans*; a free rendering. **S** מַבְבֵּל *didst lay low*.

v. 10. *are about thee*: סְבִיבוֹתֶיךָ. **U** ἐκύκλωσάν σε = fort. סְבִיבוֹתֶיךָ, cf. Ps 18⁶. For the paronomasia פָּחַד ... פָּחַד see Is 24¹⁷, and for פָּחַד פָּתָאם *a sudden alarm, panic, or scare*, Pr 3²⁵. פָּחַד, פָּחַת, פָּחַ, 18⁹, is prop. *a bird-snare*, Ho 5¹⁹: cf. perhaps Sum. PAG, *esirum* ša iṣṣuri, *auceps*, or *cavea avium* (?). The Chinese say *T'ien chi kiang wang*, 'Heaven is letting down its net', scil. of calamities on the country (Shi III. iii. X. 6, 1). *alarmeth thee*: יִנְהֵלֶךְ. There is no need to point 'וִינְהֵלֶךְ, unless we read סִבְבוֹךְ ante. **U** καὶ ἐσπούδασέν σε, as 4⁵ 21⁶, where see note. For *sudden scare* **U** gives πόλεμος ἐξάίσιος, possibly reading חֶרֶב (5¹⁵) or קָרֶב for פָּחַד. As to the translator's favourite adj. ἐξάίσιος, see 9²³ 18¹² 20⁵ 4¹² 37¹⁶.

v. 11. **W** lit. *Or the darkness dost thou not see, And the multitude of waters which covereth thee?* This is taken to mean, *Art thou altogether blind to the real significance of thy afflictions?* But the Heb. is suspicious, there being nothing to justify the use of אֵל, and the two members of the distich lacking symmetry and metrical precision. Read perhaps אֹרֶךְ חֹשֶׁךְ (after 18⁶): *The light is darkened in thy tent*; cf. **U** τὸ φῶς σοι σκοτός ἀπέβη; or תִּרְאֶה וְלֹא תִרְאֶה *Thy light is darkened, and (so that) thou seest not*. But אֹרֶךְ does not usually take a suff. except with ref. to God (cf., however, 38¹⁵?).

multitude: שִׁפְעַת. So 38³⁴, where st. ii is repeated. The word seems to mean *overflow, abundantia*: see 2 K 9¹⁷. Cf. Syr. *pour forth, overflow, rise* (of a river in flood). שִׁפַּח, בּוֹק, גִּבְגֵּי, גִּבְעָה, cf. פָּעָה; Assy. *tabáku*, &c., *pour*. (**U** κοιμηθέντα δὲ ὕδωρ σε ἐκάλυψεν; but מִיָּס שִׁכְבַּת *a layer of*

waters, cf. Ex 13¹⁴, is wholly improb. here, where the violent action of a flood is intended, not a gentle deposit of moisture like dew, Ex 1.c.)

v. 12. Reading הַגְּבִיִּה pro מַגְבֵּה *height*. To make מַגְבֵּה tolerable, הַגְּבִיִּה (so 𐤁 plur.) might be read: *Is not Eloah in the height of heaven?* (AV, RV). From such a height He necessarily sees everything on the earth (Ps 33^{13,14}). But 𐤁 אֲרִים = הַגְּבִיִּה is certainly preferable. It is possible that אֱלֹהֵה, which 𐤁 omits, grew out of הָאֵל (ditto gr.) and that גְּבֵה was then added. The orig. v. may have been: *הַבֵּט שָׁמַיִם וְרָאָה | יוֹשֹׁר כּוֹכְבִּים* *Look at the heavens and see; And behold the stars that they are lofty!* (cf. 35⁵ which may be an echo of this verse). מַגְבֵּה, which is unique in its present connexion, may very well be a corruption of שׁוֹר (written backwards). This relieves st. ii of its metrical overweight. In any case, the thought of vv. 12–14 is similar to Is 40^{26,27}, and may have been suggested by that passage.

𐤁 μὴ οὐχὶ ὁ τὰ ὑψηλὰ ναίων ἐφορᾷ = הָאֵל מִגְבֵּיִה שְׁכֵנֵהוּ יִרְאֶה (cf. Ps 113⁵ ch. 5⁷; ἀπ' ναίων = κατοικῶν) or יִרְאֶה הָאֵל שְׁכֵן גְּבֵה (cf. Is 33⁵ שְׁכֵן מְרוֹם; also Is 57¹⁵). Note 𐤁's omission of אֱלֹהֵה. τοὺς δὲ ὑβρεὶ φερομένους ἐταπείνωσεν; = יִשְׁפִּיל (עֲרִיצִים?) אֲבִירִים (וְגֹאֲזִים?) וְרָאָה (cf. 24²² Is 13¹¹), or something similar. (𐤁 hardly intended דָּשׁ = דָּשׁ treads down or threshes by ἐταπείνωσεν. That verb is never used of God, and never so rendered by 𐤁.)

v. 14. a cover: or *hiding-place, covert*, כֶּתֶר Ps 18¹²; 𐤁 latibulum eius; 𐤁 ἀποκρυφή (𐤁^{AA} ἀποκρυφή rectè), also pointing יִרְאֶה (and He is not seen). St. ii. In English we can say 'walk' or 'pace' the vault of heaven, but not, it would seem, in Heb. הַתְּהֵלֶךְ is usually followed by 𐤁 in (17²² Gn 3⁸) or עַל on, upon (18⁸ 2 Sa 11²); one of which preps., probably the latter, may be assumed to have fallen out here. Cf. Is 40²² Pr 8²⁷. The חֲנִי, 𐤁 γῶπον (Ecclus 24⁸), ring, circle, also round hole, is the semicircular vault or firmament of the visible heavens. Cf. perhaps Sum. AGA, AGU, crown, diadem (from GAG; Ch. 𐤀 ngo, ak, a ring, a bangle, from ngak). Cf. the verb 26¹⁰, and עֹג (round) cake.

v. 15. So 𐤁 and 𐤁 τρίβον αἰώνιον φυλάξεις = 𐤁 Numquid semitam saeculorum custodire cupis. But 𐤁 אֲיָלִים the unjust would supply the missing parallel to מְחִיָּאֵן men of wickedness (cf. 11¹¹); and אֲשֶׁר step(s), track, path, would do the same for אֶרֶץ way (cf. 23¹¹), at the same time getting rid of the prosaic אֲשֶׁר (points) which, besides, follows properly in the next stichus:

Willt thou keep to the way of the unjust,—

The track which men of wickedness have trodden?

(𐤁 δίκαιοι ad fin. prob. scribal slip for ἄδικοι.) With this disappears the supposed reference to the Flood in אֶרֶץ עֹלָם and the following verse.

v. 16. Reading בִּלְאָה (15³²) c 20 codd. and 𐤁: cf. 𐤁 οἱ συνελήμφθησαν

ἀρποι and 𐤁 Qui sublati sunt ante tempus suum. 𐤁 adds explan. *from the earth. were snatched away*: קָפְטוּ lit. *were seized or grasped* (an Aramaism 𐤁𐤏 in OT, 16^s being corrupt). The root is clearly akin to קָמַץ and קָבַץ (Ar. قَبَضَ) *grasp, seize, gather, &c.* (Cf. Sum. GAM, *to bend, bow, curve*, as the fingers do in grasping. Hence קָמַץ, קָמֶץ *fist, handful*, Ar. قبضة *handful*. √/גַּם, נָב, are variants of the same orig. sound.) St. ii נָהַר מֵי יוֹצֵק יסודם. RV *Whose foundation was poured out as a stream*; but this would require כָּנָה, for נָהַר as a secondary predicate is not in the poet's manner. Besides, the sense required, as at once more natural and direct, is *Whose foundation the river dissolves* (or washes away). Cf. 14¹⁹ Na 2⁷. We might read יוֹצֵק *pours out* (Impf. of יוֹצַק 29⁶) or יוֹצֵק *id.* (Impf. of יוֹצַץ 1 K 18³⁴; script. plen.) or point יוֹצֵק (cf. 5) Ptcp. *effundens* or *effusus est*, instead of יוֹצַק Ho. Impf. *is poured out* (cf. 11¹⁵ 37¹⁸ 38³⁸ where Ho. Ptcp. = *poured out as metal, cast, made firm*, and 41^{15,16} where יוֹצֵק Qal Ptcp. has the same mg.). Possible also is יוֹצֵק Hi. Impf. *pours out* (Jos 7²³). In view of the general use of יוֹצַק in Job, it is perhaps not altogether improbable that the text orig. ran: וְכָהַר יוֹצַק יסודם *Though their foundation was firm set as a mountain* (Ps. 87¹ 125¹): יוֹצֵק Qal Ptcp. Pass. 6 ποταμὸς ἐπιπρέων οἱ θεμέλιοι αὐτῶν (ἐπιπρέων = יוֹצַק intr. ?); which may be a false interpretation of the possibly correct reading (*vid. supr.*). The idea that the *foundations* of the wicked *are* (or *become*) a *stream flowing on and on*, is not probable.

v. 17. Cf. 21^{14,15}. *Do for us*: reading. לָנוּ c 66 pro לָמוּ *to them. for us* > *to us*, on account of 21¹⁵. 66 gives the verse differently, but with much the same mg. *Who say, Iahvah—what will He do to us? Or what will the Almighty (= Shaddai) bring on us?* (= יבִיא עֲלֵינוּ cf. 34²⁸ 42¹¹ 66; or perhaps לָנוּ יוֹבִיל cf. 21³⁰). Verses 17–18 may belong to the marg. (a citation *memoriter* of 21^{14–16} ?).

v. 18. St. i has four stresses: leg. fort. וַיִּמְלֵא *though He filled*.

St. ii. *principles*: lit. *counsel or plan*: עֲצָה. See on 21^{16b}.

from Him: מִמֶּנּוּ = 66 ἀπ' αὐτοῦ. מֵי *from me*; making the sentence a (needless) repudiation by the speaker of the axioms or standpoint of the wicked; cf. 𐤁: Quorum sententia procul sit a me! (This stichus also is metr. unsatisfactory.) Verse 16 described the catastrophe of the godless; vv. 19–20 describe the joy of the righteous thereat (cf. Ps 58¹¹). As the text stands, vv. 17–18 disturb the connexion; but 21^{16–18}, rightly translated and regarded as a continuation of 22¹⁶, would not have this effect:

*How often (בְּמָה) is the lamp of the wicked put out,
And their ruin cometh upon them;
They become like chaff before wind,
And like stubble the storm carries off!*

Then would follow, quite naturally (22¹⁰)

*The righteous see and rejoice,
And the innocent mock at them, &c.*

v. 19. *rejoice*; יִשְׂמְחוּ: so Ps 58¹¹ 107⁴². Ὡ ἐγέλασαν = יִשְׂחָקוּ. (The aorists of Ὡ do not imply וַיִּשְׂחָקוּ . . . יִשְׂחָקוּ, nor is that a preferable reading; cf. the following יִלְעָנּוּ.)

v. 20. *our adversaries*: קִימָנֵינוּ (Ex 15⁷ al.) pro מִ קִימָנֵינוּ ἄπ. (vox nihili). This involves the plur. of the verb (מִנְכָּחָר). Ὡ ἡ ὑπόστασις αὐτῶν, *their substance*; Ὡ erectio eorum; both perhaps implying קִימָנֵם *their rising up* or *standing* (or else קִימָנֵם *their existing things*: Gn 7^{4.23} Ὡ substantiam Ὡ τὸ ἀνάστημα; Dt 11⁶ Ὡ substantia eorum but Ὡ αὐτῶν τὴν ὑπόστασιν). It is in the destruction of the wicked themselves rather than their possessions that the righteous rejoice elsewhere (see the Psalms cited above); קִימָנֵינוּ is therefore to be preferred. With this is naturally involved the destruction of their belongings (? יְתָרָם *their abundance*, st. ii, cf. Ps 17¹⁴ Is 15⁷. But יְתָרָם may mean *the rest of them*, i.e. the rank and file of their followers, who share the fate of the chiefs: cf. Dt 11⁶ Nu 10^{32.35}). (Ὡ *If they are not humbled from their obstinacy, The rest of them also shall the fire devour!* does not certainly prove that Ὡ read נִכְחָרוּ pl. It may perhaps have read נִכְחָד as מִ with subj. קִימָנֵם *their upstanding, firmness, or opposition*. א also may have had the same text.)

v. 21. *be reconciled with Him*; or *use thyself to Him*; *become familiar and friendly with Him*; אֶלָּה עִמִּיהָ become used to Him; Ὡ acquiesce ei, yield or assent to Him; Ὡ make an agreement, come to terms with Him. Ὡ γενοῦ δὲ σκληρός, ἐὰν ὑπομείνης = הִקְשָׁה־נָּא אִם־תִּשְׁלֶם; vid. 9^{4b}.) Driver: 'Accustom thyself to Him, acquiesce in His dealings with thee.' For the Hi. of סָכַן (15⁸) see also Nu 22³⁰ Ps 130^{3b}. [If סָכַן is a Saph. of כָּוַן Assy. *kānu*, the idea of use and wont, habituation, familiarity, may be traced back to the primary mg. *fixed*, firm, right, regular, proper = Sum. GIN, GEN, *kēnu*, *kēttu*, *kunnu*, &c. See note on 9⁴. מִסְכָּן (Heb., Aram., Ar.), on the other hand, may, like its syn. Assy. *mušškīnu*, have sprung from Sum. GEN, *little, weak*.]

be at peace: scil. with Him. Cf. Ps 7⁵ Ptcp. Or *be safe and sound, prosperous*: 9⁴. Perhaps we should read Hi. הַשְׁלֵם make peace (with Him): Dt 20¹².

St. ii. מ is evidently more or less corrupt. Ὡ εἶτ' ὁ καρπὸς σου ἔσται ἐν ἀγαθοῖς = אֶמְנֵם תְּבוּאָתְךָ בְּטוֹב. For εἶτα = אֶמְנֵם see 12²; for ἐν ἀγαθοῖς = בְּטוֹב see 21¹³ 36¹¹; cf. v. 18 supr. תְּבוּאָתְךָ *thy crop* or *gain* (31¹²) is supported by 18 codd. as well as ὩὩὩ. Others would read תְּבוּאָתְךָ *shall come to thee*, which is perhaps less prob. (cf. 20²² Ez 32¹¹ in both of which locc. as elsewhere בּוֹא c suff. is used of evil haps). בְּטוֹב may be entirely consisting in good, wholly good, excellent (*Beth Essentiae*), cf. Ὡ fructus optimos. Else we must keep מִ טוֹבָה *good, well-being*.

בָּהֶם *Thereby*, lit. *By those* (things?), is doubtful. Why not f. בָּהֶן or, as is much more usual, בָּהֶן? Moreover, the precise reference of the pronoun (why plur.?) is not clear. בּוֹאֵת would be more natural: cf. 5 εἶτα. Perhaps בָּכֶן *then* (Aramaism = אֵין), Ec 8¹⁰.

v. 22. Eliphaz appears to pose as a prophet, or at least to lay claim to prophetic inspiration (cf. 4^{12ff}); תּוֹרָה *teaching, instruction*, being either the oracular response of a priest, or the authoritative utterance of a prophet of Iahvah (both regarded as indicating or pointing out the Divine will to man, and so *teaching* him truth for conduct and belief: cf. 6²⁴ 27¹¹). Cf. Assyr. *tértu*, omen, oracle, command, law; Sum. UR-UŠ = *tértum ša hašē*, 'omen from the inwards (liver?)'; UZU UR-UŠ = (DP. šîr) *tértum ša šîri*, 'omen from inspection of the flesh'.

v. 23. 5 If thou wilt return and humble thyself before Iahvah; reading either וְהִתְבַּנַּנְתָּ or וְהִתְעַנֵּיתָ instead of וְהִתְבַּנְּתָּ *thou shalt be built up* (which is clearly wrong, as the Apod. is given in the next verse: the ו fell out after י, as often). The Ni. of neither of these verbs, however, occurs anywhere else in Job (עֲנֵה Pi. 30¹¹ 37²³; כִּנֵּעַ Hi. 40¹² †). Read therefore וְהִתְבַּנְּתָּ *and turn* scil. to Him for help (5¹: cf. Is 45²²), or perhaps אִם-תִּשׁוּב *אם-תשוב* *If thou repent and turn unto Shaddai*. Prefix י to תִּרְחִיק: *and banish or put far*.

v. 24. 5 lit. *And set thou on the dust (or ground) precious ore (?)*, *And in the rock of wādys Ophir*. This cannot possibly be right. Eyob, who had lost all, had no gold left to sacrifice (see 1²¹). We propose תְּשִׁית *Thou shalt make gold as dust*, | *And bullion of Ophir as the rock(s) of the ravine*. Cf. 27¹⁶ Zc 9³ 1 K 10²⁷. Instead of 5 וְשִׁית 10 codd. Or give יִשִּׁית (cf. 3 dabit), but 5 תְּשִׁית = תְּשִׁית (GA θήσεις). The על-עָפָר of 5 may be due to a scribe's subconscious memory of the phrase which occurs 19²⁵ 20¹¹ 21²⁶. There appears to be no real authority for the supposed בָּצָר *precious ore, gold* (cf., however, 36¹⁹). The word may easily be a corruption of הָרוּץ *gold*; or it may be a disguise of צָרָה = Assyr. *carpu*, silver (here only). 5 ἐν πέτρᾳ = בָּצָר (pts); cf. 3 silicem. In st. ii some 65 codd. וְבָצָר recte pro 5 וְבָצָר; so 5 καὶ ὡς πέτρα χεῖμάρρου σωφελ; cf. 3. (It will be seen that 5 *And thou shalt gather silver as dust, And as sand of the sea gold of Ophir* comes near to the prob. orig. text, and that AV is here preferable to RV. The verse is not an exhortation to the surrender of treasure which Eyob no longer possessed, but a promise of future wealth contingent on repentance: cf. 42¹¹.)

For בָּתָם אֹפִיר, see 28^{16.10} 31²⁴ Is 13¹². Cf. further v. 21 (promise of *gain* תְּבוּאָה) and Pr 3¹⁴ (כֶּסֶף, חָרוּץ, תְּבוּאָה associated). For st. i we may also suggest וְכֶסֶף תְּצַבֵּר *And silver as dust thou shalt heap up*: cf. 27¹⁶. (ישִׁית miswritten successively וכֶּסֶף וכֶּסֶף?)

v. 25. Unquestionably corrupt as it stands in 5. In fact, vv. 24-25

'top of a tree' (cacumen). Cf. also the use of the Sum. SAG, *head, top* (*rēšū*), in the sense of *horn* (*qarnu*).

v. 26. St. i: see 27¹⁰ Is 58¹⁴. Perhaps a quotation. *lift up thy face* (11¹⁵): in renewed confidence and trust. 𐤔 om. 𐤁י For, 9³¹ 13²⁰: παρρησιασθήσῃ ἐναντίον κυρίου (a paraphrase as in 27¹⁰), ἀναβλέψας εἰς τὸν οὐρανὸν ἰλαρώς.

v. 27. St. ii: 𐤔 δώσει δέ σοι ἀποδοῦναι τὰς εὐχὰς = 𐤒𐤓𐤕𐤒 𐤒𐤓𐤕𐤒: cf. 6⁸. The stichus is metr. short. Perhaps rather 𐤒𐤓𐤕𐤒 to *El*, or 𐤒𐤓 to *Him*, the usual constr., has fallen out before 𐤕𐤓𐤕𐤒 *thou shalt pay*.

v. 28. *purpose*: or *decree*. (𐤒𐤓 here only in Job; an Aramaism in this sense. In Heb. it means *to cut in two*: 1 K 3²⁵.) For st. i 𐤔 repeats 8⁶ ἀποκαταστήσει δέ σοι δάιταν δικαιοσύνης = 𐤕𐤓𐤕𐤒 𐤒𐤓𐤕𐤒: a better parallel. Was it orig. 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 And *He will raise thee up thy righteous tent* (Am 9¹¹)? Then 𐤒𐤓𐤕𐤒 might have originally stood as a mistaken gloss on 𐤕𐤓𐤕𐤒, and 𐤕𐤓𐤕𐤒 have displaced 𐤕𐤓𐤕𐤒.

v. 29. St. i is corrupt. 𐤕𐤓 lit. *For they abased* (𐤕𐤓𐤕𐤒) and *thou saidst pride* (33¹⁷; an Aramaism = 𐤕𐤓𐤕𐤒); which, however explained, is no parallel to st. ii *And the downcast of eyes he saveth*. See Dan 4³⁴ *And them that walk in pride* (𐤕𐤓𐤕𐤒), *He is able to abase* (𐤕𐤓𐤕𐤒), Is 2^{11.12} 5¹⁵ Pr 29²³, and ch. 40¹¹, which suggest a suitable parallel, e.g. 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 *For He abaseth the pride of man*. 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 the *speech of pride* (?) is doubtful Heb. Cf. also Is 13¹¹ 25¹¹. Also 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 the *lofty and proud* is possible (cf. Is 2¹² but order reversed for the worse; and why 𐤕𐤓?). Perhaps 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 the *haughtiness of man* (= 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒): Is 2¹⁷. 𐤕𐤓 *Because thou didst humble thyself and didst say, I (𐤕𐤓) was haughty* app. = 𐤕𐤓𐤕𐤒 𐤕𐤓𐤕𐤒 (Aram. use of 𐤕𐤓𐤕𐤒); but this cannot be right, and is prob. a guess. (In st. ii 𐤕𐤓𐤕𐤒 = 𐤕𐤓𐤕𐤒 should be 𐤕𐤓𐤕𐤒: scribal error? Cf. Is 2⁹ 𐤕𐤓𐤕𐤒 = 𐤕𐤓𐤕𐤒.) Cf. 𐤕𐤓: *Because he who humbleth himself hath said* (= thought) *that he will be exalted, &c.*

v. 30. St. i, besides being metr. short, contains the isolated expression 𐤕𐤓𐤕𐤒 *non-innocent*, which really contradicts st. ii, instead of presenting a parallel thereto. The idea that, if Eyob makes his humble submission to God, He will then 'deliver even the guilty for the sake of Job's righteousness' (so 𐤕; cf. 42⁸), is entirely foreign to the thought of Eliphaz. 𐤕𐤓 om. the anomalous Neg. 𐤕𐤓, which 𐤕 turns into a Positive Ptc. by pointing 𐤕𐤓, 𐤕𐤓 *where* and rendering it *wherever he is* (𐤕𐤓𐤕𐤒): so 1 cod. and Ar.—The suggestion 𐤕𐤓 𐤕𐤓 is improb., the 𐤕𐤓 being superfluous; and 𐤕𐤓𐤕𐤒 the *innocent man* is contrary to the use of 𐤕𐤓, which is mostly substantival (exc. when joined with 𐤕𐤓 *blood*) like 𐤕𐤓𐤕𐤒 the *just man*. In fact, among all the forty-two occurrences of the word, neither of these expressions is ever found. 𐤕𐤓 *El* is therefore to be preferred. (For 𐤕𐤓 alone, see 4⁷ 17⁸ 22¹⁹ 27¹⁷; plur. 9²³.)—The verbs 𐤕𐤓𐤕𐤒 and 𐤕𐤓𐤕𐤒 do not seem very probable. It is not in the poet's manner to make one form of

a verb parallel to another. Perhaps יִפְדֶּה *he ransometh* is indicated by ὁ ρύσεται (5²⁰ 6²³ 33²⁸); and since verbs of saving and delivering are commonly followed by מִן, as in the locc. citt., אֵי may very well be regarded as a remnant of מֵאֵין *from trouble*, or מֵאֵיִר *from calamity, ruin*. In st. ii מִלֵּט (ἄ καὶ διασώθητι ἄ melius διασωθήσῃ) is prob. right; cf. 6²³ מִלֵּט = σωσάί με 29¹²; אֶמְלִיט = διέσωσα. See also 1^{15.16.17.19} מִלֵּט Ni. = σωθῆναι and prob. 20²⁰ (מִן Pi.).—The similar √ פִּלַּט occurs in 21¹⁰ 23⁷ only (see notes ad locc.).—For מִכְּפִי ad fin. (ἄ ἔ) leg. כְּפִי *his palms* (כֶּפֶץ ἄ ἔ). The phrase בָּר כְּפִי *purity of hands* (cf. Ps 18^{21.25}) is found nowhere else in Job; but בָּר is connected with כְּפִי, in a different sense, 9³⁰ q.v. The verse may be an addition in the vein of Elihu.

Chapter 23.—Eýob's seventh answer, chaps. 23–24.

v. 2. מִן lit.:

*Also (or even) to-day rebellion is my musing (or complaint);
My hand is heavy upon my sighing.*

St. i cannot possibly be regarded as good Heb. for 'My complaint is still accounted of you rebellious', viz. against God. The verse is certainly more or less corrupt. ἄ καὶ ὃν οἶδα ὅτι ἐκ χειρός μου ἡ ἐλεγχίς ἐστίν, καὶ (ἄ om.) ἡ χεὶρ αὐτοῦ βαρεῖα γέγονεν ἐπ' ἐμῷ στεναγμῷ = כִּי־עָתָה יִרְעָתִי בִּי־עָתָה יִרְעָתִי. For καὶ ὃν = כִּי־עָתָה, cf. 6³. ירעת may have grown out of this; or it may be an accidental anticipation of v. 3^a. Possibly καὶ ὃν = נִגְמֵהוּיִם. It is self-evident from the following verses (3–15) that God must have been mentioned by name in this verse, as otherwise there is no visible reference for the 3rd Pers. Pron. throughout. Now מִרְיָ rebellion (chiefly Ez, e.g. 27⁸) is not a Job-word; and if it were, it would not be in harmony with the context here. It probably conceals the Divine name שְׁדִי (מ or מִן = ש or מ, as in other instances; see 15²⁹ 21³³; and 7 = ד). Thus the original stichus may have been נִגְמֵהוּיִם לְשְׁדִי *Still of Shaddai is my complaint*; scil. and not of man; see 21⁴. Nothing thou hast said has altered my standpoint or modified my conviction, which is the same 'to-day' as it was yesterday. There is clearly a reference to Eýob's last (the sixth) reply, 21^{4b} (where ἄ μου ἡ ἐλεγχίς = שְׁדִי as here). St. ii naturally enough adds: *And His Hand it is that is heavy on groaning me* (lit. *on my groaning*). Leg. וְיָדִי pro מִרְיָ c ἄ ἔ. (ἄ ἔ read מִרְיָ *bitter* in st. i pro מִרְיָ rebellion. If we could dispense with all mention of God until v. 16, the stichus *To-day also is my complaint bitter* would suit well enough.)

v. 3. St. ii. Leg. וְאֵבֹא *That I might come*. Exc. ו post ו praeced. The st. is metr. short, and תְּכִנְיָה *preparation, things prepared* (Ne 2¹⁰) is more than doubtful in the required sense of *fixed abode, seat*. We therefore restore מְבֹנִי (שֶׁבֶת) *His dwelling-place* (Ps 33¹⁴ 1 K 8^{13.39+}), which satisfies both sense and metre. Cf. Ὡς ad solium eius (? מְבֹנִי כִסֵּאוֹ Ps 89¹⁵,

or שבת = sedes?). Θ εἰς τέλος = עַד-לְכֹלָה (1).—In st. i leg. דַּעְתִּי Inf. cst. c suff., ut 11⁵ Ex 16⁸, pro מִן דַּעְתִּי constr. anom. (Kittel dl. c 1 cod.— Θ incert.).

v. 4. *That I might . . .* So Θ B (making verbs of 4-5 depend on *O that . . .*, v. 3). *my case*: מִשְׁפָּטִי (י exc. p. 1?—cf. 13¹⁸ ubi exc. p. י). So Θ ξιμαντοῦ κρῖμα.

v. 5. Eyob cannot conceive, and would like to learn, how God could refute his contentions. *the words*: Θ^B ἰάματα, prob. scribal error for ῥήματα ($\Theta^{Mc.a.A\S}$).

v. 6. Note the paronomasia in the Heb. (*habbērob-kôaḥ yarīb* 'immaḏī?). Leg. prob. הַבְּרִיבָחוּ *In the greatness of His strength* (Is 63¹ 30¹⁸ note). The י fell out before י, as often elsewhere.

would He strive: Θ ἐπελεύσεται μοι = יבוא עמדי pro יריב עמדי; but the paronomasia as well as the legal force of ריב favours M.

St. ii is difficult, and the text uncertain if we may judge by the Versions. Θ εἶτα (Θ^A καὶ εἰ) ἐν ἀπειλῇ μοι οὐ χρήσεται (Θ^A μοι in loc. ult.). Since ἀπειλή = אִימָה *terror*, Pr 20² (a word found in 9³⁴ 13²¹, where Eyob expresses the same desire as here that God would meet him on equal terms, and not overawe him with His Majesty); and since χρήσθαι c dat. pers. = עָשָׂה עִמָּי 13²⁰, or עָשָׂה לִי Gn 16⁶, Θ may perhaps indicate some such text as *ואם לא באימה יעשה לי Or not in terror deal with me?* Cf. Θ *In greatness of strength He striveth with me; And if not (ואן לא), fear He putteth upon me.* B *Nolo multa fortitudine contendat mecum; Nec magnitudinis suae mole me premit (= ולא אכפו ישים בי And not put His pressure on me; ואכפו pr M הוא אך: cf. 33⁷).* Since we desiderate a parallel question, we may assume that the sentence began with *ואם-לא* (י exc. p. י; א=אם) and render: *Or will (would) not He (emph.) listen to me?* (ישמע ut 15¹⁷ al. pr. M ישם בי; a doubtful constr. Cf. 1⁸ 2³).

v. 7. M lit. *There an upright one (or the upright) would be arguing with Him.* There is something strange about this oblique reference to himself, apart from the question of a suitable parallel to st. ii. We incline to read *שָׁם יִשֹּׁר וְנוֹכַח עִמָּי There* (i. e. at His 'fixed abode', v. 4) *would He contend and argue with me.* Cf. Ho 12⁵ (of which this verse may be a reminiscence: 'At Bethel he findeth him, And there he speaketh with him'); Gn 32²⁹. Eyob implies that (like Jacob) he would come off victorious in the strife of words; i. e. that he would convince God of the justice of his case. Θ ἀλήθεια γὰρ καὶ ἔλεγχος παρ' αὐτοῦ (? αὐτῶ = עִמָּי); perhaps pointing יִשֹּׁר וְנוֹכַח, or יִשֹּׁר וְהוֹכִיחַ, and in either case confirming וְנוֹכַח; cf. Σ *חֲמוֹן תְּרִיעָא וְתִקֵּן עִמָּי There the upright and perfect (will be?) with me* (but Levy עִמָּי *with Him*, as M). B *Proponat aequitatem contra me; mispointing שָׁם pro שָׁם, taking נֹכַח as the prep. (adv.) נֹכַח in front, ante, and not confirming 'וְנֹכַח.* Θ *There uprightly I should plead*

(or *strive*) along with Him, and should be found guiltless (implying text of M). See also Burney, *JTS*, Apr. 1910, pp. 436 f.

St. ii. *I should escape*: leg. וְאַפְלָטָה pro מְאַפְלָטָה cf. 22³⁰. The ✓פָּלַט is prob. not genuine anywhere in Job. M has it besides only in 21¹⁰, where it may be a t.t., but should probably be altered to הִפְלִיט. Moreover, פָּלַט Pi. is always trans. Hence some would provide an Obj. by pointing מִשְׁפָּטִי *my cause* or *case* (c ㊄㊄㊄) instead of מִשְׁפָּטִי *from my judge*. But *I should secure, carry off, or deliver my cause*, is not a Heb. mode of saying *I should win my case*; and the most usual Subj. of פָּלַט Pi. is Iahvah. Perhaps אֲבַטְלָה might be read (an Aramaism; cf. Ec 12³) with מִשְׁפָּטִי: *And I should end my case for ever*; put a final end to my litigation. Cf. ㊄ ἐξαγάγοι δὲ εἰς τέλος τὸ κρίμα μου. ㊄ Et perveniat ad victoriam iudicium meum gives the general sense; but the particular meaning of the verse is that God will cease to persecute Eyob, when once the latter has succeeded in demonstrating his innocence.

v. 8. קִדְמָה וְאַחֲרָה may mean either *forward and backward, to the front and to the rear, before and behind* (cf. Ps 139⁵), or *eastward and westward* (cf. Gn 11² Is 9¹¹). Similarly, in the next verse, שְׂמֹאל and יְמִין may be either *left hand and right* or *north and south* (Ez 16⁴⁶). As is well known, Orientals face the east, to determine the points of the compass.

He is not there: אֵינִי: ㊄ οὐκ ἔτι εἰμί = אֵינִי *I am no more*: so Or^K but Or^Q as M rectè. Cf. ㊄ Si ad Orientem iero, non apparet; si ad occidentem, non intelligam eum.

v. 9. *I seek Him*: בִּשְׁתִּי (= ㊄ ㊄) pro מְבַשְׁתִּי *when He works*. Perhaps בִּשְׁתִּי *when I look*—a Job-verb, 7¹⁹ 10²⁰ 14⁶. see *Him*: אֶחְזֹק pro מְחֹק (Apoc. Impf. of חָזַק; cf. Mi 4¹¹), which ㊄ apprehendam eum and ㊄ κατέσχοι (Gn 22¹³) confound with אֶחֱזֹק *to seize*. *I turn*: אֶפְעֹת (㊄) c ㊄ ㊄ (si me vertam ad dexteram) pro מְפֹתָה *He turneth*; an Aramaism (the word in ㊄). Sole occurrence of a ✓פְּעָה in Job. At the end read אֶרְאֶה *I behold or perceive Him* pro מְרְאֶה. (The fine quatrain, vv. 8–9, wanting in Hex., may be regarded as an apt marginal parallel to v. 3. Here it seems to interrupt the connexion of thought between v. 7 and v. 10.)

v. 10. מְרְאֶה עִמָּדִי הִנֵּה עִמָּדִי *the way with me*; an unlikely, if not meaningless expression in Heb.—㊄ *For He knoweth already my way*; ㊄ Ipse vero scit viam meam. ㊄ also om. עִמָּדִי (without which the stichus is too short metr.). ㊄ *He Himself knoweth my way* and my uprising (or *standing, steadfastness, קִיּוּם*) = עִמָּדִי. This, which recalls the phrase ‘Thou knowest my downsitting and my uprising’, Ps 139², may be right, either in the sense of *my going and standing* (stopping), or in that of *my steadfast or persistent way*, or simply *the way wherein I stand* (הִנֵּה עִמָּדִי *the way of my standing*; cf. Ps 1¹). *If He test or try me*: בָּחַן perhaps akin to בָּחַר *choose*. In Aram. (Syr.) both words are used of proving or testing metals by fire.

The original idea seem to be that of looking into, or examining with the eye (cf. **בחן** *look-out, watch-tower*, Is 32¹⁴, and **חור** *to look at*): cf. Ps 114. *I shall come forth*; scil. from the crucible; cf. Zc 13⁹. The ancients knew nothing of chemical assaying; fire was their only means of testing metals.

v. 11. *His steps*: 31⁷ (not elsewhere in Job); Pr 14¹⁵. Perhaps plur. always as in Ps 17⁵ al. (= *vestigia eius, His footprints or tracks*: so **ו**). **ו** ἐξελύσσομαι δὲ (= **אצא** v. 10!) ἐν ἐντάλμασιν αὐτοῦ (= **ממצותו** v. 12! —translator's eye wandered to next line, and overlooked **אחזה** *רגלי*).

v. 12. *from the commands*: **ממצות** = **ἀπὸ ἐνταλμάτων**, **ו** A mandatis (**מ** om. ante **מ**; per contra **ו** לא male add. **ו** post **ו**).

in my breast or *bosom*: **בחקי** = **ἐν κόλπῳ μου**, **ו** in sinu meo pro **ו** **מוחי** which cannot mean **מלחם חקי** (Pr 30⁸); nor indeed can anything sensible be made of it. Cf. 22²², St. ii: four stresses. Leg. **אָקְרִי** *His words*?

v. 13. **ו** **והוא באחר** *But He is One* (Beth Essent.), i.e. 'one and the same, who will not change His purpose', can hardly be right (= **ו** Ipse enim solus est; et nemo avertere potest cogitationem eius). **בָּחַר** *He hath chosen* is not used in the sense required by the context. **ו** εἰ δὲ καὶ αὐτὸς ἔκρινεν = **וְהוּא מִרִּיב** (cf. 10²). Perhaps **מֵאֵי** or **הָאֵיל** *He pleaseth, willeth, or resolveth* (cf. 6^{9,28}): *But He pleaseth, and who can turn Him back?* (9¹² 11¹⁰). Cf. also Nu 23^{19,20}, which suggests **יְשִׁיבנָה** . . . **והוא אמר** *But He hath spoken, and who can reverse it?* Another possibility is **חֲפִיז** or **חֲפִיז** (9³ al. Ps 115³ 135⁶), voluit, vult, or **יִחְרֵץ** decidit (14⁵).

v. 14. St. i is metr. short. **יֵדַעְתִּי** *I know*, fort. exc. p. **וַיַּעַשׂ** *I know that He will fulfil* (Is 44^{26,28}) *my fate* (**ו** **חקי**; cf. 14⁵; fort. **חקי** *His decree* concerning me; cf. **ו**).—St. ii. **ו** **וכהנה רבות עמו** *And like those things* (there are) *many with Him*; very improb. (prosaic and a bad parallel to st. i). Fort. leg. **וַיְבַלֶּה רְבוֹת עִמִּי** *And He will finish the strife with me*: **רִב** 13⁶. God will not be diverted from His purpose, but will pursue His quarrel to the bitter end, regardless of Eyob's sufferings. (The verse may be an interpolation. It is apparently omitted by **ו**, which gives instead of it a duplicate version of v. 15.)

v. 15. **ו** **אבהל** **ו** κατασπονδασθῶ (hic tant. ap. Job; vid. **ו**^A Ps 2⁵ 6¹¹) = **ἐσπώδακα** v. 14^a: cf. v. 16 4⁵ 21⁶ 22¹⁰. Eyob is 'dismayed' or confounded at the thought of the Omnipotent Will as dealing out weal or woe to man without regard to moral desert. See what follows, ch. 24, and cf. 21^{6ff}.

v. 16. *softened my heart*; i.e. robbed me of all courage and confidence, and filled me with despair: cf. Is 7⁴. St. ii is metr. short. As parallel to **לבי** *my heart* insert **נפשי** *my soul*; **ו** **הבהילי** (נפש) *pro* **ו** **הבהילי**; cf. Ps 6⁴: or add **מאד** *greatly, sore*: Ps 64¹¹.

v. 17. The first stichus is overweighted, and the verse evidently

corrupt. Who could be satisfied with such a rendering as '*For I am not undone because of the darkness* (i.e. his calamity), *Or because of my own face* (!), *which thick darkness hath covered*' (Driver)? Such a roundabout and prosaic statement is altogether unlike the usual style of the poet. Omitting the Neg. לא c cod. K⁴⁸ and reading נצמתי pro ומתי (cf. 17⁸ 18²⁰ 21^{5,6}), and in st. ii ועל-פני (21²⁶) pro ומפני (which may be due to the previous מפני), we get the more natural and more poetic statement :

*For I am appalled before the darkness ;
And my face the gloom (30²⁶) hath covered.*

The 'darkness' is the mystery of the Divine dealings, which baffles and bewilders his mind. 6 st. i: *For I knew not that darkness would come upon me* (= על-השך בא ידעתי לא); πρὸ προσώπου δέ μου ἐκάλυψεν (6A καλύψει) γνόφος (= וילפני יבפה אפל). 6 gives the verse thus: *For I was not stilled from before the darkness, And from before the veil of the gloom.* It read נצמתי, as did also 3 (Non enim perii propter imminentes tenebras, Nec faciem meam operuit caligo).

Chapter 24. Eyob continues his reply. He cannot understand God's toleration of the daily spectacle of oppression and crime.

v. 1. M lit. *Why of Shaddai are not times laid up* (or *reserved*: 15²⁰ 21¹⁹)? or, more naturally, *Why from Shaddai are times not (?) hidden* (10¹³ 17⁴).? *And why have His knower(s) not seen His days?* The 'times' and 'days' are usually supposed to be those of Divine retribution and Judgement. Eyob, however, makes no reference to the prophetic doctrine of 'the Day' (never 'Days') 'of the Lord' (Am 5¹⁸ Is 2¹²). Moreover, acc. to the prophets, the Day of Iahvah is 'laid up' or in store for the wicked, and its coming is generally imminent. What Eyob demands is, why do so many wrongdoers prosper all their lives, if his friends are right in maintaining that God always dispenses prosperity and adversity according to human deservings? Instead, therefore, of the really irrelevant questions of this verse, we would restore

מדוע לא-נצמתי ערי(צ)
ור(ש)עים לא-חזו אידם (פידם 21²⁰):

*Why are not oppressors annihilated,
And bad men see not their own ruin?*

6 διὰ τί δὲ Κύριον ἔλαθον ὥραι = מדוע משדרי נצפנו עתים = M sine לא. 6 continues the question with ἀσεβείς δὲ ὅριον ὑπερέβησαν κτλ. (v. 2) = 'ורשעים ונבולות וגו', omitting v. 1^b (st. ii). In Job ἀσεβής, which occurs some 23 times, always = רשע (as usu. elsewhere in OT). It does not, therefore, indicate רעים here, but רשעים. רעים bad men occurs but once in Job, and that in the Elihu-section, 35¹²; the sing. רע is found in 21³⁰ only, where perhaps we should read רשע.)

v. 2. St. i is metr. short. It is natural to supply רָעִים or רָעִים of neighbours or of their neighbour (2¹¹ 16²¹ al.); cf. Dt 19¹⁴ Pr 22²⁸. The vb. ישינו is a mode of writing יסינו: see the locc. citt. (ש = ס ut 5²⁶²). St. ii Ὁ ποιμνιον σὺν ποιμένι ἀπάσσαντες, reading וְלֵעֹ and ils shepherd pro מְלֵעֵי et pascunt (scil. gregem), which is prob. right. They lift or snatch their weaker neighbour's flock; and then openly graze it as their own. But Ὁ also gives a good sense: They appropriate flock and shepherd together (the shepherd being a slave).

v. 3. Cf. Dt 28³¹. *disstrain*: or *take in pledge*: cf. v. 9 22⁶ Dt 24^{6,17}.

v. 4. *from justice*: leg. מִדִּין as Is 10², where we have the same vb. Cf. also Am 5¹². מִמֶּרֶךְ out of the way (to which Ὁ adds δικαίως). the humble folk: Qerî 'א עֲנִי prob. rectè; vid. Is 10². So ὉΘΞΘΩΞ. Ketîb 'א עֲנִי = Ὁ παῖς γῆς, Ξ mansuetos terrae; so Occ Or^K. The poor of the land hide, and dare not appear 'in the gate' to claim their rights at law.

v. 5. מ lit. *Lo, wild asses into the steppe they go forth in their work, seeking eagerly for the prey (or food Pr 31¹⁵); the 'Arabah (is) to him bread for the boys*. Textual corruption has obliterated metre, and turned the orig. distich into bald prose. A little adjustment makes the verse tell us that the despoiled poor seek a refuge in the waste land:

בְּמוֹר־פְּרָאִים בְּמִדְבָּר יֵצְאוּ
(בְּמוֹ) עֵינִים מִשְׁחָרִי לִטְרֵף

Like (ΘΞΙΩ) wild asses into the waste they go forth,

Like (wild) ass-colts in quest of forage. (Cf. 7²¹ 8⁵ 11¹².)

Ὁ st. ii ἵπῃ ἐμῶν = עָלִי = ascendunt; prob. a marg. var. of יֵצְאוּ (ἐξελεύσονται); τάξιν prob. scribal error for παῖξιν (Θ^A; Ὁ^A πράξει = לפעל).

St. iii, as it stands in Μ, is really meaningless. Metrically, of course, it is superfluous; unless we suppose that it constituted the first member of a distich of which the second stichus has been lost. Possibly the line has grown out of marginal glosses or variants to the preceding distich: thus ערבה (ב) might be a var. of במדבר; לו לחם (ללחם) might be an explanatory gloss on לטרף; and לנערים may have originated in a correction or corruption of כנערים (במערירים), or whatever erroneous form had already displaced it. (Ὁ ἡδύνθη αὐτῶ = עָרְבָה לוֹ pts. Ξ praeeparant panem = לחם ערבו cf. Pr 9².)

v. 6. Μ: *In the field they reap his fodder* (בִּלְיֹו: 6⁵ Is 30²⁴); they cut the fodder for the cattle of the wicked man who is mentioned in st. ii. But this inversion is not natural. Hence RV: *They cut their provender in the field*; the term 'fodder' being here used 'to denote the coarse food of these unfortunates' (Driver). This, of course, would require בִּלְיֹו.

Ⲯ gives a double equivalent of בלילו, viz. $\pi\rho\theta\ \omega\rho\alpha\varsigma$ = *before the time* (cf. 5²⁶ καθ' ὥραν) + οὐκ αὐτῶν ὄντα = בְּלִילֹ (a field) *that is not theirs* (בְּלִי לָמוּ?). Prob. $\pi\rho\theta\ \omega\rho\alpha\varsigma$ indicates another reading (not בְּלִיל in the night), viz. בְּלִי-עַת (ב) *at the wrong time* (see 5²⁶ 38²³ for ὥρα = עַת) for בְּלִיל; and as a parallel term to רָשָׁע for which some would substitute עָשִׁיר *the rich*, 27¹⁹ tant. et dub.; vid. note ad loc.) seems desirable, we suggest בלילעל *the villain or the wicked, worthless, or even the man who ruined them* (cf. 34¹⁸ Na 2¹): *In the field (בְּשָׂדֶה) of the wicked they reap* (Qerî יִקְצְרוּ; Ketîb Hi.; prob. a vox nihili; hic tant.); *And the vineyard of the godless they glean* (יִלְקְטוּ c 2 codd. pro ἄπ. יִלְקְטוּ *despoil?*: vid. Le 19^{9,10}), as the poor had a customary right to do. The poor outcasts gather up what they can, to eke out a scanty subsistence—perhaps in the very lands of which the oppressor has robbed them. The reading בְּלִיל would imply that they do this surreptitiously ‘in the night’, as though it were not allowed by the churlish owner. Ⲯ Agrum non suum demetunt: et vineam eius, quem vi oppresserint, vindemiant. This refers the verse to the conduct of the local oppressors instead of the oppressed. (Some would transpose vv. 10–11 to follow v. 6.) Ⲯ paraphrases st. ii: ἀδύνατοι (= אֲבִינִים v. 4) ἀμπελώνας ἀσεβῶν ἀμισθὶ καὶ ἀσινὶ ἡργάσαντο, *The poor tilled impious men's vineyards without wages and without rations* (a guess at the meaning of the ἄπ. יִלְקְטוּ, which is generally explained *they gather the לְקֵשׁ or late-ripe fruit from the vineyard*).

v. 7. Cf. 31¹⁹ (also 26⁶); 22⁶; Is 20^{2,3,4}. If אֵין-כְּסוֹת might be read with but one accent, we might insert לְעוֹרָם *for their skin* (cf. Ex 22²⁸) or לָמוּ *to them* after כְּסוֹת, which generally has some defining term attached to it. St. i looks like a variant of v. 10^a. One or the other may be an interpolation. Ⲯ γυμνοὺς πολλοὺς (רב add. gloss) ἐκοίμισαν (יִלְיִנו as Hi., 2 Sa 17⁸; but cf. 39⁹) ἀνεν ἱματίων, | ἀμφιάσιν δὲ ψυχῆς αὐτῶν ἀφείλαντο (a different text? cf. 22⁸: ψυχῆς scribal error = ψύχους = קֶרֶה 37⁹).

v. 8. *storm*: of rain, יָרֵם: cf. Is 25⁴ מִן-הַמָּוֶה a shelter or refuge from the rainstorm. Ⲯ ἀπὸ ψεκᾶδων from raindrops.

v. 9. App. a variant of vv. 2–3, and obviously out of place in a description of the sufferings of the homeless poor. *from the breast*: pointing מִשֵּׁר = Ⲯ ἀπὸ μαστοῦ pro מִן מִשֵּׁר *from violence* (cf. Ⲯ).

babe: עֶל suckling Is 49¹⁶ 65²⁰ only: pro מִן עֶל (which makes the line metr. short). Ⲯ ἐκπεπτωκότα δὲ ἐταπείνωσαν = וַיַּעֲנוּ נֹפֶל a misreading of מִן. Ⲯ vulgum pauperem = עַל-עֵי pro מִן עַל-עֵי.

v. 10. The verse cannot reasonably be connected with the last. RV *So that* could only be supplied, if the rendering of v. 9 (*There are that pluck the fatherless from the breast*) were possible. But neither *There are* nor *So that* is either expressed or implied by the Heb.

go about: Pi. of הָלַךְ as 30²⁸ Is 59⁹ Ec 4¹⁶: of the daily ‘walk’ or way

of life. הלכו may have been substituted here for ילינו (v. 7), for the sake of varying the stichus, as ὁ γυμνὸς δὲ ἐκοίμισαν (= ילינו Hi.) ἀδικῶς suggests. (ἀδικῶς = שקר *wrongfully* Ps 35¹⁹ 38²⁰; לבוש misread backwards?)

St. ii. In the midst of plenty the poor labourers are famished, unpitied by their cruel employer (cf. vv. 6, 11). Ὡ And from (the) hungry they took away the morsel (τὸν ψωμόν = פֶּת 31¹⁷ or לֶחֶם *bread* 22⁷ pro עֶמְרָא *sheaf* Dt 24¹⁹); which would require יִמְרְעֵבִים. Thus Ὡ makes the whole verse refer to the conduct of the oppressor of the poor: Cf. B.

v. 11. Between the twin rows; prob. of olive-trees: Aram. שׁוּרְתָא *a row, rank* (cf. Je 5¹⁰ of rows of vines?). Others: Within their walls (cf. RV); but the plur. of שׁוּר *wall* (Gn 49²²), not found in Heb., is שׁוּרִין in Aram. (= שׁוּרִים). The word is masc., like the cogn. Assyr. *dûru*, plur. *dûrāni*. The var. of two or three codd, שׁוּרוֹתִים suggests that שׁוּרְתָם may be a contracted form of the dual > plur. c suff. (like עֵינִים = עֵינִים &c.) Etym. this שׁוּר may be akin to יֵשֶׁר *straight, upright*. Ὡ ἐν στενοῖς ἀδικῶς ἐνέδρευσαν = שקר? יִשְׁרוּ? (בצרות?); cf. 1 Sa 23^{14,19} ἐν τοῖς στενοῖς; Je 5²⁶ ἐνεδρ. (fort. יִשְׁרוּ > אֲרָבוּ; 38⁴⁰ La 3¹⁰ al.). B Inter acervos eorum meridiati sunt (*they took a siesta*; deriving the ἀπ. יִצְהִירו from צִהְרִים *meridies* > וְצָהַר *oil*).

winepresses: יִקְבִּים prop. *vats*; used in sense of גִּתּוֹת *torcularia* (B); Is 16¹⁰. (St. ii ap. Ὡ: ὁδὸν δὲ δικαίων οὐκ ἤδεισαν: cf. vv. 4, 13. B qui calcatis torcularibus sitiunt = M rectè.) It is needless to read the dubious וַיִּגְמְאוּ (cf. 39²⁴) pro וַיִּצְמְאוּ. The poor vintagers dare not quench their burning thirst with the wine they are making for a merciless master.

The following verses (12-16) are all triplets instead of couplets. Indeed the tristich seems to be the dominant measure to the end of the section (v. 24), which may have been substituted for a rejected or lost portion of the original text. Some question the authenticity of vv. 5-24; others consider v. 25 the only relic of the original chapter. Without adopting an extreme view, which our scrutiny of the text so far hardly appears to justify, we cannot but recognize that the chapter shows many signs of corruption and interpolation.

v. 12. *the dying*; i. e. prob. murdered, or wrongfully slain by violence: pointing מִתִּים c 1 cod. and Ὡ pro מִתִּים *men*. 'City of men' is not a likely phrase. The city rings with the vain cries of victims of lawless violence or judicial murder. For יִנְאָקוּ and הָלָל *fatally wounded*, see Je 51⁸² Ez 30²⁴ La 2¹². Perhaps בְּעִיר *In the city* > מִעִיר *Out of the city*. Ὡ οἱ (Ὡ^A om.) ἐκ πόλεως καὶ οἰκῶν ἰδίων ἐξεβάλλοντο (Ὡ^A ἐξέβαλον αὐτοῦς) =

מִעִיר וּמִבָּתִּים יִקְאוּ (?)

pro M:

מִעִיר מִתִּים יִנְאָקוּ

For the vb. cf. 20¹⁶ (= ἐξεμεσθήσεται lit.) Jon 2¹¹ ἐξέβαλεν. (נָקְאוּ has

been suggested; but Ni. of קיא is not used.) In st. ii ט *νηπίων* = עללים (3¹⁶) *children* pro חללים *wounded or slain*. ἐστέναξεν μέγα (Ἑ^A μεγάλως) = fort. אל-אל חשוע *crieth for help* unto El (38⁴¹), which improves the sense: cf. st. iii, αὐτὸς δὲ διὰ τί τούτων ἐπισκοπήν οὐ πεποιήται = והוא : למה-זה לא-ישים לבו. תפלה *tastelessness*, in the moral sense (1²²); but 'ישים ח' cannot mean *imputeth it for folly*, or treat it (the despairing cry or the outrages) as a thing morally anomalous. We must point תפלה *prayer* c 2 codd. and ט, restoring ישמע *heareth* for ישים *setteth* (see note 23⁶ ad fin.; Ps 65²).

v. 13. מ lit. *They* (emph.) *were* (or *have been* = *are*) *in* (? Beth Essent. Predic. or ? *among*, cf. RV) *rebellers of* (? *against*) *light*. But מדר requires פ *against* (Nu 14⁹), or על, עלי id. (late constr.). Moreover, the implied figure, if it relate to moral light, is foreign to Job. Perhaps מרדי באל *They are rebels* (cf. B Ipsi fuerunt rebelles) *against El*. This seems to suit the ensuing distich (*in His ways . . . in His paths*). ט ἐπὶ γῆς ὄντων αὐτῶν καὶ οὐκ ἐπέγνωσαν (Ἑ^A ἔτι ὄντων αὐτῶν ἐπὶ γῆς κατλ.) = המה היו ודרך משפט (אמת?) : (st. ii). ט further implies : (אמת?) ולא החירו *And the way of justice (truth?) they know not*; ולא-הלכו בנתיבותיו (יה) *And walk not in its paths*. For st. ii, metr. short in מ, read : לא-הלכו בדרך יהוה *They walk not in Iahvah's way* (cf. the || st. iii). In st. iii three codd. and טב point ישובי *return* pro מ ישובי *abide*. Perhaps אשירו *go on* (Pr 4¹⁴ 9⁶).—After all, it is perhaps better to understand the phrase מדר (ב) lit., in the sense of hating daylight (cf. v. 17); as criminals whose misdeeds are perpetrated under cover of darkness naturally do (cf. Joh 3²⁰). מ may then be left pretty much as it stands:

These (the following: Pr 30²⁴) *are rebels against daylight*;
They acknowledge not its ways,
And abide not in its paths.

v. 14. *Ere the dawn*: leg. בלא-אור or לא-אור. Cf. 15³². מ לאור *At the dawn* (Ps 30⁶); but vv. 13–17 describe the doings of nocturnal malefactors. לערב *At sunset* (Pr 7⁹) is less prob. לפני-אור would also be possible. ט γνοὺς δὲ αὐτῶν τὰ ἔργα παρέδωκεν αὐτοὺς εἰς σκότος has no apparent relation to the Heb. text. It resembles a Midrashic comment (cf. v. 12^c). It may, however, be merely an unhappy misreading of an injured text (fort. =? כי-ביר מעבדיהם ויסגרום לאפל? cf. 34²⁵ 16¹¹). Per contra, from st. iii to v. 18^b ט reproduces מ practically verbatim. (Olim deerant ap. ט.)

He slayeth the poor and needy. The lawless oppressor murders whom he will with impunity, esp. the weak and helpless: cf. Ps 94⁶ (also Ps 9¹³ 10⁸⁻¹⁴). To read איבו וצרו *his enemy and adversary* is to miss the point, and is quite arbitrary. St. iii. Reading יהלך גנב *walks the thief* (Merx) pro מ יהי כגנב *let him become like the thief*.

v. 15. Fort. leg. סַתַּר עַל־פָּנָיו *a covering upon his face* (cf. 21⁵ 29⁹ Jer 13^{1,2}) or insert לוֹ or עָלָיו: (And) *a face-cover (he putteth) on himself* (cf. 22¹⁴).

v. 16. *they break* (lit. *dig*) *into*: plur. as required by context, though M and Versions have sing. (influence of last verse). Cf. Ez 12^{5,7} Am 9². Burglary is, of course, intended, as in Ex 22² (noun), Mt 6¹⁹. פִּלַּשׁ = Assyr. *palāšu*, 'bore or dig through' walls (also ears).

St. ii. מִיּוֹמָם הִחָמוּ לָמוֹ by day they seal up (Pi. hic tant.) for (?) themselves or seal themselves up; keep within closed doors. Perhaps אֵן. Hithp. הִחָחֲמוּ they seal them up close (?). Ὡς ἡμέρας ἐσφράγισαν ἑαυτοὺς, *By day they sealed themselves* (gen. temp. at ὥς ἑαυτοῖς, *for themselves*). It has been proposed to read יָמִים (*The days they seal up to themselves*; make no use of them); but this is hardly prob. (cf. 9⁷). יוֹמָם is a better parallel to בַּחֹשֶׁךְ. Perhaps, as the metr. halts, and חָתַם seems to require an accus. obj., we may read יוֹמָם הִחָמוּ (יָמָם) לָמוֹ *By day they seal their doors*; keep them fast closed. (Or דִּלְחָתָם? or פֶּתָחָם *their gate*? The *waw* may belong to the next word.) They shut themselves in (and shut out the light? cf. st. iii). St. iii is defective metr. לְרֵאוֹת may have fallen out before the similar אֹר: *And they know not to see the light*. (If these triplets were originally distichs, the stichus might be a gloss on st. ii.)

v. 17. St. i is overweighted metr., and lacks a verb. Moreover, the occurrence of צַלְמוֹת as the final word in both stichi is unparalleled in the book and improb. We might read יָחַת *scareth* (7¹⁴ 31³⁴) pro מִיָּחָד (which is said to strengthen לָמוֹ and to mean, in conjunction therewith, *to them all at once*; a quite superfluous insistence upon the unity of feeling among the burglars); and, replacing לָמוֹ by כָּלָמוֹ or כָּלָם, omit צַלְמוֹת as an accidental anticipation of צַלְמוֹת², render *For the morning scareth them all*. (Ὡς διεσκέδασεν pro σὺν θανάτῳ = יָחַת; Is 9³.) St. ii would then follow quite naturally: *And they are familiar with the terrors of night* (וַיִּכִּירוּ pro מִיָּכִיר *כי יכיר*)—and therefore are not afraid of them. Note the return to the regular metrical form (the distich). Si subito apparuerit aurora, arbitrantur umbram mortis; et sic in tenebris quasi in luce ambulant may almost be called a fair paraphrase of this. The words in tenebris . . . *ambulant* may lend some support to הַלִּיכוֹת the goings (= doings Pr 31²⁷) pro בִּלְהוֹת the terrors; but בִּקְרִי (?) *seek for* pro בִּקְרִי morning in st. i (בְּעוֹ) is wholly improb. Night comes without 'seeking'.

vv. 18-21 are supposed by Driver and others to 'express, in opposition to what Job has been saying, the view taken by his friends'. Hence RV marg. *Ye say, 'He is swift'*, &c. But there is no 'ye say' in the Heb., nor any hint of such a reference to the speaker's opponents. It is, in fact, only an expedient due to the vain endeavour to defend a desperately corrupted text.

v. 18. St. i, lit. *Swift is he upon the face of the waters*, is surely an

extraordinary way of saying 'The sinner is rapidly borne away upon the stream'; and obviously there is no trace of parallelism between the three stichi of the verse. Leg. קללו לפני שמים *They are accursed before Heaven* (cf. 1 Sa 26¹⁰; or keep על-פני = *in sight of*; cf. 1¹¹ 6²⁸ 21³¹); a good parallel to st. ii (rendering it needless to read חלקתו): *Accursed is their portion* (allotted ground, allotment) *in the earth*. St. iii, מ lit. *He turneth not the way of the vineyards*. Driver paraphrases stt. ii, iii: 'The passers-by, as they see his desolated homestead, utter a curse over it (5³); he no more revisits his well-planted vineyards', which would be good sense, if it did not read so much into the text which is not there (*the passers-by*. . . יפנה *revisits*. . . his *vineyards*). Instead of לא-יפנה דרך בָּרָמִים some would read לא-יפ' דרך בָּרָמִים *the treader of their vineyard turns not* (cf. v. 11^b 9⁸ for דרך). See Is 3¹⁴ 5⁵ Je 12¹⁰ (but could דרך in connexion with כרם have such a meaning?). Perhaps לא-יפנה פֶּרֶחַם בְּאַרְצָה *Their sprout fruiteth not in the ground*; which is at least parallel to the preceding distich (and perhaps a gloss upon st. ii). If, however, we suppose the crimes of the wicked to be still the subject, we may read either לא-יפנה דרך בְּדָמִים *Their way turneth not away from bloodshed*, or לא-יפנו מִדְּרֶךְ דָּמִים *They turn not from the way of bloodshed*. Cf. Is 1¹⁵ Je 2³⁴ Ps 14⁴, &c. But ὁ ἀναφανείη δὲ τὰ φυτὰ αὐτῶν ἐπὶ γῆς ξηρά seems to favour the former suggestion.

v. 19. מ lit. *Dryness* (?) also *heat snatch* (vv. 2^b 9^a) *waters of snow*; or (since the vb. is masc. plur.) *Snow waters snatch away drought* (and) also *heat*; *She'ol* (*those who?*) *have sinned*. St. i is metrically redundant; st. ii defective both metr. and gramm. ὁ (ἐπὶ γῆς ξηρά added to v. 18) ἀγκαλίδει γὰρ ὀρφανῶν (-οῦ) ἥρπασαν = קִי יְרוּעַ יְתוֹם נוֹלוֹ: (a guess or substitution for an illegible text). Even in its present corrupt state, the verse has the look of a proverb. Assuming ציה to represent a verb, viz. a אπ. Aramaism צִיָּה *to dry up* (= Syr. צִי arefecit) and regarding נם as a double of חם, we get for st. i חם מימי-שלג ציה *Heat drieth up snow waters*. Cf. 6¹⁷. This leaves יגולו to supplement st. ii, which might be restored thus: ושאול יגול חוטא *And She'ol snatcheth away the sinner*. Or we might treat חם as a marg. gloss on ציה *drought* (usu. *desert*), and suppose that the similar word יִשָּׂא has fallen out after ושאול: *Drought snatcheth away* (leg. תִּגְזֹל *snow waters*; and *She'ol carrieth off the sinner*. Or, finally, we might read תִּחְרִיב *drieth up* pro נִסְחָם, and restore st. ii in the way first suggested.

v. 20. The opening distich is marred by being broken into three detached statements, the second of which, moreover, is not quite grammatical; and metre is, as usual, disregarded. Lit. *The womb* (whose?) *forgets him*; *the worm has sucked him* (ἔσθ' them); *he is no more remembered*. Reading רחם backwards we get מחר *to-morrow* (Pr 3²⁸ 27¹); implying that the sinner is soon forgotten. The one word necessary to complete

both sense and metre in st. i lurks under the disguise of the supposed Aramaism מתקו *exsuxit eum* (מתקתו would be necessary with Subj. רמה), viz. מקמו *his place*; i. e. his abiding-place or home (not his *city* in Job, but either his fixed abode or station, or his locality: cf. 2¹¹ 6¹⁷ 7¹⁰ 8¹⁸ 14¹⁸ 184²¹ 20⁹ 27^{21.23} 28^{1.6 al.} 34²⁶ 37¹ 38^{12.19}: hence רהב pro רהם is less prob.; since the 'square' or *plaza* of a מקום is nowhere else mentioned in OT, nor is מקום thus subordinated to a limiting term anywhere in Job). After *His place forgetteth him to-morrow*, st. ii *His name is no more remembered* would naturally follow (שמו pro רמה): cf. 18¹⁷ and Je 11¹⁹ where the same words occur; and for the gen. sense of the distich 7¹⁰ 20⁹. That רמה *worm* (7⁵ 17¹⁴ 21²⁶ 25⁶) has displaced (שמו) שמה *his name* in מ is perhaps due to the need of finding a suitable Subj. for the supposed verb מתקו *exsuxit eum*.—In st. iii ט ט read עול the *unjust* pro עולה *injustice*; prob. rightly (cf. 16¹¹ 18²¹ 27^{7 al.}). But the language is rather strange. Why *like a tree*? Trees are not specially brittle or liable to breakage (Ps 29⁵ Ex 9²⁵ are different). Sed conteratur quasi lignum infructuosum = (פ) וישבר כעץ עררי. Read וישלף (cf. Ez 19¹²) or rather וישחת (Je 11¹⁹ Dt 20^{19.20} Ju 20²¹) *is felled* (שחת = Assy. *šahātu*, to fall). ט gives a quatrain for the tristich:

Then was remembered his sin (עוד לא יזכר? עונו יזכר? חטאו? v. 19 pts.)
And as a mist of dew he vanished:

(? Aram. ויכמו־שלן לא ישכח. cf. Pr 26¹ Ps 147¹⁶.)

And let there be repaid to him what he did, (וישלם לו כפעלו? cf. 34¹¹.)

And every unjust man be shivered, like a tree incurable!

(אין־מרפא a gloss, Ps 6¹⁵.)

The third line here is apparently a variant text of the fourth.

v. 21. RV marg. connects with last verse: *as a tree; even he that devoureth*, &c. As the dubious action of 'devouring' cannot be attributed to a tree, this must imply the reading עול in v. 20^c. In such a sense, moreover, we should have expected אכל (Ps 14⁵ Pr 30¹⁴) > רעה *graze* or *feed on*. It is obvious, and prob. right, to read הרע *he hurteth or ill-treateth*; a good parallel to לא ייטיב *doeth not good to*, st. ii. (The pointing ייטיב—app. by false analogy from יהיטיב—is prob. erroneous, and should be ייטיב as elsewhere.) For the phrase *the barren that beareth not*, cf. Ju 13² Is 54¹.

v. 22. מ st. i lit. *And he draws or drags (off, away) mighty ones* (אבירים) *by his strength*: cf. Ps 10⁹ 28³. The word אביר is suspicious, since neither it nor its root occurs elsewhere in Job, except once in the Elihu-section (34²⁰). ט δδύρατος = אבינים (see 5¹⁵ 29¹⁶ 31²⁰), not אבדים, as has been supposed without reference to the usage of the translator. The vb. ומשך (Consec. to the preceding Impf.) must describe yet another enormity of the wicked man; viz. *he drags off the poor* as his prey. (משך)

alone cannot mean *to prolong the life of*; the Obj. would have to be expressed: cf. Ps 36¹¹ Ne 9³⁰. Nor is it reasonable to supply *God* as the Subj. of the stichus, when the wicked is that of the immediately preceding lines.) As מִשַׁךְ is followed by ב Instrum. (40²⁵ בַּחֲכָה *with a fishhook*; Ps 10⁹ *with his net*), it is prob. that the forcible-feeble בַּכְּחֹה conceals a similar phrase here (perhaps בַּחֲכָה itself; cf. ὁ θυμῶ = בַּחֲמָה—an easy misreading of that word—or even of בַּחֲרֹמוֹ *with his net*: Ha 1¹⁶).

St. ii belongs to the next tristich: *He standeth* (8¹⁵) *and trusts not*, has no confidence, *in his life* = While he subsists, he is always uncertain of life (quotation of Dt 28⁶⁶; on the ground of which we read בַּחַיִּי instead of בַּחַיִּין *in life*). The stichus cannot possibly mean *He riseth up, and no man is sure of life* (RV).

v. 23. מ lit. *He giveth him securely and he leaneth*; which is much too elliptical to be intelligible, to say the least. Ὡ has an entirely different verse: *Having sickened, let him not expect to be healed; But he shall fall by disease*. St. i is perhaps a variant or duplicate of v. 22^b; but the whole may possibly be merely a conjectural reading of מ somewhat as follows: בְּמִדְרוֹ (14¹⁰) וַיִּנֶּגַע | אֱלֹהֵיבִטָּה לַחַיּוֹת | נַחֲלָה(י)חֲלָה. Dedit ei (= מ) *Deus locum paenitentiae*, et ille abutitur eo in superbiam (prob. = ולבטח ישען = מ); oculi autem eius sunt in viis illius (= מ c י— *pro* יֵהָם—). We propose לֹא־אֵיתָן מִבְּטָחוֹ יִשְׁעֵן־עָלָיו וְעֵינֵי אֱלֹהֵי עֲלִירָכָיו *Not enduring is his trust whereon he leaneth* (cf. 8^{14,15} where מִבְּטָחוֹ is immediately followed by יִשְׁעֵן as here; 18¹⁴ 31^{24b} 2 K 18²¹); *And the eyes of Eloah are upon his ways*; i.e. marking them for retribution (cf. 11¹ 34²¹).

v. 24. Read כְּמִעֹט רָם־הוּא *High grown* (or *exalted*) *is he for a little while* (Is 26²⁰), *pro* מִעֹט רָמוֹ *They are exalted a little while*. Perhaps יָרוֹם (cf. prec. impff.). רָמוֹ or רָמוֹ is a doubtful form; and the plur. does not agree with the following וַאֲיֵנֹו *and he is no more* (Ὡ and וַאֲיֵנֹו *and they are*, &c.). Ὡ πολλοὺς γὰρ ἐκάκωσεν τὸ ὕψωμα αὐτοῦ = רָמוֹ הָרַע רַבִּים *in* רָמוֹ (not an improvement). *he is brought low*: leg. והמך sing. (Ho. 2^π). This implies יָרוֹם ad init. Perhaps וַיִּמָּךְ Qal (Ps 106⁴³). והמכו; but the final ו belongs to the next word, וְכַמֶּלֶךְ *and like the mallow* (sic leg. c Ὡ *pro* מ כָּכָל *like all*). *he is plucked*: יִקָּטַף (8¹² 30⁴ of the mallow), *pro* מ יִקְבְּצוּן *they are gathered together*. Cf. Ὡ ἐμαράνθη δὲ ὥσπερ μολόχη ἐν καύματι = והמך ? כַּמְלַח בְּקֵיין. *cut off*: יָמַל sing. *pro* מ יָמְלוּ plur. (1 seq. v. 25). Ὡ perhaps read יָבַל (αὐτόματος ἀποπεσών? cf. Is 34⁴). See note on 14²; 18¹⁶. Ps 37² (both vbb.).

Driver assumed that vv. 22–25 express Eyob's own view, as opposed to that of the friends, viz. that 'God by His power preserves the powerful oppressor, and even when he is sick and in despair of his life, restores him to health again' (note on v. 22). Accordingly, v. 24 is supposed to

describe 'how the sinner, though of course he must die like all other men, enjoys a long life' [But *a little while*?], 'and has at the end of it a quick and painless death (cf. 21¹³)'. In harmony with this, *cut off as the head of a corn ear* is explained to mean 'not prematurely, but only when fully ripe (cf. 5²⁸)'. But the text does not justify the statement that the sinner 'enjoys a long life', nor that his end is 'painless', but only that it is sudden and complete. The words **מַעַט וַיֵּאֲנֶנּוּ** are, in fact, fatal to this interpretation (cf. Ps 37^{10,35,36}), although it must be admitted that it finds some support in the ancient Versions. There is, however, nothing in the text of **מ** to warrant the opinion that vv. 18-21 represent the view of the friends and vv. 22-25 the contrary view of Eyob himself (see the notes); and the fact that throughout the entire section, vv. 13-24, the tristich supplants the normal distich, may be taken as a clear indication that we have to do here with material foreign to the original poem. The views expressed are those of the friends, not Eyob's: cf. chap. 20. (Might these verses, in their original form, have belonged to Bildad's third speech, now unsatisfactorily represented by chap. 25?)

v. 25. Lit. *And if not, then . . .* 9²⁴ 17¹⁴ 19^{6,23}. (**אִפְּ** enclit., and as such metr. attached to prec. word. Leg. **מִי אֲפֹ**. Cf. Gn 27³³?) *prove me liar*: Hi. cf. 6²⁸ Pi. 41¹ (41⁹ AV) Ni. *make my word naught*. For **לֹא** cf. Mi 1⁶. **לֹא** nihil, *ἀπ.* Fort. **לֹאִין**: cf. Is 40²³. **אֵל** ante Deum = **לֵאל** pro **לֵאל**; at **εἰς οὐδέν** = **לֹאִין** Is 40²³.

Chapter 25. Bildad's (?) Third Reply to Eyob.

It is difficult to believe that this lofty utterance was the original response of *Bildad* to the indictment of God's rule in chaps. 23 sq. Not only is it a response which is no answer to Eyob's allegations, but it is quite unlike Bildad's previous speeches. Indeed, as Driver has observed, vv. 4-6 repeat, partly in the same words, the argument of Eliphaz in 4¹⁷ (cf. 9²) and 15¹⁴⁻¹⁶; while vv. 1-2 remind us of Eyob's own words 9^{5-9,13} 26⁵⁻¹³. Has this virtual cento of previous thoughts, the brevity of which contrasts so strongly with the much longer and more characteristic replies of Bildad in chaps. 8 and 18, taken the place of an illegible or lost or rejected original? In itself, at all events, it is a fine and stately utterance and, as such, worthy of preservation, however much we may regret the missing portion of the original text.

v. 2. *Dominion and dread* or *awe*, *awfulness* = *A dread sovereignty*. Hi. Infin. Abs. **הַמֶּשֶׁל** = *exercising rule or dominion*, here only. **עָשָׂה** mispointed **הַמֶּשֶׁל** (cf. 27¹ 29¹ **מָשַׁל** = *προοίμιον*). *He maketh, or made*: **עָשָׂה** (so **ע**) pro **עָשָׂה** **וְ** = **ὁ ποιῶν**, **ὅ** qui facit. The allusion may be to the old myth of the War in Heaven between the Powers of Light and Darkness; esp. perhaps to the Babylonian legends of Creation (cf. 9¹³ 26¹³): or more generally, to the power of the Deity in raising and quelling storms. For **מְרוֹמִים** = **שָׁמַיִם** (usu. **מְרוֹם**) cf. 16¹⁹ 21²². Instead of **שָׁלוֹם**

(שלם) *peace* ו app. read חבל *the world* (τὴν σύμπασαν) Na 1⁵ or ארץ *the earth*, 2^a.

v. 3. Lit. *Is there a number to His troops* (invading or assailing *forces*) ? They are innumerable. He is the Lord of the Hosts of Heaven, and therefore irresistible and omnipotent. For נור' see 19¹².

ו curiously: *For would any one suppose that there is* παρέλκνσις *πειρατᾱς* *delay to assailants* ? For πειρ. cf. 19¹². Pro παρελκ. ו² ἀριθμός. *his ambush*: אורכו (cf. 31⁹) ו ו² ἐνεδρα παρ' αὐτοῦ. Either by open assault or by surprise-attack He vanquishes His foes. An app. better parallel; but if נוריו = צבאתיו and denotes the stars, we may keep אורחו and render: *And upon whom ariseth not his light* ? The meaning will then be that God is the Creator of both stars and sun. Cf. Ps 147⁴ Is 40²⁶.

v. 4. St. i repeats 9^{2b} verbatim. The meaning must be, How can a mere mortal be *justified*, i.e. held and treated as blameless (11² 40⁸) or perfectly innocent, in relation to God and judged by His standard, when things so far exalted above man in the scale of being as the moon and stars are not free from fault in His eyes (vv. 5, 6, with which cf. Ps 84⁵)?

v. 5. *Lo, even the moon*: so B Ecce luna etiam non splendet. But can ער-ירה mean this? מ ער as far as to prob. conceals some other word. In Ps 89³⁸ ער is app. an epithet or syn. of ירח *the moon* (cf. Sum. ID, ITU, ITI, *the moon*); and ירח here might conceivably be a gloss on the rare word ער. A verb, however, seems desirable: cf. ו² ἡ σελήνη συντάσσει (= ער צוה pro ער 38¹²: not ער, which does not bear the required sense), καὶ οὐκ ἐπιφαύσκει. Perhaps: (נ exc. post. נ) *Lo, the moon faileth, and shineth not*: cf. Is 40²⁶. ע(מ)ר *haleth or stoppeth*, is also possible: cf. Jos 10¹³ Hab 3¹¹. The א.י.ל. pro יהל (see 31²⁶ 41¹⁰ also 29⁸) may be a scribe's error due to reminiscence of יאמין 4¹⁸ 15¹⁵. The moon 'stops' in its walk across the sky (31²⁶ הלך; ירח = 'the Traveller', cf. ארה).

St. ii is identical with 15^{15b}, only substituting the stars for the heavens. For the ideas involved in the verse, cf. notes on 4¹⁸ 5¹ 5¹⁵, and the common formulas of the old Bab. exorcisms prescribed for the healing of the sick: *Like Heaven let him shine, Like Earth let him be bright*! (*Kîma šamē lelil, kîma irçitîm libbîb*); *Let the man the son of his god shine, be bright, glisten*! (*amêlu mâr ilîšu lilîl libîb limmir*).

v. 6. a maggot (רמה), associated with bodily decay and death (7⁵ 17¹⁴ 21²⁶) and the corruption of the grave (Is 14¹¹). Fort. of the same origin as רמש *to crawl*. a worm (חולעה), as small and weak Ps 22⁷ Is 41¹⁴ (but also associated with the corruption of death, Is 66²⁴). The Sum. UĜ TURA *tultu*, UĜ DURRA (= TURA) *âkîlu*, 'devourer' (אכל cf. 13²⁸ Dt 28³⁹). ו renders the two words σαπρία, *rotteness*, and σκώληξ, *worm*. The idea of 'uncleanness' or impurity was naturally associated with such creatures.

Chapter 26.—Eyob's answer to Bildad (vv. 2-4 only?).

v. 2. A bitter sarcasm. (G B seem to have read מי pro מה in vv. 2, 3. G's *Whom art thou joining*—πρόσκεισαι = נלוית, cf. Is 56^{3,6}—or *whom art thou going to help*? Is it not him that hath much strength and a mighty arm? app. involves confusion of לא with לו, as elsewhere, and is no improvement. Cf. also v. 3^a. ללא is treated as equivalent to לו in both instances.)

v. 3. *How hast thou counselled him that hath no wisdom, And made him know sanily abundantly!* לרך to the tender, i.e. young and inexperienced, has been suggested in place of לרב in abundance; but this hardly suits the case of Eyob, and the רכך occurs only 23¹⁶ 40²⁷ with quite different implications. לפתי to the simple might serve; but there is no need to diverge from M, which is perhaps more pointedly ironical with its suggestion of abounding sagacity.

v. 4. *Whom (אתמי): not With whom:* cf. 31²⁷ 2 K 7⁹⁻¹¹. The meaning seems to be *Whom hast thou thought to instruct? And at whose inspiration hast thou spoken?* (Driver). Cf. Is 28^a. Perhaps, however, the sense is rather *With whom have you been talking* (setting forth arguments)? I can scarcely credit your unaided powers with such extraordinary wisdom. אלמי would be possible (= the usual למי): Ex 19⁹: cf. G τίμι ἀνήγγειλας ῥήματα; The remainder of the chapter, vv. 5-14, is obviously out of connexion with what precedes, and has probably been dislocated from its original context. It may well have followed 25³, as the continuation of Bildad's monologue on the universal sovereignty of God, which then concludes naturally with 25⁴⁻⁶, after having run to about the average length. It is hardly necessary to point out the general harmony of the thoughts with 25² sq.

v. 5. From the realms of Heaven and the Upper Regions or 'Heights' (25^{2,3}) the speaker passes to the Underworld of She'ol and the Deep: cf. Ps 139⁹⁻¹⁰. Verses 5-11, starred in G^H, as wanting in the old text of G, cannot be brought into any reasonable connexion with vv. 2-4; not even on the highly artificial hypothesis that Eyob wishes to demonstrate that he 'knows God's greatness as fully as Bildad does' (Driver), as to which it may be observed that the poet's method is not exactly that of the rival singers in a Virgilian Eclogue.

St. i is metr. short and otherwise defective; e.g. יחוללו must mean either *are travailed with, brought forth*, as 15⁷ (cf. 39¹ Act.), or *are made to writhe, tormented* (cf. 15²⁰ Hithpol.), neither of which is suitable here. Perhaps מפניו has fallen out before מותחת, and we should read יחולו מפניו *shiver* (with fear) *before Him* (Je 5²²), or מלפניו id. (Ps 114⁷); and since רפאים (ἄπ. in Job) in the sense of the Shades or denizens of She'ol is always anarthrous (seven times in OT, e.g. Is 14⁹ 26^{14,19} Pr 9¹⁸ al.),

we may perhaps restore 'וְנֹר' *Do not the Shades tremble before Him?* Cf. 6 μὴ ἰσχυρὰς μαιωθήσονται κτλ. (taking ה as the Interrog. Part.).

St. ii. Reading מְשַׁכְּנֵיהֶם (מְשַׁכְּנֵיהֶם is dub.) pro מְשַׁכְּנֵיהֶם. The world of the dead lay under the earth and the surrounding ocean. מ Beneath the waters and their inhabitants; but parallelism apart, a reference to the denizens of the water does not seem very relevant, though perhaps picturesque. As a parallel phrase to רַבָּאִים one might think of וְשִׁכְנֵי הַרְפָּאִים And the dwellers below the Waters? But the proposed יְהוֹלוּ לֹו וַיַּחֲתוּ מִיָּם וְשִׁכְנֵיהֶם The Shades tremble at Him (?), And the Waters and their dwellers are dismayed, although ingenious is not satisfactory; (1) because of 'הָרָ (vid. supr.), (2) because of the dub. constr. לֹו which, moreover, leaves the stichus metr. short, and (3) because st. ii is no real parallel to st. i, if it refer to the seas and their fishy inhabitants. The Shades do not live in the waters, but in a region far below them, viz. She'ol, which is immediately mentioned (v. 6).

v. 6. Abaddon: Destruction or Ruin (אֲבַדּוֹן *perish, be destroyed, ruined* of houses, Am 3¹⁵ = Assy. *abātu, fall into ruin*); as Syn. of She'ol, virtually a Nom. Prop. (28²² 31¹²). Only in Wisdom-Lit. (six times): see besides, Pr 15¹¹ 27²⁰ Ps 88¹². Perhaps an old Canaanite word. Even the Land of Darkness (9²¹) lies open to the All-seeing (cf. Ps 139¹²).

v. 7. the North must be the northern sky: cf. Is 40¹² Ps 104² (נֹתָה as here, of stretching or spreading out the heavens). The Void or Waste (הוֹר 6¹⁸ 12²⁴ *desert*; Is 40¹⁷ *nothingness, vacancy*) is the app. empty air or vacant space between the northern vault of heaven and the earth. From this quarter of the heavens issued Theophanies (37²² Ez 1⁴); and there (above the celestial Ocean) rose the divine 'Mountain of Assembly' in the farthest North, where the Most High was enthroned (Is 14^{13,14}). The far North was vaguely known to be a land of mountains; and the same was assumed to be true of its heavenly counterpart.

St. ii may mean that the earth is suspended in space, with no solid support underneath (cf. 2 Sa 4¹² 'over the pool'). Hindu myth makes it rest upon a huge elephant, the elephant in turn standing upon a tortoise. As not being solid, the waters upon which the earth was supposed to rest (Ps 24²) might perhaps be regarded as 'nothing' (בְּלִימָה *π. usually derived from בְּלִי not + מָה anything, aught*; thus = *naught* || תְּהוֹ st. i): cf. 2 He set up the earth upon the waters, with nothing supporting it. Since, however, תְּהוֹ is to hang a thing on (i. e. from) another, to let it depend from it, as a harp from a willow (Ps 137²) or a 'vessel' from a peg (Ez 15³), the earth, as standing under the hollow sky, might perhaps be said to be suspended on nothing. But, in that case, what of 'the pillars of heaven'? Cf. also 9⁶ 38⁶ 1 Sa 2⁸. Of course, we are dealing with poetry, founded more or less upon ancient mythical conceptions, not upon scientific astronomy. (Is בְּלִימָה really בְּלִי + מָה, and so a Syn. of תְּהוֹ in the sense

of *vacancy, vacuity, the Void*, as the parallelism would suggest, possibly coined by the author? Then the meaning will be: *Who suspendeth Earth from Vacancy or the Air*. Or is it an old mythic name for the ocean Deep, *The Curbed or Bound One*, from בלם Āram. Heb., related to אלם *to bind*, Ps 32⁹? cf. Ps 24².)

v. 8. 'Another marvel of God's power: the waters upheld [צַר *bind or tie up*: Pr 3¹⁰: cf. Sum. SAR, *bind*] in the clouds, which yet do not burst under their weight. The Hebrews were unaware that clouds consist of the vapour of water, and do not contain actual water' (Driver). They were ignorant that matter might become solid, liquid, or aeriform under variable conditions. Cf. the questions in 38^{19-22, 28, 37} and other wonders of nature, which were insoluble mysteries until the dawn of modern science.

v. 9. מִצָּחוּ Pi. ḥ. appears to mean *shutting in* (cf. Qal Ne 7³) or *enclosing*. The corresponding form in Assy. (*uḥḥiz, uahḥiz*) means to *enclose or set gems in gold*, and also to *overlay doors with gold or silver*. Cf. also *iḥzu, setting, and fence* (of a field). אָחַר *he shut, closed*, e. g. a door; Pa. *shut closely, fastened up*. The prim. idea of the חָר = חוּ is that of *grasping, holding, holding fast* (cf. Sum. GAD, *hand*); hence κρατῶν, ὅ qui tenet. Read perhaps מִחֲבִיא or מִחֲבֵא *hiding*. כִּסֵּא = כִּסֵּא *throne* in 1 K 10¹⁹, and many codd. read the latter word here. So θρόνον. But we should expect כִּסֵּא *His throne* (so 1B), since the throne of God is never mentioned simply as 'The Throne'. Nor is there any other instance of כִּסֵּא = כִּסֵּא = כִּסֵּא. We must either read כִּסֵּא or point כִּסֵּא (Ps 81⁴) = כִּסֵּא *the full moon*, a glorious object in Eastern skies. The י of the anomalous form פִּרְשׁוּ, variously explained as Pil. of פִּרֵּשׁ (= פִּרְשֵׁשׁ) and as 'forma mixta ex פִּרְזוּ et פִּרֵּשׁ' (an improb. origin), may be an accident due to unconscious reminiscence of the preceding מִצָּחוּ, and should prob. be פִּרְשֵׁשׁ *And spreadeth* (Ἔ et expandit super illud nebulam suam: cf. Ps 105³⁹): cf. 11¹⁸ 36³⁰.

v. 10. Pr 8²⁷ has בָּחַק חוּג עַל-פְּנֵי תְהוֹם *when He drew a circle over the Deep*. Hence it is proposed to point חָק חוּג *He drew a circle here*; but חָק does not happen to occur elsewhere (cf. Ez 4¹), and חָק is the *boundary* marked out for the sea, 38¹⁰, cf. Pr 8²⁹ Je 5²² Ps 148⁶ חָק נָתַן. The verb חוּג may very well mean *to mark out with a compass* (מִחוּגָה Is 44¹⁸). The noun חוּג is the *arch, dome, or vault* of heaven in 22¹⁴. ὁ πρόσταγμα ἐγύρωσεν ἐπὶ πρόσσωπον ὕδατος, ὅ Terminus circumdedit aquis.

St. ii may mean that the arch of heaven reaches on both sides to the point where light is merged in darkness, i. e. to the horizon-line of east and west. For תְּחִלִּית *end*, see 11⁷ 28³.—According to the poet's Physics (which are mythico-phenomenal), Darkness is not merely the negation of Light, but both are substantive beings, having their separate though unknown abodes, 38^{19, 20}.—Perhaps עֵר > יָעַר should be read, and the

stichus rendered: *He hath determined the limit of Light along with Darkness*: cf. the possibly cogn. Assy. (w)adû, to fix or determine, appoint. Pa. uaddî (Uaddîšumma šuknat mûši ana uddû ūmé, 'He appointed him (i.e. the Moon), a creature of Night, to determine days' (Creation Tab. V). But, in view of 117 28³ 38^{19f.}, יָדַע *He knoweth (the limits of Light and Darkness; knows them in their entirety)* seems also possible. In either case we have a stichus of four stresses (cf. also st. i). The verse is perhaps an intrusion from the margin.

v. 11. *the pillars of Heaven* are only mentioned here. As Driver explains, they are prob. 'distant mountains, on which the vault of heaven was supposed to rest', like e.g. the classical Atlas. The mountains *rock* or sway to and fro (ירופפו ἄπ.) at Iahvah's rebuke (Ps 18¹⁶), Whose voice is the thunder. Cf. 9⁵ 36²⁹ 37² Ps 29^{3ff. 6}. ὁ ἐπετάσθη = יְעוֹפְפוּ; cf. 5⁷ Is 6² Ps 18^{12a}. But רָפַף = *make tremble* (of a pillar), 2J Gn 44¹⁸, 3 מתרפפין = יתפלצון 9⁶ (of the pillars of the earth), Talm. רפרף *is to flap the wings* (of a bird) = Ar. رفف, *to flutter, flap the wings*, and רַפַּף (= רפף) *is to glisten, flash, quiver*: see Lane.

St. ii is metr. short (cf. 9⁶). הרים *mountains* may have fallen out; or the verse may be a marginal intrusion. (תָּמָה) Aram. תָּמָה is cogn. c שָׁמַם, דָּמָה, דָּמָה, דָּמָה; cf. Sum. DIM, *to bind fast*.)

v. 12. *stilleth*: or *stilled*, viz. at the Creation, when he fought and conquered Tiāmat (= Rahab), the great Dragon of the primeval Deep (תהום), as related in the Babylonian Epic of Creation, Tab. IV. See on 7¹² 9¹³. The rendering *he stirreth up* spoils the parallelism. ὁ κατέπασσεν, *he quieted*. Cf. Ps 65⁷ 89⁹ 93⁴. There are many allusions elsewhere to Iahvah's quelling or quieting the sea, but few or none to His disturbing it (cf. Jon 1⁴): see note on רנע at 7⁵. Perhaps בקע, Ps 78¹³. [ὁ transposes the letters, reading יָעַר בָּיָם *who rebuketh the sea* (= Na 1⁴); 2 repente maria congregata sunt (remembering Gn 1⁹) appears to have made אָנַר of רנע (cf. Pr 6⁸ 10⁵ 2).] Moreover, the language of vv. 12^b 13^b recalls that of Is 51⁹, and is obviously not independent of it (מחץ רהב), cf. 5¹⁸ Ju 5²⁶ for the verb; Is המהצבת רהב: חללה, Is מחוללת; but both that passage and Is 27¹ נחש ברה *the Fleeing Serpent*) tell not of stirring up or exciting but of quelling the Water-dragon. See also notes on 3⁸ 9¹³. ὁ ἐστρωται (ὁ ἄετρωσε) τὸ κῆτος = חלל תנין: cf. Gn 1²¹ Is 51⁹ Ez 28⁷. (But κῆτος = לויתן-3⁸: κήτη τὰ ὑπ' οὐρανόν = עורי רהב 9¹³.) For the general sense, cf. also Ps 74¹³.

v. 13. 22 lit. *By His breath or breeze the Heavens are beauty* (ἄπ. שִׁפְרָה = שִׁפְרָה Gn 49²¹; Aram. שִׁפְרָה). Perhaps rather הִשְׁפִּיר (Aramaism: cf. 2J Gn 9²⁷): *By His breath the Heavens He made fair* (cf. Ps 33⁶); a better parallel to st. ii. Otherwise leg. שִׁפְרוּ (שִׁפְרוּ?) *become fair* Ps 16⁶. Cf. 2 Spiritus eius ornavit caelos. (2 takes חלל as in 15⁷ 39¹; 6 rectè ἐθανάτωσεν.) 6 κλείθρα δὲ οὐρανοῦ δεδοίκασιν αὐτόν. προστάγματι δὲ ἐθ.

δράκοντα ἀποστατην misreads ברוחו as בריחי bars and שפרה or שפרו as חלל shudder (שערה?; cf. Dt 32¹⁷); while the second line may be חלל נחש מִדֶּרֶךְ (also due to misreading, as Is 51⁹ proves). This last, like נחש ברה ירו חללה, is a line of four stresses, and thus metr. abnormal. The simplest way out of this difficulty, which is a serious one, inasmuch as we have found the rule of the three-stress stichus rigorously observed hitherto, is to 'suppose that נחש ברה has been substituted for תנין the Dragon (= δράκων γ¹² Is 51⁹ and about 16 other locc.), having been orig. perhaps a marg. gloss by some one who remembered Is 27¹. (His hand is supported by the 'arm of Iahvah', Is 51⁹; which makes ויחלל נחש ברה inadmissible.) The verse is gen. explained of the wind (God's 'breath', Is 40⁷) clearing the sky by blowing away the cloudrack after a storm, and of the slaying or driving away of the great Serpent which was believed to coil round the sun and obscure his light. (Winds were Merodach's chief instruments in subduing Tiāmat: Creation Tab. IV. Cf. Gn 1².) See notes on 3⁸. ☞ *By His Spirit He governeth the Heavens* (ברוחה שמאי מִדֶּרֶךְ); *And His hand killed the Serpent that fled*. The archetypal passage Is 51⁹, however, with its reiterated notes of time (*As in the Days of the Prime, the Ages of Eld*), seems to leave little room for doubt that the allusions are to the exploits of God in subduing the primeval monsters of the chaotic Deep at (and after?) the Creation of the World, as told in the sacred literature of the Babylonian priesthood.

v. 14. *fringes of His Way*: pointing דִּרְבּוֹ c Ketib ט; cf. Pr 8²². God's 'way' is His course of action, or mode of creative procedure, of which only the *ends* or outer edges and outskirts (קצות Ps 10⁷), the mere extremities, are perceptible to man. Then בּוֹ will refer to דִּרְבּוֹ: *And what a whisper of a word* (= what a mere whisper) *is heard in it!* (cf. 4¹² 15⁸ Ps 92¹²) > *do we hear of Him!* [Since *m, n*, are interchangeable, e. g. שמן, שטן, the rare שמוץ may be cogn. c Assy. šanāṣu, *to revile, slander* (שנן; Abp.), and so נאץ, *irrisit, sprevit*, as a Shaph. form of the same Prim. Root.] ☞ καὶ ἐπὶ ἱκμάδα λόγον, curiously taking שמוץ as compounded of the Relative ש and ימצה (Le 5⁹) = *what is drained out, moisture* (cf. י מצת מלתי מן קצת אחמצי מן רעה מלתי). So B: Et cum vix parvam stillam (a little drop) sermonis eius audierimus. ☞ merely takes שמוץ in the sense of שמוצה (Ex 32²⁵): *And what evil word is heard against Him?* St. iii is prob. an addition: lit. *And the thunder of His prowess* (sing. so Ketib ט ט ט; plur. *feats of pr.* Qerî) *who discerneth* (or *considereth*, or *understandeth*)? 11¹¹ 23¹⁵ 30²⁰ 31¹ 32¹² 37¹⁴ 38¹⁸. ☞ σθένος δὲ βροντῆς αὐτοῦ (= ונבורת רעמו) τίς οἶδεν ὅποτε ποιήσει (a mistaken gloss). For רעם see 39²⁵; but read perhaps נא and גבורתו (Qerî): *And the sum* (Ps 119¹⁰⁰ 139¹⁷) *of His exploits who can perceive?*

Chapter 27. Hitherto the heading of Eyob's replies has been simply *And Eyob answered and said*; and a like formula has introduced the

speeches of the friends. Now, for no obvious reason, a new formula arrests our attention: *And Eyob again took up his mashal, and he said*: cf. Nu 23^{7,18} 24^{3,15,20}. The same variation recurs, 29¹. There is, however, nothing in the form or diction of the contents of either chapter to distinguish them from previous discourses as specifically 'mashalic'. They are not characterized by terse maxims and proverbial similitudes like those which constitute the main contents of the book named after them (משלי 'Proverbs'); nor are they lyrical effusions like those of Nu 11. cc. (cf. also Is 14¹ Mi 2⁴ Ha 2⁶), from which the new heading may indeed have been taken by an editorial hand.

No attentive reader can fail to perceive that Eyob's solemn reiteration of his innocence, vv. 2-6, forms a natural sequel to his ironical address to Bildad, 26²⁻⁴. It is also in perfect harmony with what he has often said before. But the transition from 26¹⁴ to 27^{2ff.} is too abrupt to be original, and the gap is not adequately filled by the introductory formula.

That Eyob should have the last word in the argument with his friends, summing up his own case at great length, as he does in chaps. 29-31, is reasonable enough. What is not reasonable is that he should contradict himself, as he certainly does if 27⁷⁻²³ are correctly assigned to him. The wish *Let mine enemy be as the godless!* (v. 7) stands in strange contrast with the supposed speaker's idyllic picture of the lifelong felicity and peaceful end of the godless (21^{7ff. 23}). The questions of vv. 8-10 are equally incongruous in the mouth of Eyob (cf. 21²⁹⁻³³). Does he include himself with the 'godless' whose cry God will not hear (v. 9)? But he has always steadfastly asserted his own righteousness, and has just declared it on oath ('As God liveth!'), although often complaining that God pays no heed to his appeals and protestations (cf. 16^{17f.} 19⁷ 23^{3,8f. 30²⁰}). Not only so. The description of God's judgements on the 'godless' (vv. 13-23) is in perfect harmony with the doctrine of the friends and in perfect contradiction to his own view as expressed in chap. 21 (cf. 24¹). Evidently these sections are erroneously attributed to Eyob, owing prob. to accidental dislocations and lacunae in the Heb. manuscripts and perhaps also to the unskilful patchwork or wilful alterations of editors. However that may be, the solution which recognizes in these verses a third speech of Zophar is, in all probability, correct. They agree in style and sentiment with his previous utterances (chaps. 11, 20); while symmetry of plan is restored to the book by assigning three speeches to each of the three friends (thus nine in all, corresponding to the nine discourses of Eyob) and concluding with Eyob's final restatement and summing up of his case.

v. 1. *his mashal*. A mashal is strictly a *likeness, equivalence*, and then a *comparison* or *similitude*; hence a *proverb* or brief popular saying, expressing a *likeness of relations*, a correspondence or analogy, real or

supposed, between two different persons, objects, or sets of circumstances. (לְשֵׁל Ni. to be or become *like*, Hi. to *liken*, Assy. *mašālu*, to be *like, equal, mišlu, half, equal part, tamšilu, likeness, image*, may be referred to the Sum. MASH, *twin*, BAR, *half* = MASH, trilateralized by the addition of the Postposition LI, לְ in or into.)

Ὁ τῷ προοιμίῳ in (his) *proem ore xordium* (so also 29¹; cf. 25²). Did the translator confuse this word with παροιμία = מִשְׁלַּל *proverb*?

v. 2. *As El liveth*: or *By the Life of El!*; formula of the sacred oath: lit. *El (is) living* (cf. Ps 118⁴⁷). When the oath is by the life of a human being מֵ is always careful to point יָי instead of חֵי (see 1 Sa 20⁸ for both uses); a theological rather than a logical or grammatical distinction. *who hath set aside my right*: Ὁ softens this into *who hath so judged me*.

v. 3. St. i is apparently a quotation or reminiscence of 2 Sa 1⁹, with נִשְׁמָתִי *my breath* pro נַפְשִׁי *my soul or life*: cf. Is 42⁵. (The distich looks like an intruder. Perhaps some one thought it necessary to account for the prolonged eloquence of a sufferer so grievously afflicted. He still retains 'life and energy' enough for the lengthy discourse that follows. The verse interrupts the oath, the substance of which is suspended till v. 4. Eyob swears that all that he has said is true and sincere. In v. 4 Ὁ ἡ ψυχὴ μου = נַפְשִׁי pro מֵ לְשׁוֹנִי wrongly substituted, because the verb was understood in the sense of *musings* or *meditating* (Pr 24²) > that of *uttering* (הִגֵּה Is 59³: so read here also pro מֵ יָהּ).

v. 5. *Be it far from me!* Ὡς Absit a me ut iustos vos esse iudicem! Ὁ μὴ μοι εἶη δίκαιους ὑμᾶς ἀποφῆναι! It is gen. assumed that חֲלִילָה = *Ad profanum!* but חֲלִיל *profanus* does not otherwise exist, and the analogy of classical phrases like ἐς βάραθρον, *Peream!* &c., would rather suggest a somewhat similar meaning. Conceivably, חֲלִילָה might be a noun fem. (מַלְעִיל ante לִי, לִר) denoting 'the Pit', 'Perdition' (cf. Syr. חֲלִיל, חֲלִילָה *a hole, cavity*): cf. 1 Sa 24⁷ *Perdition to me from Jahvah if I do this thing*, &c.

Perhaps, however, חֲלִילָה has nothing to do with חֲלִיל, but is a Neg. form of אֲחִיל (2 K 5³ Ps 119⁵), qs *אֲחִילָה or אֲחִילָה *O that not!* (an elliptical phrase = *May I not have my wish from Jahvah if, &c.*). St. ii is too long: om. מִמֶּנִּי *from me* c Ὡς. *disown*: or *retract*, Is 31², or *cease affirming*.

v. 6. *let it go*: מֵ points אֲרִפֶּה c Suff. as in 7¹⁰; some codd. Ὡς carent Suff. ut Pr 4¹³ (same parallel).

In st. ii, keeping מִימִי *from my* (earliest) *days* (cf. 38¹² 1 K 1⁶), we might perhaps read חֲרַפְנִי pro יִחְרַף: *My heart* (i.e. conscience) *hath never reproached me all my life*: cf. Ὡς neque enim reprehendit me cor meum in omni vita mea. Ὁ οὐ γὰρ σύννοδα ἐμαντῶ ἄτοπα πράξας may represent לֹא־יִחְרַפְנִי לִבִּי מֵאוֹמָה *My heart* (1 Sa 24⁶) *reproacheth me with nothing* (cf. Ju 8¹⁵ Ps 55¹⁸). Neither יִחְרַף Pi. nor יִחְפֵּר (62⁰ Ps 34⁶) is acc. to Heb. use. Perhaps לֹא־יִחְרַפְנִי לִבִּי מִזֶּמֶר *My heart reproacheth me not with a fault* (11¹⁵ 31⁷). The — ad fin. may be dittogr. of foll. י. Cf. Ὡ.

v. 7. St. ii seems too short. Θ ὥσπερ ἡ ἀπώλεια τῶν παρανόμων (\parallel ὥσπερ ἡ καταστροφή τῶν ἀσεβῶν) suggests that אִיר (= both καταστρ. and ἀπώλεια. cf. 21^{17.30} 31³) may have fallen out (כְּאִיר עוֹל as the ruin of the wrongdoer). Possibly also it would be an improvement to point אִיכִי and וּמִתְקוּמִי plur. c Θ (cf. Ps 59²), reading יִהְיוּ pro יִהְיֶה.

v. 8. St. i is metr. over weight, as it would seem. We must in any case point יִבְצַע (6⁹ cf. Is 38¹²). The phrase כִּי יִבְצַע is usu. rejected as a gloss on the obscure יִשָּׁל בִּי which follows. Of the emendations proposed we prefer כִּי יִשָּׂא אֶל- When he lifleth up his soul (in prayer) to Eloah. This, which is a known phrase (Ps 25¹ La 3⁴¹), appears to be supported by Θ ὅτι ἐπέχει (= *animum advertit*) and Ξ At the time when God is taking from him his soul (יִשָּׂא לוֹ נַפְשׁוֹ = שָׁקַל לֵה לַנֶּפֶשׁ), and agrees better with the context, vv. 9, 10. When God draweth out (יִשָּׁל Apoc. Impf. of שָׁלָה = Syr. שלא extraxit; or יִשָּׁל or יִשָּׁל from שָׁלָה id., Ru 2¹⁶) his soul, i.e. his life, apart from the strangeness of the phrase, does not suit the connexion. There is no question of hope in the actual hour of death for Eyob and his friends. The three verses (8-10) simply emphasize the idea that the prayer of the godless is vain. Nor is the more attractive יִשָּׂא asketh really at all probable; for יִשָּׂא is never used of God's demanding a man's life, nor does the verb occur in Job in any other sense than that of asking questions (8^{8.24} 12⁷ 21²⁰ 38³ 40⁷ 42⁴), except in 31³⁰ (of imprecating death on an enemy). Perhaps Θ ὅτι ἐπέχει = יִעֲצֹר בִּי (1 K 14¹⁰) = כִּי יִבְצַע (al. ὅτι πλεονεκτεῖ). For st. ii Θ gives πεποιθὼς ἐπὶ κύριον ἄρα σωθήσεται; = בִּי יִצִּיל אֱלֹהִים נַפְשׁוֹ. But cf. also 11¹⁸ 12⁹. Θ^A μὴ πεπ. ἐπὶ κ. εἰ ἄρα σωθ. יִצִּיל וְנָרָא Is it that (Or will) Eloah deliver his life? This may poss. be orig. Cf. \mathfrak{W} Quae est enim spes hypocritae si avare rapiat (= \mathfrak{M}), Et non liberet Deus animam eius?

v. 10. With st. i cf. Ps 37⁴ Is 57⁴ (alio sensu). For Θ χ . παρηγοσ. cf. 22²⁶. And call: וְקָרָא pro יִקְרָא—an intolerable Asyndeton. Cf. $\Theta\mathfrak{W}\Xi$. After this verb we should expect לְאֱלֹהִים (12⁴ 19¹⁶), or אֶל-אֱלֹהִים (so some codd.); cf. Ξ . Perhaps וְקָרָא אֵלָיו And call unto Him (Θ om. אֱלֹהִים). Yet cf. also Is 43²² קָרָא c Accus. Pers. Θ st. ii might represent וְאֵם קָרָא יְעִתֶּר-לוֹ or יְעִתֶּר-לוֹ וְקָרָא יְעִתֶּר-לוֹ or even לוֹ יְעִתֶּר אֵם. Cf. Gn 25²¹ for the second verb. But בְּכָל-עֵת (Ps 34²), \mathfrak{W} omni tempore, is supported also by $\Xi\mathfrak{X}$. (Ξ ineptly turns the verse into a promise of mercy to the penitent: But if he trust in the Almighty and call unto God continually, God will answer him and hear him. Coloured by Θ ?)

vv. 11, 12. If these two distichs really belonged to Eyob originally, we must suppose that they once introduced a very different account of 'the portion of the wicked' from that which follows them in the present text; an account like that which Eyob has already given in chap. 21, but perhaps going so far beyond it as to provoke editorial excision, although, of course, the loss of the original sequel may have been due to an hiatus

valde defendendus in the Heb. manuscripts. Verse 11 would be fairly suitable in the mouth of either Eyob or Zophar (cf. Eliphaz, 15¹⁷); but v. 12 is certainly more pointed and forcible in the mouth of Eyob, as a challenge to the friends not to uphold arbitrary theories in the face of undeniable experience.

v. 11. *instruct you in*: Ps 25⁸ Pr 4¹¹ (בִּרְרָךְ *in the way*; which would be not inappropriate here). *the Hand*: i.e. the Power, and its exercise, or His doings, mode of action. But ט *τί ἐστιν ἐν χειρὶ* K., *what is in Iahvah's Hand*; as if מַה had fallen out after אַתְּכֶם (ט ἰμὴν). This perhaps agrees better with the parallel *what is with Shaddai*; i.e. in His mind or purpose (cf. 10¹³). (אתָּךְ *thee* pro אַתְּכֶם *you* is improb. since Eyob has always addressed the friends collectively, except in 12⁷⁻⁸ and 26²⁻⁴.)

v. 12. אַתֶּם הֵן אַתֶּם should prob. be אַתֶּם הֵן with a single stress, metri gratia. St. ii: *And why do ye vapour in vain?* or *And why will ye babble so idly?* by contradicting the evidence of your own eyes (or perhaps your own admission that God's ways are unfathomable and inscrutable to man, e.g. 11⁷⁻⁹). Cf. B Ecce vos omnes nostis; et quid sine causa vana loquimini? B^B Behold, ye all know | *That ye are adding vain things to vain*; a loose paraphrase, which G^A corrects *Behold, ye all have seen*; | But why do ye add, &c.

v. 13. St. i is repeated from close of Zophar's second speech, 20²⁰; a fact which lends some degree of support to our attribution of the section. Like 20^{20a} the stichus is metrically redundant, and the superfluous אֲדָם must be rejected here as there (cf. 9²²⁻²⁴ 15²⁰ 24⁶ al. for רשע). *from El*: reading מֵאֵל (cf. מֵאֵלָה 20²⁹) pro מֵעַם־אֵל with *El*, which echoes עַם־שָׂדֵי (v. 11), or may be mere dittogr. of the preceding ע. So ט παρὰ Κυρίου; but B apud Deum = M. Perhaps rather מֵעַם־אֵל *from with El*; God has it in store and it comes from Him: cf. ט ז.

St. ii also appears overweighted (cf. 20^{20b}), and יָקָחוּ add. mars the parallelism. עֲרִיץ *the violent man, the tyrant*, sing. as || to רשע (15²⁰), seems preferable to the plur. (6²³: see note there), and agrees better with 'his sons', &c., in what follows. (ט δυναστών, B violentorum = M. In accordance with this plur. G^B continues with οἱ υἱοὶ αὐτῶν . . . χήρας δὲ αὐτῶν, vv. 14, 15; but returns to the sing. in v. 16 ff. So also ט.)

v. 14. *His sons grow up or are multiplied*: om. אִם *If* (from v. 16?). M must mean *If his sons multiply* (or *grow up*, 39⁴), (*it is*) *for the sword* = יהיו לָמוֹ חֶרֶב; cf. ט εἰς σφαγὴν ἔσσονται, B *in* (?) (בְּמוֹ) gladio erunt. Cf. Je 15² לָחֶרֶב אֲשֶׁר לָרֹעֵב *They who are for the sword . . . and they who are for famine, &c.* לָמוֹ = לְ? recurs 29²¹ 38⁴⁰. A more logical parallel to st. ii would be לָמוֹ־רָעֵב *it is for hunger* (5²⁰). But see Je 15² (*plague, sword, famine = sword, famine, plague* here, vv. 14 f.). *his offspring*: צֶאֱצָאִים (5²⁵ 21⁸ = τέκνα; Is 48¹⁹ 61⁹ 65²³ = ἔκγονα) *issue*; a word peculiar to II Is and Job. ט suggests וְאִם יָצְאוּ *And if they come (or grow) up*

(8¹⁶ 14²), with its *ἐὰν δὲ καὶ ἀνδρωθῶσιν, προσαιτήσουσιν*, *And if they have even grown up, they shall beg*. But this version perhaps merely indicates that the translator felt the difficulty discussed above. The slain could not hunger any more.

v. 15. *perish*: יאבדו pro יקברו *are buried*. by the Plague: בַּמּוֹת: lit. *by the Death*: cf. the old English designation of the Plague as the Black Death. ὁ τελευτήσουσιν = ימותו (1¹⁰ 3¹¹ 12² 14⁸ al.). To insert לא not before יקברו spoils the formal correspondence of the distich with v. 14 and yields a doubtful sense. (נקבר is joined with בַּ of the *place* of burial; and בַּמּוֹת can hardly mean *when they die* or *when dead*.) St. ii occurs in Ps 78⁶⁴ in a similar context. There is little reason to read '*their widows*' instead of '*his widows*' (טט), as all the widows of the רשע's tribe or clan are regarded as belonging to the great man himself; and still less to point תַּבְּכִינָה Ni. (which is not used, though טטב wrongly suggest it in Ps 78⁶⁴) as the widows would naturally weep over their loss on ordinary occasions, but not in times of general and overwhelming calamity (cf. Ez 24¹⁶ ff.).

v. 16. St. i = Zc 9^{3b} where חרוץ *gold* in ||, as ט here χρυσίον instead of מלבוש *clothing*, which, however, suits יבין better, and is required by the immediate context, v. 17^a. For clothes as an important element of wealth, side by side with silver and gold, see Gn 24⁵³ 45²² Ex 3²² 2 K 5⁵ 2 C 9²⁴.

v. 17. Lit. *He provides, and the righteous* (emph.) *puts on*. It is what always happens, according to the speaker. ט paraphrases: *All this just* (men) *will acquire* (περιποιήσονται; app. reading ירבש pro ילבש: Gn 36⁶). ט ἀληθινοί = נקי (hic tant.) perhaps indicates a variant יָשָׁר in ט's Heb. text (cf. 2⁸ 4⁷ 8⁶ 17⁸).

v. 18. ט *And his house turns out* (ἀπέβη 22¹¹) *as moths and as a spider*, incorporating the two readings כעש *like the moth* (עב like the spider, ט) and כעכביש *like the spider* (טא). The latter is prob. right; cf. 8¹⁴. ט^A completes the distich by add. ὁ πλοῦτος αὐτοῦ (עשיר, a relic of עשה נצר? st. ii). St. ii was partially effaced in ט's manuscript. The booth is the temporary screen against the sun, put up by the keeper of a vineyard (Is 1⁸), and soon blown down by the storms of winter.

v. 19. א lit. *The rich man lies down* (in death?), *and is not gathered* (for burial, Je 8² 25³³, cf. also Ju 2¹⁰ 2 K 22²⁰). There is, however, something strange in this sudden transition from the רשע of the introduction (v. 13) to the עשיר. Prob. the latter is due to a misreading of the former word, written in the margin as a gloss. There is no more need to repeat the Subj. here than in vv. 16–18. But this leaves st. i metr. short; and as ולא יוסף לקום is hardly a good || to ואיננו, we restore ולא יוסף לקום *and riseth not again*. After making this emendation, it was satisfactory to find that it was actually the reading of ט (ולא נוסף למקם); cf. also ט καὶ οὐ προσθήσει.

He openeth his eyes : i.e. app. in She'ol or Hades, the world of the dead (cf. \mathfrak{B} which thinks of Ps 49¹⁸; Lk 16²³ 'in Hades he lifted up his eyes' ; also Lk 12²⁰).

v. 20. *by day* : יומם (5¹⁴ 24¹⁶ tant.) pro מ כמים like the waters, i.e. a sudden inundation or flood, sweeping everything away. So the Versions ; but the other agrees better with the parallel stichus. It may, however, very well be that vv. 20, 21 are explanatory of the general statement of v. 19 : *He lieth down* (to sleep), *and riseth not again* ; He wakes and finds himself whirled to destruction by flood and storm. Cf. 22^{11,16}.

We must point תשיגהו plur. pro מ תשיגהו with Subj. בלהות (cf. 18¹¹), unless that noun be regarded as an Intensive Plur. = extreme terror : cf. Ez 26²¹ 27³⁶ 28¹⁹ where it is connected with אין as here (v. 19). See also 18¹⁴ 24¹⁷ 30¹⁵ Ps 73¹⁸ and esp. Is 17¹⁴ (בלהה Sing. אπ.). In some, if not all, of these locc., a late Sing. בלהות would suit. With st. ii cf. 21¹⁸ (סופה). ὁ ἄντρος for סופה as for שערה 9¹⁷.

v. 21. *Sirocco* : the burning wind from the E. and S.E. deserts (15²). ὁ καύσων, \mathfrak{B} ventus urens. St. ii is metr. short. Fort. exc. ברנע in a moment (cf. 20⁵ 7¹⁸ 21¹³ 34²⁰ Ps 73¹⁹). *whirleth him away* : cf. Ps 50³ 58¹⁰. ὁ λιμνῆσει, winnow (him) away (usu. = ורה : cf. Is 41¹⁶).

v. 22. Lit. *And he casteth at him* (cf. Nu 35²⁰) *and spareth not* (16¹³). Read וישלך. God may be Subj. subaud., though we have to go back to v. 13 to discover this. Either אל has fallen out before עליו, or the reference may perhaps be to the violent action of the wind hurling things upon its victim ; but the former view is preferable. וישלך sine Obj. is somewhat remarkable (cf. Nu l. c.). It seems to include all the calamities already specified, and to suggest others to the imagination, if any be omitted. The root occurs four times in Job (15³⁸ 18⁷ 27²² 29¹⁷) ac. to מ ; but two of these are dubious (see notes on 18⁷ 29¹⁷).

v. 23. מ (evidently more or less corrupt) lit. *He claps at them their palms, And hisses at him from his place*. The forms כפימו, עלימו are foreign to the style of Job (cf. st. ii עליו, the normal form). The ו of the second word may be dittogr. of the foll. ו ; read therefore בפנים, after La 2¹⁵ (although כפיו would also be possible, Nu 24¹⁰). But even so the Subj. of the verb ישפק (= יספק ; see locc. citt.) is not clear. It may be El (see note on v. 22). Iahvah jeers at His enemies, Pss 24⁵⁹, and He 'hisses' to summon nations, &c., Is 5²⁶ 7¹⁸ Zc 10⁸. But שרק is more usual as an expression of human hatred and derision (La 2^{15,16} Je 19⁸ al.), and does not appear to be said of God in such a sense elsewhere. Moreover, the reference to God makes ממקמו from his place difficult, as in that case it would have to mean from Heaven (cf. Rabb. use of מקום), since ישרק עליו מ' cannot mean hiss him out of his place, but only hiss at him from his place. Cf. Ez 3¹² Mi 1³. ממרום from the Height has been proposed ; but the usage of Job would require the plur. (16¹⁹ 25² 31²).

To read the verbs as plur. indef. (*they*, i. e. men, *clap*, *hiss*) is a doubtful expedient in the context; and the repetition of עליו, though not ungrammatical, is suspicious. The parallel passages cited above (add 1 K 9⁸ Zp 2¹⁵ Is 55¹² Je 50¹³) suggest

יספק עובר כפים
וישרק עלי כל מכוח(י):

*The passer-by clappeth hands,
And hisseth at all his plagues.*

Cf. 18²⁰ 21²⁹. (St. ii possibly וישרק על-יוֹם פִּירוֹ (אִירוֹ) *And hisseth at the day of his ruin.*)

Chapter 28. THE PRAISE OF WISDOM. *Other things accounted precious have sources whence man obtains them; but the source of Wisdom, the thing of supreme value, is beyond the search of man, and known to God alone.* Although this unique discourse begins with the word *For* (כִּי), it gives no justification for the statements which, in the present text, immediately precede it (27¹³⁻²³). It is equally out of all visible relation to the immediate sequel (chaps. 29-31), in which Eyob reviews at length his past life and affirms his blamelessness as stoutly as ever (cf. 27²⁻⁶). To secure a place for the chapter in Eyob's discourse, Bickell and others make it the continuation of 27^{11,12}, while freely revising and rejecting more than half of its contents. Even this expedient, however, cannot hide from us the fact that the connexion so effected is only external. Instead of furthering, the chapter really interrupts the course and progress of the argument; and the conclusion of the whole (v. 28), however true in itself, is not the point of Eyob's previous or subsequent pleadings. (See the note ad loc., and cf. Pr 17 9¹⁰ Ec 12¹³). This conclusion, indeed, might have been more appropriately put into the mouth of one of Eyob's three antagonists, all of whom have maintained that Eyob's calamities are direct and irrefragable evidence that he has *not* 'feared God and departed from evil'; while he himself (in complete harmony with what may be called a postulate of the book, 1¹) has steadily and consistently affirmed the contrary. In the following chapters he reaffirms his consciousness of innocence and his confident readiness to confront his Divine Adversary if He will but vouchsafe him a hearing (31³⁵⁻³⁷); after which, no doubt, the original poem proceeded at once to the *dénouement* of Iahvah's answer out of the whirlwind (38¹).

As regards the substance of chap. 28, it must be admitted that the long description of the wonders of mining (vv. 1-11), and the elaborate enumeration of gems and precious metals which are worthless for the purchase of Wisdom (vv. 15-19), provide neither a natural sequel to Eyob's passionate protest, 27²⁻⁶, nor any clear fulfilment of the promise, 27¹¹. The latter passage (vv. 15-19), which might almost be an extract from the Book of Proverbs (cf. Pr 3^{14,15} 8^{11,19} 16¹⁶; cf. also the lists of gems,

Ex 28¹⁷⁻²⁰ Ez 28¹³), is remote from the usual thought and diction of Job (cf. 21^{8ff.} 22^{24f.} and the Prologue and Epilogue, where we find no mention of gems among the tokens of wealth). Lastly, if vv. 23-27 originally belonged here, we can only call them an inartistic anticipation of the Divine utterances, 38^{25, 35ff.} (cf. also Pr 3^{19f.} 8²²⁻³⁰).

Throughout the chapter, with the exception of the last verse (see the note), 'Wisdom' appears to denote insight into the Creator's methods of working in the physical world (see the innumerable questions with which Iahvah confounds Eyob in chaps. 38 sqq.); a topic hardly discussed at all in Eyob's preceding speeches and in the long soliloquy with which he concludes his case against God and man. The poetical merits of the piece ought not to blind us to the perception of its irrelevance in its present context, nor to the probability that, if Eyob had raised the question, he would not have handled it in this fashion.

v. 1. The gap in style and sentiment, in thought and expression, between this and the last chapter, is too obvious to escape the notice even of a cursory reader. We should at least have expected the bridge of an introductory heading like that of 27¹. Assuming that the chapter was originally an independent piece drawn from another source, Duhm accounts for the opening Ptc. *For* by the ingenious supposition that the 'Refrain'

Wisdom, whence is it found?

And where is the Place of Insight?

(see vv. 12, 20) once preceded it. This expedient is at least preferable to rendering יָקִי by *Surely*, which is against ordinary usage.

they refine: Rel. clause. For the verb, see Ps 127. It occurs in another sense, 36²⁷ (Elihu).

v. 2. *earth*: or the soil or ground (עָפָר *dust*: 4¹⁹ 5⁶ al.). *it is taken* (Gn 3^{19, 23}). There is no need to point יָקִי. St. ii lit. *And (the) stone, it poureth copper* (i.e. when smelted). The 'stone' is, of course, the 'Vein Rock' which is the matrix of the metal. Cf. Dt 8⁹ *A land whose stones are iron, and out of whose hills thou mayst hew copper*. The verb יָצַק, which recurs 29⁶ (q.v.), should perhaps be pointed יָצַק, *scr. plen.* = יָצַק, Impf. of יָצַק *effudit* > of the dub. צוֹק: see 11¹⁵ 22¹⁶ 37¹⁸ 38³⁸ 41^{15, 16} Gn 28¹⁸. Moreover, the gender of אֶבֶן (1 Sa 17⁴⁰ et pass.) requires הִצַּק ('י' due to influence of || 'יק'). The Ho. הִצַּק (22¹⁶): *And the stone is poured out as copper* or *cast, smelted into copper* (cf. 1 K 7^{16, 23}) seems also possible. ☉ *And copper is quarried like stone* (? תַּחֲצֹב: 19²⁴ Is 51¹).

v. 3. In מ a tristich. But תְּכֵלִית is usually followed by a defining Genit. (11⁷ 26¹⁰), which in this case would naturally be some syn. of חֶשֶׁךְ, perhaps the אֶפֶל preserved in st. iii. The כָּל before תְּכֵלִית may well be dittogr., and instead of the Prep. ל usage suggests עַד (although, as חָקֵר takes a simple Accus., 5²⁷ 13⁹ 29¹⁶ 32¹¹, a Prep. is hardly needed). Further,

the phrase חֶשֶׁךְ וּצְלָמוֹת (3⁵ 10²¹, cf. 34²² Ps 107^{10,14}) justifies restoration of וּצְלָמוֹת, the last word of st. iii, to st. i. Thus we get the distich

קֶץ-שֶׁם לְחֶשֶׁךְ וּצְלָמוֹת

וְעַד תְּכַלִּית אַפֵּל הוּא חוֹקֵר :

*An end he puts to darkness and deathshade,
And the limits of gloom he explores.*

The miner does this by opening to the light the mountain sides within which the metallic ores lie hidden. If the meaning be that the miner carries a lantern, why is not the lantern expressly mentioned?

v. 4. מ lit. *He breaks through (or into or open) the wādy from with the sojourner | Which are forgotten (masc. plur.) by the foot | They hang (?) (far?) from men they waver (swing? wander?).* Another tristich, evidently very corrupt. It is generally taken for granted that the verse describes how the miner is let down deep into the earth by a rope. So Driver; who suggests אֵר light for פֶּר sojourner. But even so, st. ii remains out of all grammatical connexion with st. i; and if we connect it with st. iii (*They who are forgotten by the foot swing, &c.*), we violate the metrical structure and substitute prose for poetry. It is possible that the third line (דָּלוּ מֵאֲנוּשׁ נָעוּ) has grown out of marginal variants or corrections of the second (הַנִּשְׁכָּחִים מִנִּי רֵגֶל): see Duhm, who restores the verse as follows:

פֶּרֶץ נָחַל מִנִּי רֵגֶל

דָּלוּ בַּמּוֹשְׁכָה נָעוּ

*Man broke away a shaft under the foot;
So man hangs down swaying on the rope.*

But here, as always, נָחַל means *wādy, torrent-bed, ravine*, and *shaft* is only a guess from the context (*Thes.* 'Prob. puteus metallicus'). The phrase דָּלוּ מִנִּי רֵגֶל can hardly stand for דָּלוּ מִתַּחַת רֵגֶל; and if it could, the whole sentence would still be very strange. Besides, ancient mines were worked by lateral adits rather than by deep vertical shafts (e.g. those of the old Egyptian sovereigns in the *Wādy Maghāra*, or 'Valley of Caverns', in the Sinaitic peninsula).

Duhm regards מֵעַם גֵּר, st. i, as an inferior variant of מִנִּי רֵגֶל, st. ii; and similarly, he takes הַנִּשְׁכָּחִי as a variant of אֲנוּשׁ נָעוּ; both the latter being assumed to be perversions of the true reading בְּמוֹשְׁכָה נָעוּ (38³¹; בְּמוֹשְׁכָתָה ?). This is certainly very ingenious, if nothing more. In any other context st. iii would naturally be rendered *They are brought low* (cf. Ps 79⁸ Is 19⁶); *away from man they wander* (cf. Gn 4¹² נָעוּ). Perhaps דָּלוּ should be read *pro* דָּלוּ (cf. 2 Sa 15¹⁹), so that the stichus would mean *They are exiled (and) wanderers from men*—a possible gloss on עַם גֵּר (*vid. infr.*).

A better sense emerges for st. i if we make the very slight change of pointing עַם *people* pro מִן עַם *with*, and connect the מִן with the preceding נָחַל (thus gaining a Subj. for the vb. and an antecedent for the following הַנִּשְׁכָּחִים, which otherwise, like the supposed miner, hangs in the air) :

*The foreign folk breaketh up the ravines,
Forgotten of the foot* (i. e. long untrodden).

The mines and quarries of Sinai were worked by foreigners, Phoenicians and others. Cf. B Dividit torrens a *populo peregrinante* eos quos oblitus est pes *egentis hominis, et invios* (dividing נָחַל וּמִאֲנֹשׁ נָעוּ). G διακοπήν χειμάρρου ἀπὸ κονίας = נָחַל מִן (עֵם) נָעוּ (points; cf. Is 27⁹ 2 Sa 6⁸) only confirms M. οἱ δὲ ἐπιλανθάνομενοι ὁδὸν δικαίαν ἡσθένησαν ἐκ βροτῶν = יִשְׂרָאֵל דָּלוּ מִאֲנֹשׁ הַנִּשְׁכָּחִים מִנְּעוּל (app. om. נָעוּ).

An unfrequented glen might poetically be said to be 'forgotten of the foot' (of travellers); but to say of a man hanging by a rope in a shaft, or working underground, that he was 'forgotten of the foot' (instead e. g. of 'forgotten of the passer-by', עֹבֵר, or of the people above) would be an illogical obscurity of expression. The foot is not the organ of remembrance.

v. 5. 'The earth provides man with food; *but*, not content with that, in his search for metals he overturns her ruinously underneath' (Driver): cf. RV which, however, would require נִהַפְכָה f. instead of מִן נִהַפְךָ m. St. ii is probably corrupt. X thinks of the fire of Gehenna; but the reference may well be to precious stones (cf. v. 6). We might perhaps read אֵשׁ אֲבִנִי (?) (נִצְפָנוּ) וַתַּחֲתֶיהָ נִחְבּוּ *And under her are hidden stones of fire* (Ez 28^{14.16}); or as the סַפִּיר follows in v. 6, נִפְךָ וְיִשְׁפָּה *carbuncle and jasper* might be substituted for מִן נִהַפְךָ כִּמוֹ אֵשׁ: see Ez 28¹³ (Ex 28¹⁸) יִשְׁפָּה סַפִּיר נִפְךָ. (It may be more than a mere coincidence that in the previous verse of Ez l. c. חֲכָמָה *Wisdom* is mentioned, as also before in vv. 3, 5, 7.) In st. i also (which has four stresses) we may suppose a ref. to gems > bread, reading לֶשֶׁם יִצְאָ מִן־אֲרֶז *Out of Earth cometh the jacinth* (Ex 28¹⁸); or perhaps יְהֵלֵם *the onyx* (?).

v. 6. *Her stones are the place of the sapphire* (G σαπφείρων; so C D B); others *lapis lazuli*, in view of st. ii, which is then supposed to mean *Which hath specks of gold*. But עֲפָרָה plur. of עָפָר *dust, earth* (Pr 8²⁶ tant.) is improbable in this sense; and Ex 24¹⁰ Ez 1²⁶ 10¹ suggest a transparent > an opaque blue. M *And dusts of gold it* (the place of the *sapphr*) *hath*. Either way we get an indifferent parallel. To correspond to *her stones* we should expect *her dust* (עֲפָרָתָהּ *her earths* or *clods*?); and we might perhaps read לָמוֹ ad fin. pro לִי: *And her clods have gold*; or keeping M *ועפרת זהב*, we might render *And they* (her stones) *have nuggets* (?) *of gold*. (C seems to have read *וערפת* *And a dripping* (of gold), &c., instead of *ועפרת*, as it gives *עֲרֹפֶת*) Ex 28¹⁸, where

נֶפֶךְ סָפִיר וַיְהִי־לָהֶם are mentioned together, suggests the possibility of the line *And her dusts are gold and onyx (?)*. Θ καὶ χῶμα χρυσίου αὐτῆς, \mathfrak{B} et glebae illius aurum. Perhaps $\text{וַיִּבְרַקַּת וַיְהִי־לָמוֹ}$ or $\text{וַיִּבְרַקַּת לָמוֹ}$ *And they have the sheen of the emerald*.

v. 7. There is no visible connexion between this verse and the last.

RV's 'That path no bird of prey knoweth' (i. e., as Driver explains, the path found by the miner) is not a permissible translation. \mathfrak{M} may be rendered *A (The) path, no eagle knows it, And the hawk's eye hath not descried it*, or *A (The) path which no eagle knows, &c.* Why should birds of prey and wild beasts be supposed unfamiliar with the mountainous scenes of mining operations? It is not the path to the mines, but the path to the 'place' of Wisdom that is hidden from the 'birds of the air' (v. 21). The mountains and deserts are the natural haunt of the birds and beasts of prey, and nothing, however remote, escapes their marvellous powers of sight. But Wisdom is beyond the range even of *their* almost miraculous vision. It is highly probable, therefore, that some reference to Wisdom preceded this verse; in fact, the refrain of vv. 12, 20:

But Wisdom, whence cometh it?

And where is the place of Insight?

We may then read $\text{נַחִיבוֹ לֹא יָדַע עִים}$ *The path thereto no eagle knows* (i. e. the path to the 'place' of Wisdom; cf. 38^{19,20}).

v. 8. *Sons of Pride*: 41²⁶. (שַׁחֲצָא = lion, \mathfrak{L} Ps 17¹²; but var. שַׁחֲלָא .) No doubt, majestic wild beasts are intended; cf. st. ii. \mathfrak{L} בְּנֵי אַרְיוֹן *sons of lions*; Θ υἱοὶ ἀλαζόνων; \mathfrak{B} filii institorum, *sons of pedlars*!

v. 9. *flint*: חֲלָמִישׁ . There can be little doubt that this word is etym. identical with the Assyr. *elmešu*, *ilmēšu*, *elmīšu*, *elmīšu*, a brilliant precious stone, the Sum. equivalent of which (SUD-AM) means *light* (*nāru*) or *glittering*. The Semitic word may be compared with the Sum. ĠAD, ĠUD, *bright*, GIR, *lightning*, GIRIM, *bright*, a kind of gem (*samtu*), GAR, AR, *light*, ĠUL, *joy* (brightness), MUL, UL (from GUL), *star*, *glitter* (cf. UL, *joy*), EL, *bright*, and MAŠ, *bright, shining*. The Greek ADAMAC, *diamond, steel*, may perhaps be of the same origin. Θ ἐν ἀκροτόμῳ, *on (the) abrupt rock or precipice* (see also Dt 8¹⁶). \mathfrak{B} ad silicem, *towards the flint*.

St. ii seems hyperbolic, as a description of ancient mining. Cf. 9⁵. (It is possible that vv. 9-11 originally followed v. 4.)

v. 10. \mathfrak{M} בְּצִוְרוֹת $\alpha\pi.$ = בְּצִוְרִים (8 occ.): *In the rocks (cliffs) he cleaveth* (opens) *watercourses* (or *channels*); i. e. either the damp, dripping tunnels or 'workings' themselves, or else gutters to carry off their moisture, which seems more likely. For יָאֲרִים , str. *Nile-arms*, see Is 33²¹. Cf. also Ps 78¹⁵. An leg. $\text{בְּצִוְרוֹת לְאוֹר מִבְּקַע}$ *Things inaccessible* (cf. Je 33²) *he breaks open to the light* (?). Θ δίνας δὲ ποταμῶν ἔρρηξεν, fort. מִצִּיּוֹנוֹת (41²⁵); cf. note τὰ κοιλώματα τῶν ὑδάτων τὰς ἱλίσγας, *the cavities of the*

waters, the whirlpools (𐤔^B a mg. inf.); 𐤔^C θύας ποτ. = dunes. 𐤔 connects בצורות with ✓ בצר (vid. supr.). But 𐤔 In petris rivos excidit = 𐤓.

v. 11. This looks like a variant of v. 10.

St. i. 𐤓 lit. *From weeping the rivers (or canals) he bound up*; which is supposed to mean that the miner prevents water from percolating into the workings (Driver). Obviously this is no parallel to st. ii. Moreover, הכש Pi. does not recur in OT in the sense of *restraining*, nor is this Root found in Job except in 5¹⁸, where it has its ordinary meaning (34¹⁷ 40¹⁸ are corrupt: see notes). If with 𐤔^C (ἐξεψεύθησεν; 𐤔 scrutatus est) we read הַפֵּשׁ *he searched*, and for the dub. מבכי substitute the very similar נְבִי' *springs* (38¹⁶ Pr 8²⁴ 𐤔), or מעמקי *depths*, we get a better || to st. ii.

𐤔 βάθη δὲ ποταμῶν ἀνεκάλυψεν = וְעֵמְקֵי נְהָרוֹת נִלְאָה; cf. 12²² Pr 9¹⁸. In st. ii leg. וְהַעֲלַמְתָּ יֵצֵא לְאוֹר (or וְהַעֲלַמְתָּ הַיָּצִיא לְאוֹר) *And hidden things he brings into the light*: cf. 11⁶ 12²². (𐤔 δύναμιν = 'עלמ' as in 11⁶.)

Do vv. 10, 11 refer to mining at all? Such words as יארים (plur. of יאר, יאור, the Nile), which commonly, if not always, means the arms and canals of the Nile in the Delta (Ex 8¹ Is 19⁶ 33²¹ Am 8⁸ Ez 29^{3ff.} 10 Zc 10¹¹), and נהרות *rivers*, plur. of נהר (14¹¹ 20¹⁷ 22¹⁶ 40²³), appear altogether extravagant in their assumed application. The term נהר always implies a considerable volume of running water, denoting either an independent stream or a river-canal (Egypt, Babylonia), and is never app. used of an artificial channel or gutter for carrying off water, for which other terms were available, e.g. תעלה, Ez 31⁴. The word, in fact, is mostly used of the great rivers of the world, esp. the Euphrates, 'The River', 'The Great River', and the Nile (Gn 2^{13.14} 15¹⁸ 31²¹ Is 19⁶), and poet. of the ocean floods ('the running seas'), Jon 2⁴ Ps 24² 93³. We have not to think of the vast underground workings of modern mines and their methods of preventing and overcoming floods. The two verses almost appear to describe works of Divine rather than human activity (cf. v. 24; Ps 7^{15.20} 105⁴¹ Hab 3⁹). Possibly, however (supposing the two verses still stand in their orig. context), the reference is to collecting gold and other precious things (e.g. pearls and other gems) from the beds of rivers. In that case, read 'מְצוֹלוֹת יאר' (cf. Is 44²⁷ Zc 10¹¹) as parallel to 'נבכי נהר', and translate

The depths of Niles he cleaves . . .

The sources of rivers he searches . . .

v. 12. *cometh it*: reading תבוא (v. 20) pro תמצא 𐤓 (dittoqr. of v. 13^b).

v. 13. *the way to her*: leg. דרכה c 𐤔 ὁδὸς αὐτῆς (cf. v. 23) pro ערכה 𐤓 *her price* (anticipation of v. 15).

v. 14. There seems no need to alter אמר: cf. Hab 3¹⁰.

v. 15. The ἄπ. קנור should prob. be pointed קנור, which occurs 1 K 6^{20f.} 10²¹ in the phrase יָהֵב קִנּוֹר *solid or massive gold* (as distinct from gilding or gold leaf?). קנור is lit. *closed*, i.e. app. *close* or *close-grained*.

Whatever the exact implication, the Heb. phrase certainly corresponds to Sargon's Assyr. *hurāṣu sakru* (= חרוין סגור, *sekēru* (סכר) being the Assyr. equivalent of סגר *to shut, close up* (3¹⁰ 12¹⁴ 41⁷). Perhaps זהב *gold* should be inserted here; the phrase being regarded metr. as a single word. Θ συνκλεισμών (so also Ho 13⁸ where סגור is prob. corrupt). B aurum obrizum (so 2 C 3⁵ = זהב טוב *fine gold*); cf. obrussa, *assaying* or *testing gold by fire*; χρυσίον ὀβρυζον, *refined gold* (Ducange). Since the names of the metals are mostly colour-terms, e.g. זהב = צהב *bright, yellow*, חרוין *hurāṣu*, id., it seems possible that סגור *sakru* may have sprung from Sum. SIG, *yellow* (cf. also SIG <Y-AY> *bright, purified, refined* of silver, KUBABAR SIG DIM = kima ṣarpi ṣurru, 'like refined silver'; SHAG, *bright, purify*), trilateralized by addition of the Pp. R (RA, RU, IR); so that B would be practically right.

v. 16. *poised* or *weighed*: תסלה = תסלא (La 4²). So again v. 19^b, where we have the same stichus repeated with the var. טהור *pure* pro אופיר *of Ophîr*. B Non conferetur (cf. Θ) *tinctis Indiae coloribus*; perhaps connecting the late poet. כהם *gold* with כהם Aram. *stain, defile*. The Rt. may be identical with that of דם *blood*, אדם *red*, Assyr. *adamu*, a syn. of *sāmu*, trilateralized by the Pref. נ *like*, or it may be compared with Sum. GUSH in GUSH-KIN, *gold*, ĠUSHA, an epithet of gold, *bright* or perhaps *red*, akin to ĠASH, ĠAD, ĠUD, *shining* + Afform. M; so that כהם would be 'red gold', as our own poets say.

onyx: so Θ ἐν ὄνυχι τιμίω; cf. B lapidi sardonicho pretiosissimo. מ שהם (Gn 2¹²) should perhaps be pointed שהם, related to Assyr. *sāmtu*, *sāndu*, as תהום to Assyr. *tāmtu*, *tāmdu*. The *sāmtu* was called in Sum. the 'sparkling' (GUG) or 'clear', 'pure' (GIRIM) stone; the latter perhaps indicating transparency. The Assyr. adj. *sāmu*, f. *sāmtu*, is somewhat vague in application, like other colour-terms. It covers various shades of brown (e.g. *imēru sāmu*, 'a dun ass'; *hurāṣu sāmu*, 'yellow gold'). The Heb. שהם was perhaps the beryl (so ΘX) or chrysoberyl; but the data are insufficient for any certain identification of ancient with modern precious stones: see the Bible Dictionaries.

v. 17. Read זהב וזכוכית (1 C 28¹⁸) pro זהב וזכוכית = Θ χρυσίον καὶ ὕαλος, B aurum vel vitrum. The sing. verb is against M (cf. also v. 19^a); and however costly glass may have been in the author's time, it can hardly have ranked with gold as equally or more precious. If זכוכית be right, it must denote some kind of gem or precious stone (cf. v. 19). It is found nowhere else in OT; and ק is easily and often confused with כו or כי and מ with ת. (Is זכוכית due to recollection or imitation of Syr. and Talm. זכוכיתא *glass*?)

הערכנה = יערך לה (cf. Is 40¹⁸) *is comparable* or *equal to it*.

St. ii. Leg. fort. פו ותמי לא יביל Nor can beaten gold enable its exchange (cf. 42² Ho 8⁵) or *avail as its exchange*. פלי (or פלי plur. 11 codd,

ⓈⓈⓈ) פו is not found elsewhere, and the Neg. Ptc. (1 cod. Kenn.) and a verb seem desirable. Cf. Ⓢ Nec commutabuntur pro ea vasa auri = פו כלי בה ולא יומרו. The word פו is possibly from a פו = Assy. pazāzu, 'to beat', 'crush'; cf. Ar. فضة (wrought) silver, from فاض to break in pieces. (On מופו see Burney ad 1 K 10¹⁸).

v. 18. The gems are again uncertain, as is shown by the Verss. Ⓢ μετέωρα καὶ γαβεῖς (= translit. of נביש); Ⓢ excelsa et eminentia; as if ראמות (Ez 27¹⁶) were רמות (Aram. ראמה a height), and נביש connected with Aram. גנבשא a heap, hill or with נדיש (5²⁶ 21³²). Ⓢ סנדרלכין ובריולין sardonyxes (?) and beryls (the former is compared with the Greek σανδαράκ(χ)η, orange colour, σάνδυξ, &c. Corals is Qimhi's interpr. of ראמות. Perhaps אדם וברקת, associated with פטרה Ex 28¹⁷. As to נביש (Ⓢ ὑπερημένα cf. Ⓢ), the mg. roek-crystal is only an inference from comparison of אל-נביש hail, Ar. جبس gibs, gypsum, the uses of the Gk. κρύσταλλος (ice, crystal), and the Eth. ebna barad, hailstone, crystal; which can hardly be regarded as certain. Possibly this Ⓢπ. λεγόμ. covers ושב (Ex 28¹⁹).

St. ii. Ⓢ משה (Ⓢ points משה ἑλασσον, though Infin. would yield a better sense) is supposed to mean that the drawing (i.e. fishing, cf. 40²⁶) up of Wisdom is better than (the drawing up of) corals (see OL). This use of משה being dub. (cf. Gn 15²), we suggest ממש (= ממם) or מכשת (= מכסת Le 27²⁸) valuation, value, worth. Otherwise, leg. מפר price (Pr 31¹⁰) or מחיר id. Rashi explains פנינים as pearls, but La 4⁷ implies something of a red colour, perhaps red coral, which is more valuable than the white kind (? ראמות): cf. Pr 3¹⁵ 8¹¹ 31¹⁰. Ⓢ τὰ ἐσώτατα = פנימים, Ⓢ de occultis.

v. 19. See on vv. 16^a, 17^a. The verse sounds more like an echo than a fresh note here; marring, as it seems to do, the climactic effect of the last. [It is difficult to believe that פטרה topaz (Ⓢ τοπάζιον, Ⓢ topazius) is masc. יערכ' is prob. due to v. 17. (Ⓢ the pearls of Cush and stones of the Ephod app. gives two equivalents for כוש פטרת; the latter identifying פטרת with פרתא = אפור)]

v. 20. For Ⓢ תבוא cometh, Ⓢ venit, which seems preferable also in v. 12, Ⓢ εὔρεθῃ = תמצא as there.

v. 21. It is hid: omitting Ⓢ's initial ! c ⓈⓈⓈ.

all living: כל חי, including both man and beast, or either alone. See 12¹⁰ Gn 3²⁰ 6¹⁹ 8²¹. Here חיה כל (the) wild beasts would perhaps give a better || to st. ii: cf. vv. 7, 8, 5^{22,23} 40²⁰. But חיה without a defining genit. is not so used elsewhere in Job, except in the Elihu-section (37⁸).

v. 22. Abaddon: 26⁰ 31¹². Death seems here to be a syn. of Abaddon or She'ol (Pr 5⁵, cf. chap. 38¹⁷), the place of the dead, Hades, > a personification of our last enemy in the modern fashion.

We have heard mere hearsay: lit. with our ears, as in 2 Sa 7²² Ps 44².

Cf. also 42⁵. The dead know no more of Wisdom than they heard about her on earth.

v. 23. *God*: אלהים. This word, rare in Proverbs, occurs elsewhere in Job only in the Prologue and in the Elihu-section (32² 34⁹) and once in the phrase בני אלהים 'The Sons of God' in the poem itself (38⁷). In 5⁸ 20²⁹ it is almost certainly corrupt (see the notes ad locc.). (With Suff. it is not found in Job, and only once or twice in Proverbs.) If original here, it adds force *pro tanto* to the argument against the authenticity of the chapter. ὁ θεός, but perhaps ^{a.c.} ^{c.c.} AC κς = יהוה is right (cf. v. 28).

discerneth: הבין: as in 38²⁰. In 13² 15⁹ al. *understand*; 6²⁴ *teach*; 9¹¹ 23⁸ *perceive*. (ὁ εὖ συνείσταναι = הבין; so some codd.: but cf. the parallel דע and 38²⁰.)

v. 24. *ends of the Earth*: Is 40²⁸ 41^{5.9}. Here only in Job. Cf. 26¹⁴ (קצות). *looketh to*: הביט = *look at*, Ps 104³². The verb is abs. 6¹⁹ and prob. 39²⁹; takes an Accus. Obj. in Elihu-sect. 35⁵ 36²⁵. Not elsewhere in Job as here. *under the whole of Heaven*: Gn 7¹⁹ Dn 9¹². The phrase recurs in Job only 37³ (Elihu), 41³ (AV 11). It seems to suit the context (and metre) better if we transpose כל תחת and point בל, as an accented word: *All things under the Heavens He seeth*, and therefore also the 'place' of Wisdom and the 'way' to it. Cf. ὁ εἰδὼς τὰ ἐν τῇ γῇ πάντα, Et omnia quae sub caelo sunt respicit.

v. 25. לעשות *to make*, connecting the verse with the last; as though stating the purpose of God's all-comprehensive survey (cf. Dr *in making*). But ὁ ποιήσεν, עשה *He made*; Qui fecit ventis pondus: i.e. at the Creation, which seems to be what is meant: cf. Is 40^{12.13} מדר . . . מים) . . . חנן . . . רוח) 26⁸ Pr 30⁴. Read בעשותו *When He made*, as v. 26, and connect with what follows. (העשה = דעבר.) Cf. also Pr 8^{27 ff.}

v. 26. *law*: or *limit*: 26¹⁰ 38¹⁰. ὁ καὶ ἐποίησεν οὕτως ἰδὼν ἡρίθμησεν = 'או ראה ויספר' (= v. 27^a) בעשותו. The translator's eye wandered to the line below. Quando ponebat pluviis legem.

St. ii is repeated in 38^{25 b}. In both places we should prob. read plur. חווי after Zc 10¹ עשה חוויים יהוה, where מטר *rain* is connected with thunder. The meaning is not altogether certain. *Thunderbolts* or *levin-bolts* or *lightning-shafts* would suit. For the latter, cf. Je 10¹³ *lightnings for the rain He made*. The Jewish explanation *bright clouds*, i.e. clouds illuminated by lightning, seems to connect חווי with the root חוה *to see* (cf. Ὡ here: *And a way דקלא רחומא for the shows of voices*): but this is a mere fancy. The Root חווי is a double (more primitive) form of חצץ, whence חץ *arrow* (used of lightning, Ps 18¹⁵ Hab 3¹¹ חצציר Ps 77¹⁸); and חווי (?) may thus be an old Syn. of חץ or חצץ *arrow, bolt*, used esp. of lightning. (Cf. Sum. ĠAZ, ĠAŠ, GAZ, ḥaṣḥabu, ḥaṣḥāṣu, ḥipū, &c.)

v. 27. *examined her*: reading ויסברה (= וישפרה; fr. *inspex*,

Ne 2^{18.15}) instead of מ ויספרה and counted her exactly, 'reckoned her up' (i.e. estimated her nature completely). Others would point מ as Qal (cf. 14¹⁶ 31⁴ 38³⁷) and render *took account of her*. Wisdom is regarded throughout as a substantive entity, not merely as a faculty or attribute of mind.

discerned (or perceived) her: reading הבינה as parallel to ראה > מ הבינה prepared her or established her (see note on v. 23). Cf. Pr 8²²⁻³⁰.

proved: lit. searched her thoroughly or through and through: cf. v. 3, 5²⁷ 13⁹ al. The verse does not assert that God created Wisdom. She is a primeval, nay eternal, Being, whose 'place' He knows; whom He 'saw' before the world was, and having realized her excellence, made use of her in Creation. See Pr 8 l.c.

v. 28. And He said to the Man (or to Man). This is obviously pure prose; an extra-metrical introduction of the following distich. Cf. Gn 3^{9.17}. The whole verse may be regarded as a later addition, based upon such passages as Pr 3⁷ 9¹⁰ 15³³ 16⁶. The 'Wisdom' of the preceding poem (vv. 1-27) is not so much the practical wisdom which should govern conduct as knowledge of the methods and principles of the Divine working in the world of Nature (cf. vv. 26, 27).

Chapter 29.

v. 1. See the note on this introductory formula, 27¹. In the original text the ordinary heading ויען איוב ויאמר And Eyob answered and said may have introduced the unquestionably authentic discourse which follows (29-30).

v. 3. let ... shine: pointing בָּהֶלֹו = בָּהֶלֹוּ Hi. Inf. Cst. c Suff. pro מ בָּהֶלֹו Qal Inf. (not found elsewhere). Cf. 31²⁶ 41¹⁰ (Hi. in both = shine, yield light) and Is 13¹⁰ (Hi. Trans. as here). The ✓ is common in Assyr. though not in Heb. (elēlu, 'to shine', 'be pure'; kīma šamē lēlil, 'like Heaven may he shine!'). above > upon: cf. 18⁶ 21¹⁷. ὁ ὑπὲρ κεφαλῆς μου. By (ל as regards, because of) His light. Perhaps ולאורי And by, &c. (exc. ו post י), and ad fin. בחשך: Ps 23⁴ (exc. ב post כ). Cf. ὁ ἐπορευόμενος ἐν σκοτίῃ = ὁ ambulabam in tenebris.

v. 4. St. i seems overweighted metr., and מ בומי חרפי in the days of my autumn (Am 3¹⁵) is somewhat strange. Possibly we should read חֲלָמִי my health (an Aramaism; cf. the vb. 30⁴ Is 38¹⁶) ἄπ. Cf. ὁ ἀδολεσcentiae meae = עֲלָמִי (20¹¹ 33²⁶). But חסדי (חסדי) my kindness (Hebr.?), i.e. God's kindness or favour to me, would yield a closer parallel. A reference to Eyob's 'maturity' (RV 'in the ripeness of my days') does not seem relevant. ὁ ὅτε ἤμην ἐπιβρίθων ὁδοῦς (ἁc ὁδοῦς) may be corrupt (? ὁδοῦς = ὁλοῦς, ὁλοῦς, ὁλοῖς? cf. 37¹¹ ὁ ἐπιβρίσει = יטריה which suggests טריה for חרפי and lends some support to the conjecture פרחי my budding, i.e. flourishing; cf. Ps 92^{8.13}).

protected: בְּסוּךְ (ἁc περιέφρασεν) instead of מ בסוד (15⁸ 19¹⁹): cf. 10¹⁰

(ש = ס) 3²³: or rather (on account of the Prep. עלִי) בַסֶּךְ (I K 8⁷; cf. 40²²): cf. שֶׁ (שֶׁן). *When Eloah overscreened my tent.*

v. 5. St. ii is metr. short, and barely complete from the point of view of sense. נָעָרִי would most naturally mean *attendants* or *retainers* (Gn 14²⁴ 22³); and if we keep the pointing, we may suppose עֲרַת *company* (15³⁴ 16⁷) to have fallen out before it. Cf. הַנְּעָרִים (15¹⁷) 'the young men'; an expression used in the general sense of Eyob's sons, 1¹⁰: cf. v. 8. (24⁵ is corrupt.) We might point נָעָרִי *my youth* (13²⁶ 31¹⁸) and insert בְּנֵי before it (Ps 127⁴); also prefixing וּ to סָבִי (so 5¹³), that letter having fallen out after י. This would give a reference to Eyob's sons: *And the sons of my youth were around me.* But a verb seems desirable, and perhaps עָמְדוּ *stood* has been accidentally omitted owing to its resemblance to עָמְדִי *with me* in the previous clause. Then, keeping נָעָרִי, we might render: *And my young men stood around me.*

v. 6. *were bathed*: רָחַץ Intrans. as in Ct 5¹². Cf. Assyr. *rahāṣu*, 'to flood', 'to wash', 'bathe' (= Sum. RAĜ, RA, whence the Semitic Rt.).

my steps: הַלִּיכִי ἄπ. *curd* or *curdled milk*, the Arab *leben* of to-day (Ju 5²⁵), Heb. חֶמְצָה (20¹⁷), which must be read here with one cod. and 5²³ (βουτύρω, *butyro*, בִּלְוִוי pro חֶמְצָה. Perhaps rather *liquid butter*, mod. Arabic *samn* (cf. Sum. LI = šamnu, 'oil', 'fat', LI-NUN, 'thick fat' = Assyr. *himētu* = חֶמְצָה; and cf. Sum. LI with Aram. לוּוּאי).

St. ii has more than the normal three stresses, and is otherwise suspicious. Lit. מֵ says: *And the rock—it poured out with me canals of oil.* עָמְדִי *with me* is prob. dittogr. (v. 5^a); and צוֹר *rock* may be a corruption of צַעְרִי *my paces* (31⁴) or *footsteps* (חֲלִיכִי). If this be right, we must restore יְצוּקִי ? יְצוּקִי ? plur. for יְצוּק sing. Cf. 5²³ τὰ δὲ ὄρη μου ἐχέοντο γάλακτι = חֲלָב וְצוּרֵי יְצוּקֵי חֲלָב. Possibly the phrase *streams of oil* is an intruder here from 20¹⁷ (see the note there); and the original text may have been וְצַעְרִי יְצוּקֵי חֲלָב *And my footsteps ran with milk* (cf. in part 5²³)—a better rhythm and sense than we find in מֵ, which is perhaps coloured by reminiscence of Ex 17⁶ Nu 20^{8 ff.}

v. 7. Instead of שַׁעַר the gate 5²³ gives ὄρθριος = שַׁחַר (in the) *morning* or *early, at dawn* (cf. Ps 57⁹), while rendering עַל קֶרֶת ἐν πόλει. 3 simply *ad portam civitatis* (cf. 5²³ *When I went forth to the gate and called*; rg. קֶרֶת instead of עַל קֶרֶת!). The Heb. might mean *went forth of* (i. e. through) *the gate* (cf. 31³⁴ Gn 34²⁴ for the constr.); but as Eyob's place was outside the town, the meaning must be *to the gate*, and עַל קֶרֶת will be either *by* (i. e. beside) *the city* or *upon* (i. e. rising over) *the city*; the town-gate being a considerable structure, with a chamber over it. The open space within the gate was the רְחוֹב or forum (st. ii) where justice was dispensed and public meetings were held. There Eyob was wont to sit as an honoured and righteous qāḏī or judge (vv. 11–17), whom all men feared and revered (vv. 8–10).

v. 8. The moment the younger men saw his approach, they fell back behind the elders (ונחבאו; Pf. of action simultaneous with the first-named). In st. ii ט perhaps read כלם *all of them* pro קמו *arose*: πάντες ἔστησαν.

v. 9. Lit. *Princes—they restrained (or stopped) words* (4², cf. 12¹⁰); they left off talking: B Principes cessabant loqui; ט ἀδρῶι (= גדולים *Great men*, Je' 5⁵) δὲ ἐπαύσαντο λαλοῦντες. In st. ii leg. על-פיהם *upon their mouth* (21⁵ Ju 18¹⁰) pro לפיהם. ט δάκτυλον ἐπιθέντες ἐπὶ στόματι (as we put the forefinger on the lips to recommend silence).

v. 10. M: *The voice of leaders* (31⁸⁷; not elsewhere in Job) *they retired* (נחבאו). The verb is obviously dittogr. from v. 8. We should have expected *The voice of leaders was hushed or became dumb*. This might be either נאלם (which, however, does not occur elsewhere in Job) or ידם (v. 21, 30²⁷ 31⁸⁴) or יחריש (6²⁴ 13^{5.10}); but Ez 3²⁶, with its parallel to st. ii, certainly favours נאלם. (י'ום), however, might easily have fallen out after נגידים) ט οἱ δὲ ἀκούσαντες ἐμακάρισάν με—a curious anticipation of v. 11^a, due no doubt to eye-wandering.

The subject of vv. 7–10 is resumed somewhat awkwardly in vv. 21–25; a section which seems rather out of place as the sequel to vv. 18–20, but might very well follow as the continuation of v. 10, and should perhaps be restored to this place.

v. 11. Omit ק' (from v. 12^a). So B. Lit. *The ear, it heard and called, &c. And the eye, it saw, &c. bare me witness*: La 2¹³ Qeri (cf. Lk 4²²). The meaning appears to be, approved of his manifest integrity and benevolence. Neither this verb (העיד) nor the parallel (אשר) occurs again in Job. ט με ἐξέκλινεν (23¹¹ 24⁴ 31⁷ 36¹⁸) = וחטני pro ותעידני (exc. ד and עי = ט). C B X rectè ut M.

v. 12. The verse resembles Ps 72¹². Both there and here the pointing מְשׁוּעַ *from the noble or magnate* (ט ἐκ χειρὸς δυνάστου) may be preferred (for שׁוּעַ see 34¹⁹ Is 32⁵). ט מן אֹלְצָנָא = מִצָּר *out of distress* (or *from the adversary*, 6²³); but the other seems better. מְרַשָּׁע *from the wicked* (ט 9²²) or מִיַּד עֲרִיץ (6²³ 15²⁰ 23¹⁷) is also plausible. M מְשׁוּעַ = B vociferantem. But would the oppressed 'cry for help' in the court of justice? In st. ii read לא pro ולא c 11 codd., ט B C (so ט B C Ps 72¹²).

v. 13. *on me*. The pronoun is emphatic by position.

For the verb in st. ii cf. Ps 65⁹. (Intr. Ps 32¹¹, 81².) ט στόμα δὲ χάρας με εὐλόγησεν app. preserves a different recension.

v. 14. Lit. *Right I put on, and it put me on*; as though Justice invested itself with the person of Eyob, or, as we might say, became incarnate, took visible form, in him. Cf. Ju 6³⁴ *The Spirit of Iahvah put on Gideon*. As the body may be regarded as the flesh-garment of the spirit, so the Divine Spirit may enter into any man, clothing itself as it were with the vesture of mortality, and for the time actuating both body

and soul for its own purposes. St ii מ lit. *Like robe and turban* (to me) (*was*) *my justice*; i.e. the justice he dealt out to suitors. ט (not understanding וילבשני) *And righteousness I had put on, And robed me with judgement like a double cloak* (διπλοῦς = מַעֲלִיל I Sa 2¹⁰ al.); app. reading ובמעיל משפטי *And like a robe I wrapped my justice* (about me). Perhaps, however, מ includes st. ii also under the government of לבשתי: *Like robe and turban* (I put on) *justice* (om. suff. י). Then ט will merely have supplied ἡμφιασάμην δὲ acc. to the sense (omitting צניף). ט Truth I put on and it clothed me, *Like the pall and the diadem of judgement*.

v. 16. Notice the alliteration and the assonance in st. i. אב אנכי לאב. *A father*: i.e. a protector and an adviser (Gn 45⁸). ט renders st. ii *And a cause which I knew not, I investigated*; implying that Eyob took all possible pains to ascertain the merits of any cause which came before him for decision, esp. in the case of the poor, instead of favouring the rich and powerful, as Oriental judges are only too apt to do. So ט ט; but א *And I did the best for him whom I knew not*. The Heb. might certainly mean *And the cause of one I knew not, I searched out*. This provides a closer parallel to st. i; but the other rendering seems to yield a preferable sense. Eyob would probably know who the suitors were who came before him; but not always who was in the right in any dispute that might arise.

v. 17. *shattered* eagerly or with zest, as the form of the Heb. verb (Cohort. Impf. c Waw Conv.) implies. *grinders*: = ט μύλας, *dentes molares* (Galen). מתלעות = instruments of *gnawing*; √ תלע, prob. cogn. c לוע, or לעע to swallow (cf. בלע), Syr. לעא the jaw, לחך lick up, لَيْقَ lick the fingers, לוּחָא the jaw, לָחַם to eat, לָקַק to lap or lick up. Cf. תולעה worm, grub, weevil, maggot, as an eater or gnawer of vegetation and grain, or decaying bodies (Is 14¹¹); Dt 28³⁰. Assy. tultu, ākilu (*eater*), weevil, mealworm, and the like. Prim. Root LAG (Sum.), eat (?).

drew: rg. אשלף, which usu. means *draw* a sword out of the sheath, instead of מ אשליך *cast*. Cf. Ju 3²², and Assy. šalāpu, 'draw sword', but also ašallapa lišānki, 'I will tear out thy tongue!' ט ἐξήρπασα: a happy equivalent.

v. 18. מ lit. *And I said* (to myself), *Along with my nest I shall expire, And like the sand* (Gn 32¹³) *I shall multiply days*. This can hardly be right, since Eyob would not find any satisfaction, but rather the contrary, in the thought of his 'nest' (i.e. his house or family; Nu 24²¹ Hab 2⁹) and himself coming to an end together. Nor is it any real help to take עם in the sense of *beside, close by* (Gn 25¹¹; 2 Sa 6⁷?); for if the meaning were *I shall die surrounded by my family* (Dr), we should have expected at least בקני *in my nest* or בתוך קני *in the midst of my nest*. Moreover, the parallelism of the two stichi has obviously been obscured. Prob. עם קני is a corruption of זקן old, an old man (Secondary Predicate): *And*

methought, I shall die an old man—a good parallel to st. ii. Or we might read: *עִם יְקִינִי* *with the aged* (= *עִם יְקִינִי*); i.e. in their company, as one of them. Comparison, however, of 14^{8,9} with vv. 18, 19, suggests that corruption has gone further, and that we should read *וְאֵין יְקִינִי וְנִחַל* (cf. 6) *And methought, My stock will grow old, And like the palm* (or read *כַּאֲלִי* *like the terebinth*; a tree which attains to a great age) *I shall multiply days*. The context certainly favours the mention of a tree of some kind (cf. 'my root', 'my boughs', v. 19, and the same words, 14^{8,9}), and 6 renders *כְּחֹל* (?) *נִחַל*; cf. Nu 24⁶) ὥσπερ στέλεχος φοίνικος = *W* sicut palma: cf. Ecclus 50^{12e} 6 ὡς στελέχη φοινίκων = Heb. *כַּעֲרֵבִי נַחַל* (40²²). The Arab. *نَاحِل* *nahl* (נַחַל), *palm-trees*, first cited by Perles, confirms this emendation; although *φοῖνιξ* in 6 gen. = *תְּמָר* (cf. *στελέχη φοινίκων* = *תְּמָרִים* Ex 15²⁷ Nu 33⁹).

For *עַם קֵנִי* (st. i) 6 has the enigmatical equivalent *ἡ ἡλικία μου γηράσει*. (cf. *יֶקֶן* = *γηράσει* 14⁸). What does *ἡ ἡλικία μου* (*age*, also *stature, height*) represent? Possibly *קִמְתִּי* *my stature* (*קֵנִי* misread 'קֵמִי'; cf. Ez 13¹⁸ *πάσης ἡλικίας* = *קוֹמָה* (כל), or perhaps *קֵנִי* *my stalk* (= *my trunk or stature*?); cf. 6 which gives a double reading of *עַם קֵנִי* (viz. *עַם עֲנִי* *the poor folk* and *עַם קִנְיִי* *with my property*—perhaps a scribal error for *עַם קִנְיָה* *like a reed*). 6 (*קֵנִי יֶקֶן? קוֹמָתִי תוֹקֵן?*) seems to omit *עַם*. For *יֶקֶן* *my trunk or stock*, cf. 14⁸ *גִּזְעוֹ* (= 6 τὸ στέλεχος αὐτοῦ) and Is 11¹. In both locc. *גִּזְעוֹ* is associated with *שֵׁרֶשׁ* as here (v. 19). The Rabbinical exposition of v. 18 (Yalqūt) which finds in it a reference to the fabled phoenix, 'the rare Arabian bird', which lives a thousand years, and is then consumed by a flame issuing from its nest, appears to depend on the ambiguity of the Greek word *φοῖνιξ* which may mean either a *palm* or a *phoenix* (Hdt. 2. 73: cf. the proverbial *φοίνικος ἔτη βιοῦν*, 'to live as long as a phoenix'), and on the prob. corrupt phrase *עַם קֵנִי* *together with my nest*. Beyond this fanciful interpretation of the passage, there is no evidence that *חֹל* ever meant a 'phoenix' (see Buxtorf, s.v. *חֹל*); nor does this view harmonize with the language of vv. 19, 20, which apparently describes the flourishing of a (palm) tree.

v. 19. *W*: *My root (is) open unto the water*. 6 ἐπὶ = *עָלַי* *upon, by, beside* (= *W* secus) pro *אֶלַי* *unto or towards the water*. Leg. fort. *יִפְרִיחַ* *will sprout or shoot* (14⁹). Cf. Je 17⁸.

my boughs: 14⁹ 18¹⁶: קִצִּיר: confounded by 6 *W* with קִצִּיר *harvest*.

v. 20. *W* lit. *My new glory (is) with me* (or *My glory is new with me*: but cf. ||); *And my bow—in my hand it sprouts afresh* (תַּחֲלִיף: 14⁷ of a tree). An extremely improb. utterance in the context, though supported by the Versions. If *קִשְׁתִּי* *my bow* were right in st. ii, *כְּרוֹנִי* (i.e. *כִּידוֹנִי*) *my javelin* (39²³ 41²¹) might be read for *כְּבוֹדִי* *my glory* (עַמִּי *my people* = *עַמְדִּי*; om. *כְּבוֹ*) in st. i. But Gn 49²⁴ is no real parallel; nor was Eyob's 'glory' new or fresh, but rather long-established. Instead of

חדש a verb-form is required (cf. 10¹⁷ Ps 103⁵ 104³⁰); and תחליף suggests a continuation of the tree-metaphor, which is otherwise prob. We would therefore read כפתי (15³²) *my branch* (cf. Is 9¹⁸) instead of כבודי, and תחדש *it renews* pro החדש; and since a tree 'renews' its leaves, either ענפיו *leaves* (Ps 104¹²) or עלה *its leaves*, or perhaps ענפיה *its twigs*, pro עפדיו. Then, in place of the strange וקשתי בידי, we adopt עוד וינקתי (14⁷; cf. also 8¹⁶ 15³⁰ Ps 80^{11.12}). We thus get a distich in perfect harmony with the context:

*My branch, it will renew its leafage,
And my shoot it will sprout again.*

v. 21. Continues the subject of v. 10 (vid. not. supr.).

Transpose וידמו ויחלו (Bateson-Wright), pointing ויחלו ויחלו. But 6^{AC} adds πρεσβύτεροι = זקנים; and as st. ii is metr. short, we may perhaps prefer

זקנים לי שמעו
יחלו וידמו למרעצתי:

Elders to me did listen;

They would wait and keep silence for my counsel.

למרעצתי ('ca 35 manuscripts') cannot be right, for מוע' is only used in the plur., and occurs nowhere else in Job, whereas עצה is fairly common in the book (eight or nine times). For למו = ל vid. 27¹⁴ 38⁴⁰ 40⁴.

v. 22. Lit. *after my speaking* (pointing דברי 21³ pro מ דברי *my word*). *would say* (Impf.) *no more*: cf. 40⁵ and note. *would drop*: מפ. As נטה (akin to שטה) is Trans. (Pr 5³ Ju 5⁴), we should perhaps read אפף *I would drop*, or אפף Hi. (cf. Am 9¹³). The root does not recur in Job. 6^{st.} ii περιχαρής δὲ ἐγίνοντο (= 3²²), ὅποταν αὐτοῖς ἐλάλουν: app. a loose paraphrase. They found Eyob's discourse as refreshing as rain. (6^{st.} perhaps read עליו *they exulted* for עלימו *upon them*.)

v. 23. As the text stands, ויחלו And *they would wait* (in hope) is the natural sequel to יפף. (There is no need to point יחלו Hi. as 32^{11.16} Elihu-section: see 6¹¹ 13¹⁵ 14¹⁴ 30²⁶.) Omitting 10 13 14, and regarding v. 22 as an interpolation, we may see in this verse a natural expansion of the יחלו of v. 21: *They waited for me as for the rain, | And their mouth they opened wide* (16¹⁰ Is 5¹⁴) *as for the spring-rain* (leg. פמלקש = ש דלרביעא; 13 quasi ad imbrem serotinum). The verse may, however, have been suggested to an editor by חטה (v. 22), though it looks original. The conjecture כפי המרפוח *like the clods* (?) pro מפעריהם *and their mouth they opened wide* cannot be called happy, since its only basis is a disputed passage in Joel (1¹⁷). 6^{st.} paraphrases *As a thirsty land expecting the rain, | So they my speech* (6^{st.} + *were expecting*). Cf. ארץ ציה Is 53². Have we here a trace of another recension of the Heb. text?

v. 24. *M* lit. *I laugh unto them, they believe not; | And the light of my countenance they cause not to fall.* Driver thought this might mean that 'Job's clear-sighted counsel encouraged them, if they were despondent [*taking st. i as RV marg. I smiled on them when they had no confidence*]; on the other hand (line 2), their despondency never clouded his cheerfulness' (*made his face fall*: cf. Gn 4^{5,6}). This, however, reads too much into the text. It treats st. i as equivalent to אֲשַׁח לְלֹא־יָאֲמִינוּ (cf. 26²); but even so, a reassuring smile is not the same thing as 'clear-sighted counsel', and the phrase 'the light of my countenance' (parallel to שַׁח) denotes the favouring look or smile of a superior (Ps 4⁷ Pr 16¹⁵) rather than his personal cheerfulness or buoyancy of spirit. Cf. the proposed emendation of st. ii יָנַחַם וְאֹר פָּנָי אֲבָלִים יִנְחָם *And the light of my c. did comfort mourners* (from v. 25^c); which, however, is metr. redundant, and associated with an ungrammatical alteration of st. i (וְיִאֲמִינוּ); as if this could mean *I smiled at them, and they grew confident*. We can say in Heb. 'My c. fell (Gn 4^{5,6}), but hardly 'the light of my c. fell'. יִפִּילֹן must be corrupt; and we may perhaps read לֹא־יִחְלֹן פָּנָי לְאֹר *The light of my c. they were not expecting.* The sense of the verse will then be that people stood in such awe of Eyob that, when he smiled graciously upon them, it came as a pleasant surprise, and they could scarcely credit their good fortune. For לֹא־יִאֲמִינוּ see 9¹⁶ 15²² 24²². 𐤒𐤔 support our view of st. i; but in st. ii they seem to have read יִפִּילֹן pro יִפִּילֹן (𐤔 app. יִלְכֹן). 𐤒𐤕 וְאֹל־אֹר פָּנָי לֹא־יִבְטֹן suggests a possible וְקִלְסְתֹר אִפִּי לֹא אִסְתַּכְלֹן *And at the light of my face they would (durst) not look*; i.e. they were so overawed by his presence. This agrees very well with st. i as we understand it. The stichus was wanting in the original text of 𐤒, as was also v. 25.

v. 25. A tristich, of which st. i has four stresses, while st. iii is incongruous with both the others. אֲבַחַר דְּרַכְּם is prob. *I used to test* (Aramaic use of בָּחַר: cf. Is 48¹⁰ Je 6²⁷) *their way*; i.e. their conduct or course of action (>choose, prescribe it for them). In harmony with this we propose וְאִשְׁפְּרֵם and examine them (cf. Ne 2^{13,15}), instead of וְאִשְׁבֵּר אִשְׁבֵּר *and sit chief*. Eyob is still thought of as qādi, or judge and referee.

St. ii *And I used to dwell like a king in the host.* His authority was supreme among his people. 𐤒 ἐν μονοζώνοις = בְּגִדֹר (cf. 2 K 5² al.); 𐤒 ἐν στρατοπέδῳ. It may be recalled that the Babylonian prototype of Eyob was, in fact, a king (see Introd.). St. iii, *As one who comforteth mourners*, has been regarded as a variant of v. 24^b. If, however, instead of כָּשָׁר אֲלָפִים בַּמַּחֲנֶה we read the very similar כָּשָׁר אֲבָלִים יִנְחָם *Like a captain of thousands in the camp* (or army) we get a good parallel to st. ii (יִנְחָם = מַחֲנֶה read backwards!). St. i may well be rejected as an intrusion.

Chapter 30. Eyob contrasts his present humiliations and sufferings with his happy past. (There is no real break between the chapters.)

v. 1. *They who are younger than I*: cf. 32⁶ for the phrase *young (little) in days*; and for the contrast 29⁸. This is not quite satisfactory. Ⲯ ἐλάχιστοι νῦν νοῦθετοῦσίν με ἐν μέρει = . . . צעירים יבנוני (cf. 32⁸ Ⲯ 34¹⁶ 38¹⁸). The original text may have been something like צערוני בני עמים *The sons of the nations* (17⁶) *dishonour me* (an Aramaism: Qal? Pi.?); or, reading גרים or נכר(ים) for the third word, *The sons of aliens*, &c. Even young foreigners, whose fathers he had not thought good enough to serve as his shepherds, now jeer at Eyob.

v. 2. *it relaxed*: ⲭⲣⲁⲃⲉ *droopeth to itself* (Dat. Eth.) ⲡⲣⲟ ⲙⲁ ⲗⲓ *What good was it to me?* The sequel implies that they had no strength. *With them*: lit. *upon them*: cf. Ps 42^{6,7}. We might perhaps read ⲕⲗⲙⲟ *They all* ⲡⲣⲟ ⲙⲁ ⲉⲗⲓⲙⲟ *or even* ⲉⲗⲙⲓⲙ *young men* (cf. 1 Sa 20²²): *Young men whose sap hath perished*. Instead of the dub. ⲕⲗⲗ we propose ⲗⲁⲙ *their sap, freshness, vigour*, or ⲡⲓⲗⲓⲗⲁ *all vigour* (see note on 5²⁶).

v. 3. *famine or hunger*: ⲡⲉⲡⲟ, an Aramaism: see on 5²². *they are spent, or come to an end*, ⲛⲙⲣⲟ (Ps 7¹⁰ 12²) ⲡⲣⲟ ⲙⲁ ⲛⲗⲙⲟⲣ *barren*, Sing. (3⁷ 15³⁴), Ⲯ ἄγονος, Ⲯ steriles, which can hardly be right.

St. ii. ⲙⲁ *they who gnaw* (v. 17) *the desert*, which is metr. short. Some word has fallen out; perhaps ⲉⲕⲣⲓ *roots* (an Aramaism; cf. Dan 4¹²), which resembles the preceding ⲉⲕⲣⲓⲙ (hardly ⲓⲣⲕ in the *ציה*). Ⲯ οἱ φεύγοντες ἄνδρῶν, *who flee to the desert*; taking ⲉⲕⲣⲕ in the Aramaic sense *to flee*: but Ⲯ qui rodebant *in solitudine*.

St. iii. One of the three stichi of this verse is metr. superfluous. It may be this one, but more prob. the first, which may be regarded as a marginal gloss. Then this distich ⲉⲕⲣⲓⲙ ⲟⲩ will correspond in form with the next ⲉⲕⲙⲉⲧⲓⲙ (v. 4). ⲙⲁ ⲁⲙⲓ ⲟⲩⲁ ⲙⲟⲩⲁ cannot possibly mean *in the gloom (or on the eve) of wasteness and desolation*. ⲁⲙⲓ *last night*, Gn 19³⁴ 31²⁹, *yesterday* (cf. Assy. *amšat*, *amtašē*, id., *ina amšat*, 'last night'), is certainly corrupt, although Ⲯ renders stt. ii, iii *Who were fleeing to (the) desert yesterday from straits and distress*. Ⲯ suggests ⲁⲛⲟⲩ (i. e. ⲁⲛⲟⲩⲓⲙ): *squalentes calamitate et miseria*. Regardless of stichic division, Ⲯ renders the verse: *In want and hunger, childless, the wicked were fleeing into a land of drought, dark as evening; a place of destruction and unrest* (ⲁⲣⲓⲛ ⲡⲣⲟ ⲁⲙⲓ). We might perhaps read ⲙⲟⲩⲁ *the growth* or ⲙⲟⲩⲁ *the herbage* (cf. 38²⁷), though ⲁⲣⲓⲛ *land* would suffice. It seems possible, however, that the original distich ran

ⲉⲕⲣⲓⲙ ⲁⲣⲓⲛ ⲙⲟⲩⲁ
ⲙⲟⲩⲁ ⲟⲩⲁ ⲙⲟⲩⲁ

* *Who flee into the land of drought,—
The place of waste and wild.*

v. 4. *who pluck*: 8¹² Dt 23²⁶. Ⲯ οἱ περικυκλοῦντες is app. a scribal error for ⲡⲉⲣⲓⲕⲗⲟⲩⲟⲩⲛⲟⲩⲧⲉⲥ (sic *alii*); Ⲯ ἀποκνίζοντες. ⲙⲟⲩⲁ, which

appears to be related to מלח *salt* as Ὡ ἄλιμα, *saltwort*, to ἄλς. Our own word 'mallow' appears to be identical with the Lat. *malva*, Gk. *μαλάχη*. 'Me pascunt olivae, Me cichorea levesque malvae' (Hor.); 'et gravi Malvae salubres corpori' (id.).

beside the bush: עָלֵי שִׁיחַ (v. 7, Gn 2⁵). Perhaps rather 'עָלֵי שִׁיחַ' and the leaves of the bush (Ne 8¹⁵). Ὡ ἐπὶ ἡχοῦντι = עָלֵי-יִשְׁוֹאָה (cf. Is 17¹²). Cf. B Et mandebant herbas et arborum cortices (= what is upon the bush). (S om. vv. 3, 4.) S adds ἀτιμοὶ δὲ καὶ πεφανλισμένοι, ἐνδεεῖς παντὸς ἀγαθοῦ (S^{ANB} abmg. inf. + οἱ καὶ ρίζας ξύλων ἐμασῶντο ὑπὸ λιμοῦ μεγάλου). This looks like an explanatory paraphrase of vv. 3, 4; perhaps preserving some variants, e. g. נָדוּל pro נָלְמִיד, v. 3.

v. 5. St. i is metr. short, and מִן-דָּו from the middle (Aramaic word), it correct, obviously requires a complement, e. g. הָאָדָם of men, or הָעִיר of the city. The latter word might have fallen out owing to its likeness to the following יִרְעוּ. Perhaps מִן-דָּו יִגְרוּ From sojourning in the city they are driven out (cf. Ju 9¹ for the Constr.). Others read מִן נֹו from the nation or community; leaving the stichus still too short. S om. B מִן-דָּו (de convallibus).

St. ii. shout against them: cf. 2 C 13¹². If they see the outcasts coming, people raise a hue and cry against them as they would against a thief (24¹⁴). B ad ea cum clamore currebant (? יִרְעוּ pro יִרְעוּ). B understands the verse as describing the joy of the outcasts at finding their wretched fare.) Ὡ ἐπ' ἀνέστησάν μοι κλέπτει = עָלֵי נִבְּבִים (יעֹזְרוּ) יִעֹזְרוּ (cf. 14¹² 17⁸).

v. 6. מִן-הַלִּים in the dreaded (Sing.) of the wādys, which is supposed to mean in the most gloomy valleys, but is prob. corrupt. Read מְעֹרוֹת caves, 1 Sa 13⁶, or מְצֻרוֹת fastnesses, Is 33¹⁶ (for שָׁבָן c accus. cf. Je 17⁶). holes: Ὡ τρωγλῆαι, as also 1 Sa 14¹¹. They were Troglodytes; but these חֲרִים were holes in the 'dust', i. e. the ground. rocks: כְּפִים Je 4²⁹ only. An Aramaism: cf. Syr. כִּפָּא and Cephas. (Assyr. ka-a-pi ša šadē, 'the rocks of the mountains', and ka-bi alone 'the rocks'. Perhaps akin to Sum. GAB, 'breast', GABIRI, 'mountain'; cf. GABA-TINU, 'hill of life', i. e. the mons Veneris.) S paraphrases the whole verse Whose houses were caves of rocks.

v. 7. bushes: שִׁיחִים; Ὡ εὐχῶν (cf. Ps 150⁵ = שמע). Not a different reading; see note on v. 4^a. bray: 6⁵. Cry out for want of food, like wild asses. they huddle together: lit. are joined together: יִסְפְּחוּ: which perhaps should rather be pointed Ni. (cf. Is 14¹), if the verb be genuine; but it seems very doubtful. Ὡ διετῶντο, they lived, B delicias computabant = יִתְפְּצוּ; but a parallel to יִתְפְּצוּ would be more satisfactory, e. g. יִצְרִיחוּ they roar (Is 42¹³) or howl or yell, or יִסְפְּדוּ they wail (Mi 1⁸). scrub: חֲרוּל (Zp 2⁹, plur. Pr 24³¹), a plant or shrub of unknown species, growing

in neglected fields and wastes. Θ φρύγανα ἄγρια, *wild brushwood*; \mathfrak{B} sentes, *briers, brambles*. (The Syr. ܠܗܝܬܐ denotes a kind of *vetch* used as fodder.)

v. 8. Metrically dubious and otherwise suspect. St. i virtually repeats v. 1^a, and st. ii = v. 5^a, so that the whole seems superfluous. For נבל the *fool*, in wits and behaviour, see on 2¹⁰. The phrase בני בלי-שם cannot be exactly paralleled. בלי-שם should mean *without name* (fame, repute; cf. Gn 6⁴ אנשי השם the men famous in story); but if the sense be *sons of men of no name*, we miss אנשי . Cf. 8¹¹ 24¹⁰ 31³⁹ 38² for the use of בלי . Moreover, the tone of aristocratic contempt does not harmonize with the spirit of 31¹³ ff. (cf. esp. 31¹⁵); while, as regards form, the verse is rather prosaic than poetical. Perhaps בלי-שם has displaced בלעל (cf. 1 Sa 25²⁵). Θ ἀφρόνων υἱοὶ καὶ ἀτίμων ὄνομα | καὶ κλέος ἐσβεσμένον ἀπὸ γῆς. This suggests for st. ii $\text{נרעך מן-הארץ ושמעם}$ *All report of whom is extinct from the land*; making the two stichi parallel in sense, and restoring the metre. ($\text{κλέος} = \text{שמע}$ 28²²; $\text{εσβεσθήσεται} = \text{ירעך}$ 18^{5.6} 21¹⁷.) It also gets rid of the isolated יכאז *they are scourged or smitten* (supposed Aramaism). It would give much the same sense if we read זכרם אבד מן-הארץ (cf. 18¹⁷ Ps 9⁷) *And their memory is perished from the land*; which is perhaps preferable in view of 18¹⁷.

v. 9. *But now*: ועתה , as in v. 1. It looks as if the curious section vv. 1–8, which is introduced by the same Particle of Contrast, might be an interpolation. Certainly v. 9 might immediately follow upon 29²⁵, at least as naturally as v. 1. Nothing necessary to the continuation of the sense would be missed, while what may seem to us an exaggerated and irrelevant insistence upon the wretched condition of Eyob's revilers would be avoided. It must, however, be recognized, in spite of manifold corruptions and obscurities of the text, that the section is picturesque, vivid, and poetical; and even if it did not originally belong here, we may be glad that it has been preserved.

And now I am become their song: La 3¹⁴ (cf. 3⁶³) Ps 69¹³: the subject of satirical allusions in popular minstrelsy and topical improvisations. (נגינה *music*, playing on stringed instruments, La 5¹⁴, and the verb ננ appear to be derived from the $\sqrt{\text{NAG}}$, *to strike*; cf. Sum. BA-LAG, *harp, lyre, music*, SIR BALAGA, *zamār balaggi*, 'harp-music', 'harp-playing', BA-LAG ZURA-TA, *ina balaggi u ikribī*, 'with music and prayer'; and the Ch. 樂 lok, ngok, Annam. lak, ñiak, 'joy', 'music'.)

St. ii lit. *And I am become to them a word*; i. e. a *byword*, or perhaps *common talk*. (מלה is not so used elsewhere.) \mathfrak{B} proverbium; Θ θρύλημα (= משל , 17⁶, which may be right here also).

v. 10. St. ii lit. *And from my face they have not withheld spittle*: cf. Is 50⁶. So \mathfrak{B} . See also the note on 17^{6b}.

v. 11. Very corrupt. For יתרו (Ketib) or יתרי (Qerî; 𐤃𐤕; 𐤆 𐤐𐤁𐤅𐤇𐤃𐤇𐤃𐤇 = חֲלִי; so 𐤅) leg. יתֶרם *their cord*, and point the two following verbs as plur., to agree with שלחו ad fin. (a syn. of פתחו 12^{15,18} 39⁵). For מפני (dittogr. from v. 10^b) leg. פִּימוֹ (of) *their mouth* (Ps 17¹⁰ al.). The two stichi thus become parallel in meaning:

*For their cord they have relaxed and abused me;
And the haller (Ps 32⁹) of their mouth they have loosed.*

The meaning of יתֶר is determined by the parallel רֶסֶן (= 𐤅 𐤕𐤏𐤋𐤏𐤃; 𐤅 frenum). It cannot therefore be *bowstring*, as elsewhere, e. g. Ps 11², but a restraining cord or bond, as in Ju 16⁵⁻⁹. The verse means that Eyob's assailants have cast off all the restraint once inspired by respect or fear, and given free rein to their tongues (cf. Ps 39²). Duhm, adopting Q. יתֶרִי and שלח Sing. (𐤅) or rather שלחך, and regarding רגלי שלחו v. 12, as a variant of רֶסֶן שלחו here, accepts Bickell's רגלי *my banner* pro רגלי *my feet*, and renders the verse thus violently emended:

*For He hath loosed my bowstring and humbled me,
My standard He hath cast down before my face.*

It is, however, a curious fact that throughout the entire OT we nowhere else find mention of the דִּגְלָל, *banner* or *standard*, of a single chief or king, but only of the standards of the tribes of Israel in the Book of Numbers. (For Ct 2⁴, vid. infr.) To us, no doubt, the supposed reference to Eyob's 'standard' is highly suggestive and poetical; but, as already indicated, neither in the heroic tales of the Conquest and the early Monarchy, nor in any of the old martial songs and patriotic psalms of Israel, do we find such reference to a standard. The fact makes it difficult to believe in the mention of one here. (Familiar as we are with the romantic associations called up by the words of Ct 2⁴, it is more than doubtful whether the text of that passage is sound. Read perhaps יוגר pro דגלו: *And he poured upon me Love.*)

v. 12. A tristich; text corrupt. The 𐤁𐤏. פִּרְחָה for which 25 codd. have פִּרְחָה and 𐤅 פִּרְחָה (βλαστοῦ, cf. Nu 17⁸) is prob. a *vox nihili*. If the rare word עלמין *Youths* orig. stood where עלימין now stands, we might suppose that פִּרְחָה *soboles eorum*, a marg. gloss on that word, had crept into the text. But עלימיני is in itself unobjectionable (cf. Ps 109^{6,31}), although the word ימין is not common in Job (23⁹ 40¹⁴ all). Perhaps פִּרְחָה is a disguise of בַּחֶרֶב *with the sword*; so that st. i would be: *On my right they rise up with the sword* (cf. Am 7⁹). In st. ii שלחו prob. originated in dittography (v. 11^b), and רגלי may have been added (cf. ברגליו . . . שלח, 18⁸). In that case we might read יסלו עלי ארחותיהם *They cast up against me their highways* as the second member of the distich: cf. 19^{12b} ויסלו עלי דרכם (𐤏) ארחות אידם *the ways of their ruin*

overloads the stichus metr., and cannot be right.) Another possible restoration of the distich might be :

עלמין יקומו לרגלי
יסלו עלי חרפותיהם

The youths start up in my track (cf. 18¹¹); *They lift high* (Ps 68⁵? or *heap up* Je 50²⁶?) *their taunts against me.*

v. 13. Another tristich, corrupt and entirely unmetrical. נחצו = נתצו (so five codd.) hîc tant. (perhaps an error of dictation). If we connect להיתי, which should be להותי (so Q., six codd., see notes on 6^{2,30}), with st. i we get a passable line: *They have broken up my path for my destruction* (? להיתי *to make me fall*; an Arabism? cf. 37⁶ הוה). Then, reading יבלעו for the meaningless יעילו, and connecting the word with what follows, the second stichus will be *They engulf* (2³ 10⁸ 8¹⁸ 20¹⁵ 37²⁰) *them who have no helper*; or reading עצר pro עור: *They engulf—there is none to restrain them* (12⁵ 29³: ? כמו). Cf. Is 3¹². (St. ii ἐξέδυσαν γὰρ μου τὴν στολήν = ויפשיטו מעילי; cf. 10⁹ Nu 20^{26,28}. St. iii βέλεσιν αὐτοῦ κατήκοντισέν με, with *His arrows He shot me down*: cf. ὁ ἀντίξας γὰρ φαρέτραν αὐτοῦ, v. 11^a, and 7²⁰ 16^{12,13}. This prob. represents a different text.)

v. 14. *outburst*: i.e. of waters: cf. 2 Sa 5²⁰ כפרץ מים. *As (through) a wide breach*, scil. in my walls (Ne 6¹), is also possible; cf. Quasi rupto muro, et aperta ianua, irruerunt super me.

St. app. from another text κέχρηται (δέ) μοι ὡς βούλεται (ἐβούλετο), (*And*) *He uses me as He will(ed)*. Perhaps it read כַּחֲפָצוֹ According to *His will* כפרץ pro כַּחֲפָצוֹ ad init.

St. ii can hardly mean 'In the midst of the ruin they roll themselves upon me' (RV). מֵתַחַת שָׁאָה is *Under* (or *Instead of*) *the ruin* (v. 3; Is 47¹¹; or *the storm*; עלעלא; cf. Pr 1²⁷); but we seem to require another comparison. Leg. fort. כַּחַת pro כַּחַת; i.e. either כַּחַת (41²⁵; or ? כַּחַת 6²¹), *Like a terrible storm*, or even כַּחַת (= כַּחַת; cf. 31³⁴), *Like the shattering* (Is 9³; or *terrifying*) *of the storm* (שָׁאָה akin to Assy. šā, šātu) *they rolled onward* (התגלגלו) or *whirled along*, storm-like: cf. נלגל *whirlwind*, Ps 77¹⁹. The translation *roll themselves upon me* is usu. justified by reference to the Hithpoel עלינו להתגלל Gn 43¹⁸ (להתגלל; cf. 19⁵ and Is 10¹⁵); but Hithpael should have a different meaning. St. ἐν ὁδύνας (= v. 15^a) πέφυγμαi, in griefs *I wallow* (cf. πεφυγμένος = מתלל 2 Sa 20¹²).

v. 15. Another tristich. St. i may be an intrusion. The Hophal הִפַּח (here only in OT) should perhaps be Niph. נִפְּחוּ (v. 21; 19¹⁹ 20¹⁴), as St. St. (cf. St. Redactus sum in nihilum = נִפְּכִי לְבַלִּימָה 26⁷ or simply נִפְּכִי לְבַלִּי); or Qal הִפַּח *He hath turned* (9⁵ al. 'הה dittogr.). The stichus is not parallel to either of the others; while they are mutually parallel, and make a good distich. In st. ii תִּרְדָּף would naturally mean *Thou*

pursuest; cf. \mathfrak{W} abstulisti. \mathfrak{G} $\omega\chi\epsilon\tau\omicron$ = תַּחֲלֶה (Mine honour *departeth*) gives a better parallel; but תַּחֲלֶה (4¹⁵ 9¹¹ where it is joined with the syn. עָבַר as here; Is 21¹ of whirlwinds) seems better still. Others point Ni. תַּרְדֵּף and render: *Mine honour is chased as by the wind*. נִרְיַב *my honour*; i.e. his princely dignity and reputation (Driver): cf. נָדִיב *noble*, 12²¹ 21²⁸. But \mathfrak{G} ἡ ἐλπίς μου = חֲקִיתִי (11 times) or תּוֹחֲלִיתִי; \mathfrak{W} desiderium meum = \mathfrak{G} τὰ καταθύμιά μου (= חֲמֻדָּתִי, cf. Is 44⁹).

v. 16. St. i is metr. over weight with its four stresses. Om. וַעֲתָה וַעֲתָה *And now* (v. 9; dittogr.). Lit. *Upon me* (or *Over me*) *my soul is poured out*; my feelings overwhelm me. Cf. Ps 42^{5,6,7,12}. For the vb. (Hithpael), La 2¹² 4¹. Pro מַי עֵינַי *Days of affliction* we might perhaps read, in view of the vb. יִאֲחֹזֵנִי *grip me* or *hold me fast*, חֲבֵלֵי עֵינַי *cords of affliction* (36⁸ cf. Is 13⁸) or עֵדֵי יָדַי *hands of affliction*; but hardly אֲמִי *the terrors of a*. (אֲמִי constr. plur. does not occur). But the following לַיְלָה *By night* certainly favours מ: cf. 7³⁻⁵, 13^f.

v. 17. St. i has become too long, owing to dittogr. of עָלַי from v. 16. Instead of מִן (עָלַי) מִן *He bored from off me*, read נִקְרָיוֹן (מ = ut saep.); cf. יִשְׁכַּבּוֹן ad fin., which also confirms לַיְלָה: *By night my bones are pierced*; \mathfrak{G} om. מַעֲלִי. For the vb. see Ju 16²¹ Is 51¹. 'Corroded' is not a possible rendering (RV marg.); nor is it likely that לַיְלָה is the Subj. ('The night gnaws away my bones'). It seems needless to suggest נִמְקִי *decay*, or יִרְקַבִּי *rot* (cf. Pr 12⁴), since he means that his bones are racked and wrenched with pain. נִבְהָלִי *are troubled* (Ps 6⁸) would be better (cf. \mathfrak{G} συγκέχυσται = בָּלַל Gn 11⁷). *my gnawers*: cf. v. 3: i.e. my gnawing pains. Cf. Mk 9⁴⁴. \mathfrak{W} Et qui me comedunt non dormiunt. (\mathfrak{G} τὰ δὲ νεῦρά μου διαλέλνται, *And my sinews* (10¹¹ 40¹²) *are relaxed* treats עֲרִיץ as an Aramaism; cf. Aram. עֲרָא *a leathern strap* or *thong*. So Nachmanid. App. also it omits לֹא and reads יִשְׁכַּבּוֹן pro יִשְׁכַּבּוֹן. Add perhaps עוֹרִי *my skin* (or בִּשְׂרִי *my flesh*) in st. ii metr. grat. (pt. עֲרִיץ): *And the gnawers of my skin rest not*.

v. 18. Very uncertain. A reference to God (RV marg. 'By his great force', &c.) seems improb., though the phrase בְּרִבְרִיחַ is used in that relation 23⁶ (cf. Is 63¹); unless indeed the verse be an interpolation. If it were 'intended to describe how Job's garments are thrown out of shape, as they cling closely to his emaciated form' (Dr), it is surely obvious that 'clinging closely' would be the result of the limbs swelling rather than of emaciation, which would cause the clothes to hang loosely about the figure. The second member, *Like the neck* or *collar* (lit. *mouth*; Ex 28⁹²) *of my tunic he* (it? they? יִאֲוֲרֵנִי? so \mathfrak{W} engirds (engird?) me, may suggest a parallel such as כִּנְפֵי לְבוּשִׁי יִחְבְּשֵׁנִי *Like the skirts of my raiment they emurap me* (cf. Jon 2⁸): 'they', i.e. his gnawing pains, due to the eruptions or ulcers which covered him from head to foot (2⁷). \mathfrak{G} supports מ, except that it has ἐπελάβετο = יִחְפֹּשׁ (1 K 11⁸⁰) pro יִתְחַפֵּשׂ: *With much*

strength He laid hold of my robe ; | Like the orifice (= מ) of my tunic He encircled me. יֵאָחֲזֵנִי . . . בְּפִי (By the neck of my t. He seizeth me) would improve this; but, as pointed out above, the reference to God is improb. in the context. מִיֵּחַפֵּשׁ לְבוּשִׁי my clothing or 'coat' (supposed by some to mean my skin) is disguised (= disfigured), is altogether improb. (cf. 1 Sa 28^s 1 K 22⁸⁰); and the emendation (כְּחֵשִׁי) (my leanness: 18⁶ see note) pro כֶּחֶ is little better (Through my great leanness is my garment disfigured). The supposed ref. to the ill fit of Eyob's clothes seems almost grotesque. The reading בְּשָׁרִי my flesh instead of לְבוּשִׁי my garment does not harmonize with st. ii. (Ⓢ I clothed me with my clothing and girt me with my tunic: They threw me into the mire, &c., v. 19. Cf. 9⁸¹.)

v. 19. St. i is too short metr. and otherwise suspicious. He hath cast me into the mire would rather be יִרְנֵי בַחֲמֹר (cf. Ex 15^{1.4}) than הֲרִנֵּי לִחַ (Hi. c ל = shot at me). We might read הֲרִדֵּנִי He hath brought me down (cf. La 2¹⁰ Ps 55²⁴) into the mire (Is 10⁶), and insert אֱלֹ God as the Subject, thus restoring both sense and metre. Since, however, the following verses appeal directly to God in the 2nd Pers., we should perhaps consider this verse as the beginning of the appeal (ה = vestige of אתה Thou, emph. ; רִנִּי = דָּמָה), and read in closer parallelism with st. ii אֶתְּהָ דָּמַתִּי לַחֲמֹר Thou, thou hast likened me to the clay: cf. Ⓢ ἡγησάι δέ με ἴσα πηλῷ and Ⓢ Comparatus sum luto. He complains that God thinks of him as mere clay (cf. 10⁹), and treats him as of no more account than dust and ashes (42⁶ Gn 18²⁷).

v. 20. The rendering of st. ii in RV, I stand up, and thou lookest at me, is forcible (cf. Ps 22¹⁸ בִּי יוֹרְאוֹ וִירְאוּ (יִבְיֹאוּ)), but unsatisfactory. The vb. הִתְבּוֹנֵן (23¹⁵) does not mean to look at physically but mentally; i. e. to pay attention to, give heed to, consider: cf. 11¹¹ 23¹⁵ 26¹⁴ (see note). And metrical balance and parallelism are improved by repeating the Neg. Ptc. לֹא c 1 cod and Ⓢ (Sto et non respicis me). Further, עֲמַדְתִּי I stood seems dubious (Ⓢ ἔστησαν δὲ καὶ κατενόησάν με, They stood, &c.; cf. Ps 22¹⁸). Does it mean I stood praying, or I stopped (32¹⁶ 2 K 13¹⁸)? Ⓢ עֲמַדְתָּ Thou stoodest is not more prob. of God: cf. 9¹¹ 23^{3.8.9}. The parallelism requires the 1st Pers. Reading עֲתַרְתִּי (33²⁶) or rather אֶעֱתַר I supplicate or entreat (22²⁷), we get the good || I entreated, and Thou wouldst not regard me.

v. 21. Thou turnest (or art turned or wouldst turn) into a cruel (41²) one to me. For the verb cf. 1 Sa 10⁶ and 41²⁰. So Ⓢ Mutatus es mihi in crudelem. Ⓢ^A ἀπέβησαν δέ μοι ἀνελεήμονες, They (my foes) turned out ruthless to me (Ⓢ^B ἐπέβησαν prob. does not indicate a different reading, but a scribal error). Instead of חֲשַׁמְנִי assailed me = Ⓢ adversaris mihi (see 16⁹ Gn 27⁴¹ 49²³ 50¹⁵ bear malice against one) Ⓢ ἐμαστίγωσάς με, didst scourge me; app. a (hypoth.) Denom. from שָׁטַם scourge (5²¹) חֲשַׁמְנִי.

v. 22. עַל upon pro מֵאֵל unto. So ⓈⓈⓈ. This must be right, whether we connect עַל-דָּרוֹחַ with the preceding or the following vb. c Ⓢ (cf. Gn 31¹⁷

*But not against me—*וְיִשְׁלַח יָדוֹ*—will he extend his hand | And when I cry unto him he will save me.)* ו therefore prob. read יָד אֲשֶׁלָּה . . . אֶמְלֵא. When ו continues ἡ δεηθείς γε (A δεηθήναι) ἑτέρου, καὶ ποιήσει μοι τοῦτο, it perhaps preserves traces of two guesses at the riddle of לָהֶן שׁוּעַ, viz. לִי יַעֲשֶׂה and לוֹ אֲשַׁע.

v. 25. For the phrase קשה-יוֹם *one who has a hard day or time*, cf. ו 1 Sa 1¹⁵ γυνὴ ἡ σκληρὰ ἡμέρα (= קשת יום pro קשת רוח מ). Note the Aramaism עגם *to be grieved*. The word is of the same origin as אָגַם *troubled* (Is 19¹⁰), אָגַם *a troubled or muddy pool or marsh* (Is 14²³), both found in Assy. (*agamu*, 'trouble'; *agammu*, 'swamp').

vv. 24, 25 do not seem to belong here. They agree in form with 31^{589q} and may have belonged to that chapter, either as a marg. variant or a part of the original text (cf. 31¹⁰⁻²⁰). Vv. 27-31 might naturally follow v. 23.

v. 26. Perhaps a quotation from another source. The distich has four stresses in each member (Tetrameter) instead of the normal three (Trimeter). ו paraphrases (as in v. 25). *for good*: read לְטוֹב pro מְטוֹב: cf. 3⁹ 6¹⁹ (also st. ii). For the sense cf. 3^{25f}. Je 8¹⁵. ו ו ו om. בִּי.

v. 27. *boiled*: רתחו (41²³ Hi. Causative); an Aramaism. Pointed Pu.; perhaps should be Qal (cf. Syr. use); but Ez 24⁵ has Pi. ו ξέζεσεν.

were not quiet: דמו Pf. ו σιωπήσεται = ירמו Impf. (*would not be quiet*): prob. correct. Fig. of 'the tumult of his emotions' (Dr). Cf. La 1²⁰. The parallelism is weak. For *met* or *confronted me*, cf. 3¹² Ps 18⁶ 19.

v. 28. *A mourner*: str. dressed as such: in dark and squalid attire (Dr). Cf. 5¹¹. The phrase קדר הלכתי occurs Ps 38⁷, where it is completed by the addition כל-היום *all the day*, which would suit here also instead of the strange בלא חמה *without the sun* (Ct 6¹⁰). For the form of the sentence cf. 24¹⁰. חמה *sun* (Is 30²⁶ Ct l.c.) does not recur in Job. Leg. מְנַחֵם *a comforter*, La 1², or נְחָמָה *comfort*, 6¹⁰. בלא הַמְדָּה *without desire* (2 C 21²⁰ *without regret*?) is improb.; and 'I go darkened (in skin), but not by the sun' (cf. Ct 1⁶; but קדר is not a syn. of 'שחר' is simply a curiosity of interpretation. ו ἀνευ φιμοῦ (alii θυμοῦ = ו sine furore, ו חמתא, דלא חמתא; so three codd.), *without a muzzle* (scribal error in ו?). *in the Assembly* is strange if the verse is genuine. Did he visit the Gate in the intervals of sitting on his heap? בְּקוֹלִי *with my voice*, i. e. *aloud*, seems plausible; but קמתי בקהל suits I rose. The next verse, however, favours בקלי, since his mournful cries constitute his resemblance to jackals and ostriches: cf. Mi 1⁸.

v. 29. For תנים *jackals* (ו draconum, confusing the word with תנין *a serpent*), ו מְסִיחִים = ירודין, ו gives σερήνων, *sirens* (so Is 34¹³ 43²⁰; = *ostriches* Is 13²¹!). For the two Sirens see Odys. xii. 39 ff. (Since the Sirens were singers, and the word has no known etymon in Greek, we may compare the Sumerian SIR, *to sing*, (also SUR, *zamāru*), and Heb. שִׁיר *id.* The debt of Greek mythology and religion to primitive

Babylonia is greater than is commonly suspected; e. g. Σίβυλλα, *Sibyl*, *propheteess*, may ultimately be akin to ŠIB, *divination*.)

v. 30. 'My skin is black, and falleth from me' (RV). The supplement is inadmissible. 'Black' or even blackened skins do not necessarily 'fall' off. Read perhaps מַחֲלִי *from disease* pro מֵעָלַי *from off me*. וְ denigrata est *super me*; ὧ (ἐσκότωται) μέγας = עֲרֵמָאד (Ps 38^{7,9}), but מַחֲלִי is a closer parallel. The verb שָׁחַר *be black*, אַפ. (Hi. Eccus 25¹⁷ = σκοτοῦ) is Aramaic. It is prob. a Factitive (ש) formation from חָר (cf. חָר st. ii), which means *be hot* (cf. fig. חָרֶה, חֲרָה of *heat* of anger), *scorched, burned, charred*, and may ultimately be identical with GAD (KAD), GAR (KAR), *shine, burn*; cf. Sum. KAR-KAR, *shine*, ĠAD, ĠUD, *id.*, Mongol k'ara, *black*, Jap. kuroi, *id.* Things *burnt* become *black*. (שָׁחַר has no visible connexion with Sum. SHU-RIN, ānāru, clay 'firepot', תַּנּוּר; cf. SHU, *hand*, RIN, *bright, glowing*, qs the portable fire.) *my bones or limbs* (v. 17): pointing c וְ as plur. עֲצָמַי > עֲצָמִי sing. and reading plur. חָרִי pro חָרָה (Is 24⁶). Yet cf. 2⁵ 19²⁰ (Sing. Coll. ?).

Chapter 31.

v. 1. *A covenant or binding agreement* (בְּרִית; cf. Assyr. birītu, 'bond', 'fetter', fr. barū, 'to bind', fr. Sum. BAR, *id.*) *I made for* (= imposed on, cf. 40²⁸) *my eyes*. The gist of the covenant immediately follows: *I will never take notice of a virgin*. וְ (ditto. of v. 2 ?) can scarcely be right. וְ ut ne cogitarem quidem de virgine; ὧ καὶ οὐ συνήσω ἐπὶ παρθένον (the verse was wanting in ὧ); וְ, &c. *That I would not*, &c. Leg. אֲנִי אֶם- emph. Pron. + the strong Neg. in oaths (cf. 1¹¹ 6²⁸). The Ptc. might also be understood as Interrog. = *Num?* (6¹² Ju 5⁸): אֶם(!) *And would I take notice, &c.?* The suggestion מֵהַתְּבוֹן *From taking notice* (= *That I would not take, &c.*; מֵן of a Neg. Consequence) is grammatically but not metr. suitable. (Mt 5²⁸ has been compared. There, however, the subject is *adultery*, i. e. illicit intercourse with a married woman, cf. 2 Sa 11², which is not the case here.)

v. 2. Lit. *And what is the portion of Eloah from above, &c.*, as RV; but the meaning demanded by the context, according to some, must be as RV marg. For this sense we should have expected מֵאֵלֹהִי מֵאֵלֹהִי וְמֵהַחֲלִי מֵאֵלֹהִי *And what (would be) my share from E. above, And my portion from Shaddai on high?* cf. 20²⁹ 27¹³. As, however, נַחֲלָה יהוה may possibly mean *portion assigned by Jahvah* (cf. Ps 127³), the synonymous חֶלֶק אֱלֹהִים and נַחֲלָה שְׂרִי may perhaps bear the same unusual meaning here. But an entirely different sense for the whole verse may be obtained by rendering *And what is (or was) Eloah's award from above, And Shaddai's allotment from on high?* I jealously guarded my eyes, says Eyob (v. 1), and with what result? It is before you. God has rewarded me evil for good. [He has all along maintained this (to us)

daring position, which, however, is quite in accordance with the pre-suppositions of the story (see the Prologue).]

Then v. 3 might ask in the same strain *Should not ruin* (befall) *the unrighteous, And misfortune doers of evil?* Why then has it befallen me, the righteous? Is it possible (v. 4) that God, like you, is blind to realities, and cannot see the blamelessness of my life?

(Ὁ καὶ ἐτι ἐμέρισεν κτλ. ἐτι is prob. a scribal error for τί, the reading of Ἐ^{sc.a}; ἐμέρισεν = חָלַק 21¹⁷ or חָלַק 39¹⁷. B Quam enim partem haberet in me Deus desuper, Et hereditatem Omnipotens de excelsis?)

v. 3. St. i is metr. short. נָכוֹן *prepared* may have fallen out after אִיד (18¹²); or perhaps rather נָכוֹן (3²⁵ 21¹⁷ + 'אִיד Pr 6¹⁵): *Should not ruin come to the unrighteous* (leg. plur. c ᠖; cf. || ad fin.), *And calamity* (נֶכֶד Ob 12?) or *hostility* (?) *to the evildoers* (34²², cf. 22¹⁵)? נֶכֶד is perhaps *estrangement, alienation*, as ᠖᠖ ᠖. (Pro חָלַק ad init. vs. ᠖ οὐαί = הוּי.)

v. 4. *Cannot HE* (or *Doth not HE*) *see my ways, And take account of all my steps* (14¹⁶ same phrase)? It is an impossible supposition; and therefore He must know my innocence.

Considerable difficulty has been felt about vv. 1-4, which appear to have been wanting in ᠖^H, upon which and other internal grounds some would omit them. The latter, however, are at least weakened by the interpretation suggested above. It is no doubt true that Eyob has declared that the wicked often prosper all their lives and enjoy a peaceful end (21^{7ff.}), and that vv. 2, 3 appear to contradict this. Driver, therefore, held that vv. 2-4 'state not what Job argues now, but the considerations which deterred him from sin in the past'; and, unless we suppose him exempt from temptation, it must be admitted that the instinctive fear of consequences (which we call conscience) was one element in Eyob's piety (cf. 1^{1.5}), until the catastrophe overwhelmed him with an agony of doubt, not of God's existence and power, but of His justice. Dr. E. J. Dillon, rejecting vv. 1-4 as having been 'substituted for the original verses', supposes that the lost pair of quatrains made Eyob declare 'that this great change of fortune is not the result of his conduct'. But, as we have seen, the Massoretic verses may imply this, although they do not directly state it.

v. 5. St. i is metr. short; and as we cannot speak of *walking with* שְׂוִי (7³), but only with *men of* 'ש, we insert (c 2 codd.) מְחִי before it (11¹¹ Ps 26⁴; שְׂוִי אֲנִשִּׁי does not occur). ᠖ μετὰ γελοιαστῶν, *with jesters* (ἀπ.). St. ii. *hath hastened* or *hastened*: מ points to מְחִי which looks more like Hi. than Qal (וְחִי). No other instance of the Impf. Qal of חוּשׁ occurs. (Assyr. ḥāṣu = Sum. ĠAL = BU-LUG; ĠAL, *run, flow, garāru*; GIR-PAB-ĠAL, *take the road quickly*. ĠAL = ĠASH? GAR? ḥāṣu is one of the synn. of alāku, 'to go'.) *toward*: אֶל pro מַעַל; cf. ᠖ εἰς δόλον. חוּשׁ usually takes ל (e. g. Ps 22²⁰).

v. 6. App. parenthetic. *a true balance*: so אֲבִי צָדִיק *true* (correct) *weights*, Le 19³⁶, opp. מֵאֲוֵי מִרְמָה *a false balance*, Pr 11¹. *perfectness* or *integrity*: 23.⁹ 27⁵. The verse reminds us of the old Egyptian doctrine of the Weighing of the Soul after death in the Hall of Judgement (*see the Book of the Dead*); where the heart of the deceased is placed in the one scale and the symbol of Truth in the other.

v. 7. St. i. is overweighed. Leg. מִנִּי הִרְרָה pro מִנִּי הִרְרָה. The Art. is superfluous. With the idea of st. ii, cf. v. i.

St. iii is prob. an intruder in the text. Et si manibus meis adhaesit macula (מִמָּאִים = מָוִם: so some codd. & Qerî): see note at 11¹⁵. Or מֵאֲוֵי מִרְמָה *ought*. ט sees an allusion to taking bribes.

v. 8. *another eat*: ט plur. It is needless to add any Obj. (e. g. כָּל): cf. Is 65²² Mi 6¹⁵. Brevity may be the soul of force as well as of wit. St. ii has only two stresses. ט *And may I become rootless* on earth (ἐπιγῆς) suggests that מֵאֲרֶץ *from Earth* (cf. Ps 52⁷) may have fallen out after צִמְצֻמִּי *my offspring* (so also 5²⁵ + זֶרַע 21⁸ 27¹⁴; the only other occurrences of the word in Job). Et progenies mea eradicetur = מ. Perhaps we should read: וְצִמְצֻמִּי לֹא-יִשְׁרֹשׁ בָּאָרֶץ *And my offspring not take root* (Po. Is 40²⁴, cf. Je 12² ch 5³ Hi.) *in the land!* Cf. 18^{16.17}. (Even in Is 34¹ 42⁵ צִמְצֻמִּים means *issue, progeny > produce*. The Earth is the Mother of All: cf. 1²¹.)

v. 9. *enticed*: or *deceived*: cf. v. 27, 5², Je 20⁷. The פָּתַח *to be open*, i.e. not shut, met. *unguarded, unsuspicious, easily deceived, simple*, is doubtless an offshoot of the Sum. BAD; *pítá*, 'to open'.

v. 10. *grind*: scil. with the handmill; usually the work of female slaves: Ex 11⁵ Is 47² (cf. Ju 16²¹). Et Scortum alterius sit uxor mea, assuming a sexual metaphor, in agreement with st. ii (ἡ ἀρέσσαι is prob. a scribe's error for ἀλέσαι = מ); and so &. But there is no trace of this met. use elsewhere. If a free woman were degraded to a שִׁפְחָה, she would become liable to both services at the will of her master. טחן. Ar. طحن = Assyr. tēnu, 'to grind', e.g. tēnu ša qēmi, 'grind, of meal', קָטַח: cf. Is 47².) Leg. אַחֲרַי c 11 codd. ad fin. pro אַחֲרַי (Aramaism): ט om. ט τὰ δὲ νῆπιά μου = וְעָלִי pro וְעָלִי. (Or וְעָלִי La 1⁶ 4¹.) In st. i leg. fort. לֵארוֹן *for a master > לאחר for another*.

v. 11. St. i is metr. short. Lit. *For that is* (or *were, would be*) an evil *device* or *wickedness* (וְפִקָּה). We might insert וְעָשׂוֹת *to do*, Pr 10²³, or add וְיִבְבֵּלָה and *folly*, Ju 20⁶ ch. 42⁸ (see 2¹⁰ note; 30⁸). For וְפִקָּה see Le 18¹⁷; here only in Job (17¹¹ is corrupt): cf. מְוִפָּה 21²⁷ 42². The vb. וָמַם (not in Job) springs from a Bilit. Root ZAM, *make a sound, noise* (Syr.), *speak* (Arab.), *speak to oneself or inwardly*, i.e. *think, plan, devise* (Heb., Aram.), cogn. c NAM in Heb. נָאֵם, NH. נִים *to speak*, and Sum. NIM in I-NIM, E-NEM, *word* (NIM = ZIM, by a well-known phonetic change).

Grammat. Concord justifies the Qerî הִיא in st. i and הִיא in st. ii.

In the latter **עון פלילים** is an ungrammatical combination or mixture of **עון פלילי** (v. 28, and about 20 codd. here) and **עון פלילים** (so codd. multt.).

a *criminal offence*: an offence of which the law takes cognizance, or which renders one liable to its penalties. If the pointing **עון** be correct, we must read **פלילי** *iudicialis* (v. 28), an Adj. not found elsewhere, though the f. **פלילה** occurs as a Subst. in the sense of judging (Is 28⁷ = κρισις 53). It seems better to read **עון פלילים** in both verses. For **פלילים** *judges* (plur. tant.) we have only Ex 22²¹ (?) Dt 32³¹ beside the present loc. According to the law of Le 20¹⁰, the penalty of adultery was death; but the phrase a *crime of* (for) *judges* hardly seems to express so much, or indeed anything specially distinctive of adultery. B renders *iniquitas maxima* (cf. 5 v. 28 ἀνομία ἡ μέγιστη); and it is evident that the original phrase, whatever it may have been, was intended to emphasize the moral gravity of the offence rather than its legal consequences. Did the translator think of **פלילי** *wonderful, extraordinary*; or was his *maxima* merely determined by his just sense of the general import of the verse? C, with its **עינא הי דזנעתא** *est oculus fraudium* and **זנעתא** *vidit omnes fraudes meas* confuses **עון** with **עין**, and appears to read **פתלים** or **נפתלים** for **פלילים** and **פלילי**: cf. 5¹³, where it renders **נפתלים** *the tortuous* by **זנעתא** *versuti, fraudulent*.

We perceive that C and B had a phrase more or less resembling **עון פלילים** in their Hebrew copies; but what are we to say of C's θυμὸς γὰρ ὀργῆς ἀκατάσχετος, | τὸ δὲ μιᾶναι ἀνδρὸς γυναῖκα (*for a passion of anger not to be checked, | is the defiling a man's wife*)? Duhm, who translates the Hebrew text *For that is a deed of shame and rebellion, And that is an offence for the Criminal Court* (Denn das ist Schandthat und Abfall Und das eine Schuld fürs Halsgericht), speaks of 'the doubtful addition which LXX has instead of v. 11^b'; and then, after remarking that 'Unfortunately not much can be made of the LXX' (Leider lässt sich mit der LXX nicht viel machen), he says 'I get a **זקרה** out of their ἀκατάσχετος (**סררה**)'. But **זקרה** is an adj. fem. of **זקר** *stubborn, sullen, refractory*, and is not used for the subst. (abfällig, nicht Abfall); and it is improbable that ἀκατάσχετος represents a single positive term like **זקרה** *stubborn*. The verb κατέχειν, poet. κατασχεθεῖν, means *to hold back, check, restrain, bridle*, e.g. ἵππους (Aesch. Pers. 190) and metaph. ὀργήν, θυμόν, &c. (Soph. El. 1011); and the verbal adj. with privative prefix here used in connexion with θυμὸς ὀργῆς obviously means *uncontrolled, unbridled* rage or passion. In 3¹⁷ θυμὸς ὀργῆς renders the single word **זקנה**; and it may stand either for **זקנה** (= θυμός, 6⁴ 19²⁹ 36¹⁷, et al. saep.), or for **זקנה** (= ὀργή 15 times in C) here. It might also represent such a phrase as **זקנה ועברה**, which might possibly be a distortion of **זקנה ונבלה** (vid. supr.). Cf. also Is 30³⁰ C. But the Adj. ἀκατάσχετος also belongs to st. i; and this may represent Heb. **לא-לבלם** (cf. Ps 32⁹; Pesh. ad 1 Cor 9⁹) or **לא-זמיום**

uncurbed, unbitted, by an Aramaism (cf. Aram. זממא *a muzzle or bit*, זמם *to bit or muzzle an animal*). We may therefore suppose that 6's first stichus implies a Heb. line כִּי־הוּא זַעַם לֹא־זוּמָם *For that is (a cause of) indignation unbridled* (or כִּי־הוּא זַעַם לֹא־לִבְלָם); while its second stichus, τὸ μᾶναι ἀνδρὸς γυναικα, instead of being a superfluous gloss on st. i, as Duhm supposed, may stand for לִטְמָא אִשָּׁת לַחֲלָל (or *אִשָּׁת אָדָם לַחֲלָל*), which may have grown out of 'הוּא עוֹן פְּלִילִי by more or less obvious and usual corruptions of letters (e.g. עו = ש, ב = פ, לי = ע). [In the other two passages also (Ex Dt) 6 failed to understand פְּלִילִים (cf. also Is 16^a 28^r, and the vb. פָּלַל Gn 48¹¹ 1 Sa 22²⁵ Ez 16⁶² Ps 106³⁰) in the sense of *judges or umpires*. If the פָּלַל really had the meaning of *intervening, mediating, interposing as arbitrator*, as well as *interceding, praying for*, in Heb., the primary idea will be that of *splitting, separating, coming between*; cf. Ar. فَجَّر *break or notch the edge of a sword or anything else, e.g. a tooth; break (through?) or defeat an army*; Sum. BAL, *break through, into, BAL, an axe, BAL, to dig, break up or open the ground, and BAL, to speak, break out into speech or; perhaps, open the lips*. Cf. the same Prim. Root in פִּלַּא, פִּלַּח, פִּלַּג, פִּלַּק, פִּלַּש, פִּלַּח, &c.)]

Both here and in v. 28 the reference to 'judges' is surprising; cf. vv. 8, 10, 22, 40, where we have imprecations, but no prosaic allusion to legal penalties. The word פְּלִילִים may be corrupt in both places; and vv. 11, 12 are possibly an interpolation. (An leg. נפ(י)לִים Gn 6⁴.)

v. 12. St. i is overweighted metr., even after omitting בִּי (dittogr. of v. 11?). App. based on Dt 32²² (*unto Abaddon = unto She'ol*). Cf. 26^a Pr 7²⁷. 6 ἐπὶ (6^A ἐκ) πάντων τῶν μερῶν = מִכָּל עֲבָרָיו 1 K 5⁴. The vs. has been influenced by v. 8 (תֹּאכַל—יֹאכַל; וּבְכַל תְּבוּאָתָהּ תִּשְׂרַשׁ). *And would root out all mine increase* (תְּבוּאָה *produce, crops*) looks like a variant or gloss on v. 8^b, and seems improb. here as parallel to st. i. 6 οὗ δ' ἂν ἐπέλθῃ, ἐκ ῥιζῶν ἀπώλεσεν = וּבְכַל תְּבוּאָה תִּשְׂרַשׁ. We must read תִּשְׂרֹף *it burneth up* pro 7 תִּשְׂרַשׁ (Fire does not 'root up').

v. 13. 7 violates the metre by wrong division of the stichi. Point יְקוֹם > עֲבָרֵי. *in their quarrel: or when they contended (at last) with me.*

v. 14. *rose up: יְקוֹם*. 6 ἔτασίν μου ποιῆται (6^A ποιήσῃται 6^{AC} ποιήσῃ) = יִחְקוֹר. It is needless to point יְקוֹם *avengeth*. But it is a plausible conjecture that this verse is out of place here and orig. preceded v. 18.

v. 15. Lit. *Did not—in the belly—my Maker make him (not emph.)?* i. e. *Is he not human like me? of the same flesh and blood as I am?*

One: emph. One and the Same Being, viz. God. *prepare us: 7 וַיְכַנְּנֵנוּ*; leg. Hi. וַיְכַנְּנֵנוּ or Pol. וַיְכַנְּנֵנוּ. 6 ἐν τῇ αὐτῇ κοιλίᾳ (הָאֶחָד); perhaps meaning the womb of Earth, the Mother of All. (6 γεγόναμεν = וַיְכַנְּנֵנוּ or וַיְכַנְּנֵנוּ; cf. Dt 17⁴). 7 וַיְכַנְּנֵנוּ (?) may be intended as a contraction of וַיְכַנְּנֵנוּ *and constituted him. And formed him in the one womb (בְּאֶחָד)* is conceivably right.

v. 16. *from* (their) *desire*: cf. 21²¹ 22³: perhaps חפצם (Ps 107³⁰ 1 K 5^{22f.}). חפץ may mean *a thing desired* (cf. Pr 3¹⁵) as well as *delight, pleasure*. \mathfrak{B} Si negavi quod volebant pauperibus, Et oculos viduae *expectare feci*: see note 11²⁰; 17⁵. For the Construction, st. i, cf. Nu 24^{11b}. \mathfrak{G} paraphr. *And the poor* (ἀδύνατοι), *what want they ever had, failed not to get*.

v. 17. *my morsel*: פתי (Gn 18⁵). *ate*: מ. אכל. \mathfrak{G} καὶ οὐχ ὁρφανῶ μετέδωκα implies the pointing אכל (אוביל), a dubious Hi. form (cf. Ho 11⁴). \mathfrak{S} \mathfrak{B} as מ.

v. 18. מ lit. *For from my youth* he grew up to me (? גִּדְלָנִי?) *as* (to?) *a father*, | *And from my mother's belly I would guide her* (i.e. the widow). This cannot be right. גִּדְלָנִי Qal occurs nowhere else with any Suffix (cf. 2 Sa 12³); and the hyperbole of st. ii is extravagant and improb. If the verse be in its original place, the reference will naturally be to the adoption and rearing of orphans in childhood or infancy. (To get back to the widow, we must overleap v. 17.) *Nay, but from his youth* (— pro י—) *I brought him up, as a father* (גִּדְלָנִי pro גִּדְלָתִי; or simply גִּדְלָתִי), *And from his mother's womb I would guide him* (אִמִּי pro אִמִּי and אִמִּי pro אִמִּי)! The changes proposed are slight and easy; and the passage thus becomes similar to 29¹⁰ (*A father was I to the needy*; cf. also 29¹²). The view of my late acquaintance Dr. Merx, however, is very attractive. Pointing גִּדְלָנִי *He* (i.e. God) *brought me up* (cf. \mathfrak{S} *pains reared me*) pro מ גִּדְלָנִי, and reading נָחֵנִי *He guided me* [38⁸²? גִּנְחָנִי? pro מ גִּנְחָנִי], Merx made this verse the immediate sequel of v. 14 (transposed to this place):

What should I do, if El arose?

And if He visited, what should I answer Him?

For from my youth He fostered me as a Father,

And from my mother's womb He guided me.

\mathfrak{G} lends some support to the former view (ἐξέτρεφον ὡς πατήρ . . . ὠδῆγησα). \mathfrak{B} Quia ab infantia mea crevit mecum (= מ) *miseratio* (פָּאָר pro פָּאָר): cf. \mathfrak{S} .

v. 19. St. ii, lit. *And there was no covering to the needy*; which does not seem quite coherent with st. i. \mathfrak{G} καὶ οὐκ ἡμφίασα αὐτόν, *And I clothed him not*. Should we read וְאִם לֹא כִסִּיתִי לְאֲבִיּוֹן *And if I covered not the needy* (Is 11⁹ לֹא כִסִּיתִי)? אִם may have been misread אִין, and then לֹא omitted.

v. 20. *his loins*: 38³ 40⁷. \mathfrak{G} ἀδύνατοι perhaps חֲלָשִׁים pro מ חֲלָשִׁים (cf. Jo 4¹⁰); or אֲבִיּוֹן from v. 19 fin. (The metaphor may have seemed improbable to the translator.) In st. ii לֹא may have fallen out before the verb. \mathfrak{G} supplies οἱ ὤμοι αὐτῶν, *their shoulders* (vv. 22, 36) as the Subj. of the verb; making the stichus too long.

v. 21. *shook my fist at*: or *waved* or *lifted up my hand over* or *against*.

The phrase denotes a menacing gesture (cf. Is 11¹⁵ 19¹⁶), or perhaps a contemptuous one (cf. Eccles 12¹⁸). The $\sqrt{\text{נור}}$ is cogn. c נוע and וזע, and also prob. c עוף and עפעפים. (For the permutations of initial sound, vid. Proc. Brit. Acad. VII, *Shumer and Shem*, pp. 9 ff. 31.)

at the orphan: cf. 5⁴. עַל־יְתוֹם against an unoffending or honest man (1¹⁸ al.) has been suggested pro עַל־יְתוֹם . Cf. 8²⁰ Ps 64⁵ for יְתוֹם alone. But the change is not imperative. St. ii. When (or Because) I saw my help (= Concr. helpers, supporters or partisans) in the Gateway: cf 127⁵. בְּשַׁעַר confident that I have a great surplus of help (חֶסֶד pro חֶסֶד).

v. 22. Cf. the imprecation of Hammurabi: 'May Nergal . . . smash his limbs like an image of clay!' (*biniātišū kīma ṣalam iṭṭim liḥpuš!* Cod. Ham, XLIV. 37-39). שֵׁכָם shoulder, (upper) back, is prob. a Factive formation ($\text{ש} + \text{כָּם}$) from the Prim. and widespread Root *GAM, KAM*, to bend, bow (cf. Gn 49¹⁵) = Sum. GAM; cf. the Chinese, kung, kwaḥg, 'the upper arm', kín, kien, kieng, 'top of shoulder'. ᾠ ἀπὸ τῆς κλειδός , from the collar-bone; ᾠ a junctura sua = מִשְׁכָּמָה (so point! instead of מִן ḥ Raphat. et post מִקְנֵה). ᾠ ἀπὸ τοῦ ἄγκωνος , from the elbow, which may be right (קָנִה reed, stalk; ḥfc tant. ḥoc sensu).

v. 23. מִן lit. For a dread unto me (was) ruin of El; but, since אֵל cannot mean 'calamity from God' (RV), but only calamity endured by God (30¹², the supposed parallel instance, is corrupt: vid. not. ad loc.), it is evident that the stichus is in need of revision, as indeed the collocation of similar letters אֵל אֵל אֵל suggests at first sight. Read בִּי פַחַד אֵל יִאֲחֲזֵנִי (3²⁵, cf. 16²²), or perhaps יִאֲחֲזֵנִי (cf. 37²²). $\text{ᾠ φόβος γὰρ συνέσχευ μὲ}$ = $\text{בִּי פַחַד יִאֲחֲזֵנִי}$; and the verb may be right: cf. 18²⁰ 21⁶ ᾠ σέσχευ 1 K 6¹⁰ συνέσχευ . ᾠ curiously: Semper enim quasi tumentes super me fluctus (אֵל אֵל !) timui Deum; ᾠ Because the fear of God shook me (אֵל אֵל), And His breaking (ruin, תַּבְּרָה) came upon me (אֵל אֵל). St. i might perhaps have been $\text{בִּי פַחַד אֵל יָבוֹא אֵל}$ For dread of El used to come to me. St. ii מִן lit. And from (= because of) His loftiness (מִשְׁאֲתוֹ) I was unable (i. e. could do nothing). For שְׂאֵת exaltation, majesty, see 13¹¹ 41¹⁷ and cf. Le 13^{2,10,28} a 'rising' = a swelling or eruption of the skin. $\text{ᾠ καὶ ἀπὸ τοῦ ἡγμάτων αὐτοῦ}$ (ἡγάμα = שְׂאֵת Hab 1⁷. Usu. = מִשָּׂא prophetic 'burden') οὐκ ἵπτοίσω (4² = יִבֹּל ; but Am 7¹⁰ = לְהַכִּיל bear, endure): cf. $\text{ᾠ Et pondus eius ferre non potui}$. Possibly $\text{וְשִׂאֲתוֹ וְגו'$ And His storming (?) I could not endure: cf. 30^{8,14,22} Pr 1²⁶ 3²⁵.

In any case, the distich is an unsuitable sequel to the imprecation of v. 22. Hence some have transposed it to precede v. 15. More probably it is an interpolation.

v. 24. (yellow) gold: זָהָב , the ordinary term for gold, prob. cogn. c צהב shine, of bronze, yellow, of hair (in Arab. reddish, of hair of men, camels, the lion). Cf. perhaps Sum. ZA-BAR (ZAB-BAR?), gleaming, copper,

ZEB, *bright, beautiful*. *my confidence: my stay*: 8¹⁴. (red) gold: בָּהֶם 28¹⁶ note. (ὧ εἰς χοῦν μου, *my heap of earth, my rampart*? cf. 39¹⁴ χούς = עָפָר. For λίθω πολυτελεῖ = בָּהֶם cf. Is 13¹² 28¹⁶ Pr 25¹².)

v. 25. *much*: כַּבִּיר so Is 16¹⁴. For this poet. syn. of רַב see 8² 15¹⁰ al.

v. 26. For the worship of the heavenly bodies, universal in the ancient East (and in the West among the Maya and Nahua-Aztec peoples of America), cf. Dt 4¹⁹ Je 44^{17ff}. Ez 8¹⁶.

the sun: אֹר (str. *light*) so here only. Cf. Is 18⁴ (עֲלֵי אֹר 'in the sun'). *as it shone*: = ὧ τὸν ἐπιφάσκοντα: so 25⁵ 41¹⁰. ὧ strangely adds ἐκλείποντα, *in eclipse*: 'Or see we not Helios that shineth *while being eclipsed* | And Selene *declining*? (φθίνουσιν ἀπ.) *For it is not in their power*'. ὧ perhaps read יָרַק *pale* pro יָרַר *splendid*; or else קָרַר *dark* (Jo 2¹⁰), which it may have transposed and rendered ἐκλείποντα, taking הִלָּךְ as *departing*. Possibly τὸ ἐπιφάσκοντα ἐκλείποντα combines two readings, viz. כִּי-יָרַח *when he shone* and יָבֵהָ *was dim* (Is 42⁴). But there can be little doubt that B has understood the verse rightly: Si vidi solem cum fulgeret | Et lunam incedentem clare.

v. 27. *was seduced*, Niph. (וַיִּפְתָּ) as v. 9 Je 20⁷, pro M Qal. The meaning seems to be (*cor meum*) *sibi persuaderi passum est*. ὧ ἡπατήθη.

my hand hath kissed; as in throwing a kiss to a person at a distance. Kissing the images of gods is a well-known Oriental mode of worship. Cf. Ho 13² 1 K 19¹⁸.

v. 28. If genuine, the verse is parenthetic, rather than apodotic. There is no apodosis to vv. 16–20, 24–25, 29–34; the fact being that all these formally hypothetical propositions are virtually emphatic denials of the sins enumerated. See notes on v. 11. Certainly trust in riches (vv. 24, 25) was not 'an iniquity to be punished by the judges' (RV). The verse looks like an interpolation.

I had been false (or lied) to . . ., cf. 1 K 13¹⁸. Perhaps we should read בָּאֵל pro לֵאל: *I should have denied (or disowned) El above* (cf. 8¹⁸ Is 59¹³).

v. 29. *If I rejoiced*. The Impf., as in the other instances (vv. 7, 13, 16, 19, 25 f.), expresses habitual conduct: *If I was wont to . . . or If I would . . . ruin*: פִּיר: 12⁵ 21²⁰ al. *was elated: or exulted*: והתעוררתי *roused myself, was excited*: see 17⁸. B exultavi. Cf. Pr 24¹⁷ where this Schadenfreude (we have no word for it in English) is the subject of a warning. ὧ gives an apparent variant: καὶ εἶπεν ἡ καρδία μου Εὐγε = וַאֲמַר לִבִּי הָאֵהָא *And my heart would cry, 'Aha!'* 39²⁵ Ps 35^{21,25} Ez 36².

v. 30. Lit. *And (But) I have not given my palate to sinning, | To asking his life with a curse*. The Pf. here and elsewhere expresses habit, with a picturesque difference from the Impf.; as though one said 'I have never once done it!' ὧ has a different verse: *Let, then, my ear hear my curse | And let me, then, (A om.) be the common talk by my (the A) people abused*! =

תִּשְׁמַע אֹזְנִי אֶת־אֱלֹהֵי (Cf. M st. ii.)

: וְלִמְלָכָה לְעַמִּי אֲהִיָּה (Cf. 30⁹ θρύλλημα = מלה.)

which has at least the merit of not involving another parenthesis, and of being a possible conclusion. As to *asking the life of enemies*, i.e. praying for their deaths, see 1 K 3¹¹ (with a curse, Nu 22^{6,11} 23^{1ff.}).

v. 31. RV is not a possible equivalent of M; and RV marg., which divides the stichus between a wish and a categorical assertion, sins against poetical construction. As in other passages of our book, however, e.g. v. 35 infr., מִי יִתֵּן must introduce a wish. Accordingly, st. ii, as it stands in M, can only mean *Oh that with his flesh we were not surfeited!* which might conceivably be the expression of a regret that repletion prevented them from eating more of such good fare. This would agree with v. 32; but the two verses need not be closely connected, and *flesh* (בשר), a frequent word in Job, does not occur in this sense elsewhere in the book (2⁵ 4¹⁵ 6¹² 7⁵ 13¹⁴ 14²² 19²⁰ 21⁶). Even if בשרו could mean *his meat* (נֶשֶׂאָר Ps 78^{20,27}), מְתֵי אֱהִלִּי *the men of my tent* can hardly be *my guests*, but rather my household or dependents (cf. 19¹⁹ Gn 34³⁰). Ὡ αἱ θεράπαιναι μου = וּמַבְשָׂרִי לֹא (19¹⁵, v. 13 sing.). But the occurrence of the phrase וּמַבְשָׂרִי לֹא תִשְׁבְּעוּ And (why) *are ye not sated with my flesh?* i.e. *Why do ye not weary of slandering me?* would seem to be almost decisive; and then the stichus must mean *O that we could speak enough ill of him!* in this case, perhaps, as a churlish, mean, and niggardly master, and inhospitable to strangers (cf. 1 Sa 25). The second Neg. must be omitted c Ὡ (due to dittogr. or 19²²). Others omit יִתֵּן and take נִשְׁבַּע as Niph. [ãπ.] Pf. 3 Sing.: *Who with his flesh hath not been satisfied?* i.e. *Who has not enjoyed his lavish hospitality?*

(Ὡ And if often my handmaids said, | *O that we might be filled with his flesh!* plur. τῶν σαρκῶν αὐτοῦ so 2⁵ 4¹⁵ 19²⁰ al. ten times. Ὡ adds the exegetical gloss λίαν μου χρηστοῦ ὄντος, *when I was all too kind.*)

v. 32. Cf. Ju 19²⁰. We must, of course, point אֲרִיָּה *traveller, wayfarer* (Ju 19¹⁷) pro מֵהַדֶּרֶךְ *the way*, c Versions.

v. 33. *If I covered my transgressions*; i.e. concealed them: Pr 28¹³ (the same phrase). כְּאָדָם *like men*; as men usually do. Cf. M quasi homo. But מֵאָדָם *from men* would be better, in view of v. 34; cf. Gn 18¹⁷ מֵאֲבֹרָה... הַמְכַסֶּה. (כְּאָדָם ‘unter den Menschen’ will not do; כֶּסֶה = *cover with*, Gn 38¹⁴ Ps 147⁸. כְּמִדְּרִי Ps 109¹⁸, or כְּאַדְרֶת *as with a mantle*, cf. Ps 104⁶, might also be suggested, but מֵאָדָם is perhaps preferable.)

in my bosom: an Aramaism; חֹבֵא = חָבַא. So B 3; C בְּטוֹשֵׁינִי *in secret*. Ὡ paraphrases εἰ δὲ καὶ ἀμαρτῶν ἀκουσίως | ἔκρυψα τὴν ἀμαρτίαν μου; app. supposing that st. i was another way of saying בְּשִׁנְנִי אֶם־הִטָּאֵתִי, and omitting בְּחִבִּי as a gloss on עֲוֹנִי (owing to confusion with Aram. חֹבֵא

debt, sin). Perhaps we should read בִּתְּ(י)קִי *in my bosom* (cf. 23¹²) and וְאֶתְמוֹן (18¹⁰ 40¹³) c B *Et celavi in sinu meo*, &c. (Cf. G.)

v. 34. A tristich. *I dreaded*: אַעֲרוֹץ. Not so elsewhere c Accus. Obj. In 13²⁵ Trans. (*to scare*). Cf. Jos 1⁹. G *For I turned not away from a mob of multitude | In order not to confess* (Le 5⁵ Ps 32⁵ הוֹדָה) *before them* (a loose paraphr. which app. omits st. ii); | *And if also I suffered a poor man to go forth of my door with empty bosom* = וְאֶבִּין לֹא אֶצֵּא פֶתַח, which might be due to misreading of וְאֶדְרוֹם לֹא אֶצֵּא פֶתַח מֶ (So that I kept quiet, nor went forth of the doorway; prob. a marg. gloss).

v. 35. מִי יִתֵּן לִי שֹׁמֵעַ לִי *Who will give to me one listening to me?* is barely metrical; and if we suppress the first לִי (after six codd. G⁹ B⁵ S) it becomes less so. The restoration of a single letter will yield a satisfactory line, viz. מִי־יִתֵּן אֵל יִשְׁמַע־לִי *O that El would listen to me!* St. ii, though metr., is even more dub. מֶ הֵן תְּוִי שְׂרִי יַעֲנֵנִי *Lo my mark! let Shaddai answer me!* (מָרְ mark, Ez 9^{4,6+}). 'Job speaks, as he has often done elsewhere, in legal phraseology. Here, he says, is my solemn signature to these protestations of innocence; let the Almighty refute them, and "answer me", if He can!' (Driver). In Ez l.c., the only other place where it occurs, מָרְ is a mark made with ink on the forehead, prob. a cross (cf. +, x, the oldest shapes of the letter Tau). No instance can be adduced of its use in the sense of a man's 'mark' appended to a written document by way of signature, as in the case of the illiterate to-day (cf. the thumbnail impressions on Babylonian Contract Tablets). But even if it were so used, it does not appear that Eyob had actually signed a written statement of his case; in fact, the next stichus makes him utter a wish for a document recounting the charges against him, which he would joyfully receive, as affording him something definite to answer and disprove. How could he exclaim 'Here is my signature!' before he had actually set it on any document? Are we to suppose that he held up a sort of stamp or seal engraved with a Tau? Moreover, as מֶ gives it, the verse is a tristich; and the parenthetic st. ii robs st. iii of all possible grammatical connexion (e.g. with st. i, as RV). There is no trace of מָרְ *my mark* in the Versions. G χεῖρα δὲ κυρίου (= שְׂרִי 6^{4,14} al.) εἰ (= הֵן) ἡμ ἐδεδοίκευ (!); I *Lo, my desire* (= תְּוִי תִּאֲוִיתִי pro מָרְ) *is that Shaddai answer me!* So B *Ut desiderium meum audiat Omnipotens*. S *If it be* (הוֹי תְּהוֹי pro מָרְ) *let God answer me, | And write, &c.* (st. iii). St. ii might be restored thus: וְיֵאָתֶה שְׂרִי וַיַּעֲנֵנִי *And that Shaddai would come and answer me!* But, since God does as He desires (אָוֶה 23¹⁸), וַיֵּאָוֶה or וַיִּתְּאָוֶה may have been the missing verb (cf. S¹⁸), which would account better for the תְּוִי of מֶ: *And that Shaddai would will it and answer me!* A line may have fallen out either before or after st. iii, which still hangs in the air. To fill up the gap Duhm suggested מִי יִתֵּן־לִי מְגִלָּה *O that I had the roll* (מְגִלָּה

Ps 40⁸ Ez 3^{2,3} Je 36^{14ff.}); making a good connexion with st. iii (iv): *And the writing which mine opponent hath written!* But the repetition of *מי יחן* within the bounds of the same quatrain seems strange; and *מגלה* *roll* does not occur elsewhere in Job. Perhaps Eyob does not so much assume the existence of a Divine catalogue of his offences as express the wish that God would prepare one and submit it to his scrutiny. He would have the Almighty state His case in writing (in a *סִפָּר*); as he wished his own case might be stated, 19²⁸. Hence *ס* *ב* may be right with *יִכְתֹּב* instead of *כְּתֹב*: *An indictment let mine Adversary write . . .* Then might follow *יִזְדְּעֵנִי עַל-מָה* *And show me why He contends with me!* (cf. 10²) as the missing st. iv; or something similar (e.g. *וְעָרַף לִפְנֵי מִשְׁפָּטִי* *And set out His case before me!* cf. 13¹⁸ 23⁴; or simply *וְיָשֶׁת נִגְדִי אֶת-עֲוֹנִי* *And set before me my sin!*).

Is 30⁸ might also suggest *ועל-לוח יחק עוני* *And on a tablet inscribe* (19²⁸) *my sin!*, and Is 50⁸ *וּמִכְתָּב בַּעַל מִשְׁפָּטִי* *And a written account my prosecutor!* *Ἡ συγγραφήν δὲ ἦν εἶχον κατὰ τινος* = *איש ריבי* = *מ*.

v. 36. I would wear it as a badge of honour; I would glory in it as evidence of my innocence. *I would bind it*: Pr 6²¹ only. (The *עָנַר* may be cogn. c *אָנַר* *bind*, Talm., cf. *אָנְדָה*, *עָנַר* *bind*, Arab. *tie fast*, Syr. *bend*, and *קָר* in *קָרַר* *bend, bow*, **GAD* = **NGAD* = **NAD*? Cf. Sum. GAR, GUR, *to bend, bow*; KUR, KEŠ, *to bind*.) Cf. also Pr 7³ Dt 6^{8f.} *a crown*: Sing. c 2 codd. and *ס* *ס* *ב* pro *מ* plur. Cf. 19⁹. *upon my brows*: lit. *upon me* (*עָלַי* pro *מִי*: as Pr 6²¹). *ס* (in continuation of v. 35, st. iii) *ἐπ' ὧμοις ἂν περιθέμενος στέφανον ἀνεγίνωσκον*, (And the writing which I had against any one) *on shoulders putting round (as) a crown I used to read*. This app. omits *אֶשְׂאֵנוּ* *I would bear it*, adding *וְאֶקְרָאנוּ* *and I would read it* at the end (a gloss? cf. Dt 17^{18,19}; or misreading of *אֶקְרָאנוּ*, v. 37 ad fin.?).

v. 37. Driver explained the verse: 'I would also declare to my Judge every action of my life, and present (marg. RV) the indictment fearlessly before Him.' All his actions, however, are supposed to be already recorded in the 'indictment'; and it is difficult to believe that the repeated Suffix *נִי* can refer first to the Judge and then to the document. Its use in both stichi of v. 36 to indicate the document makes the same reference here most natural in both stichi. *The tale* (i.e. sum; or account, Ju 7¹⁵; cf. the verb chap. 15¹⁷) *of my doings (steps = proceedings) I would declare (or avow, proclaim) it,—Like a prince (29¹⁰) or As to a prince (cf. *ב*) would I present it!* Since st. ii halts metr., we may perhaps see in *כְּמוֹ* the vestige of *כְּמֹלִי* (26⁴) *Like the words of a prince or noble (and therefore a true statement and above suspicion) I would bring it on or forward!* (cf. Is 41²¹). We may even suggest *אֶקְרָאנוּ* *I would*

read it aloud (Je 36^{8.15.21}) pro אֶקְרֹבֵנוּ; or, retaining the latter, *As the gift of a prince* (כֶּמוֹ מִתּוֹן נָדִיב 12²¹ 21²⁸ Pr 19⁶) *would I receive* (אֶקְבֹּלֵנוּ?) *it!*

He is sure that a Divine account of his actions could contain nothing against him. If only God would give him a written statement of what He well knows, Eyob would exhibit it to all the world as irrefragable proof of his innocence. Cf. \mathfrak{B} Per singulos gradus meos pronuntiabo illum, Et quasi principi (= כִּנְיִיר) offeram eum. \mathfrak{G} καὶ εἰ μὴ ῥήξας αὐτὴν ἀπέδωκα, Οὐθὲν λαβὼν παρὰ χρεωφιλέτου = נָשָׂה וּמָנִי וְאֶשְׁכְּנוּ וְאֶמְצָא פְּרָצָה וְאֶמְלֹא פְּרָצָה : לֹא־אֶקְבֹּלֵנוּ And I would have rent and given it back, Accepting naught from a debtor!

Verses 38–40 are evidently out of place. They belong somewhere in the previous series of hypothetical paragraphs (vv. 5–34). They may have originally followed v. 8 or v. 34. 'Most of the paragraphs in this chapter begin with *If*; so that a scribe might easily have omitted one accidentally, and afterwards, discovering his mistake, have added it at the end of the chapter' (Driver), to which vv. 35–37 form a natural conclusion.

v. 38. *cry out*: as wrongfully appropriated by fraud or violence: cf. 24² Dt 19¹⁴ 1 K 21 Is 5⁸.

v. 39. *its produce without payment*: lit. *its strength* (כֹּחַ Gn 4¹²) or *virtue, goodness, without silver* (Is 55¹); i.e. without payment for the rent of the land, or as wages to the labourers: cf. Je 22¹³ Ma 3⁵.

\mathfrak{G} + μόνος = לִבְדֵּי (v. 17); a gloss which violates the metre.

sniffed at: i.e. despised, made of no account: cf. Ma 1¹³: cared nothing whether he lived or starved: cf. Pr 12¹⁰. Others: (the life of its owner) *I caused (him) to breathe out*, which would require הִפְחִיתִי (c Suff.). Cf. Je 15⁹. \mathfrak{G} ἐκλαβὼν ἐλύπησα (cf. 3⁵ ἐκλάβοι); but GA ἐκβαλὼν = הִדְחִיתִי (Je 29¹⁸) seems the better reading.

its owner > its owners (Ex 21²⁹ 22¹⁰ Is 1³); Plur. of Dignity. Cf. \mathfrak{G} κυρίου τῆς γῆς.

v. 40. *the brier*: 2 K 14⁹. \mathfrak{G} κνίδη, a nettle; \mathfrak{G}^a ἄκανθα, thorn, thorn-bush; \mathfrak{G}^2 ἄκανος, kind of thistle. \mathfrak{B} tribulus: cf. Vergil's Lappaeque tribulique. \mathfrak{L} noisome weeds: בְּאִשָּׁה stinking thing, Coll. Cf. באִשִּׁים labruscae, wild grapes, Is 5^{2.4}. \mathfrak{G} βάτος, bramble-bush or wild raspberry; \mathfrak{B} spina.

The words of Eyob are ended. Prob. not part of the original text, but a colophon added by a scribe or editor, as is commonly the case in manuscripts. \mathfrak{G} καὶ ἐπαύσατο Ἰὼβ ῥήμασιν, as an integral part of the text, 32¹ (cf. \mathfrak{S} 31⁴⁰). Cf. Ps 72²⁰. Possibly \mathfrak{G} is right in connecting the words with the introduction to the Elihu-section: תָּמוּ . . . וַיִּשְׁכְּחוּ.

Chapters 32–37. *The Episode of Elihu*. It is now generally recognized that the figure of Elihu was unknown to the original poet. See the Introduction. When, however, the text has been cleared of some of the manifold and glaring corruptions which disfigure it, a Christian

reader at all events will hardly fail to admit that these chapters have great and substantial merits of their own and were well worthy of preservation, at least as an appendix to the matchless original.

Chapter 32.

v. 1. *these three men*: i. e. Eliphaz, Bildad, and Zophar, neither of whom, according to the existing recension of the text, has said a word since chap. 25. In the interval editors would appear to have forgotten their existence. See the remarks on 26^{5ff.} 27^{11ff.} 28. Ο οἱ τρεῖς φίλοι αὐτοῦ = של רעיו (cf. 2¹¹). Not a various reading, but explanatory. *because he was righteous in his own eyes*; and they had failed to convince him. Ο ἦν γὰρ Ἰώβ δίκαιος ἐναντίον αὐτῶν (so ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ pro ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ); implying that Eyob's arguments had convinced them of his innocence, which can hardly be the author's meaning: cf. 42^{7f.} and v. 3.

v. 2. Cf. these fuller details of Elihu's parentage and tribal connexions with the little told of Eyob's three friends, 2¹¹. Ο adds τῆς Αὐσείτιδος χώρας, of the land of Uz: 1¹. An obvious gloss. Buz was the brother-tribe of Uz, to which Eyob belonged (Gn 22²¹). (Copt. ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ is a mere curiosity pro Ο Βουζείτης.)

v. 3. *but let Elohim appear unrighteous*: adopting the traditional correction of the Scribes (*Tiqqûn Sôpherîm*) האלהים pro איוב. א must mean: *Because they found no answer* (to Eyob's arguments), and (because) *they treated Eyob as guilty*—or and (so) *condemned Eyob*: cf. 9²⁰ 10² 15⁶. But by their failure to refute Eyob's arguments, they seemed to leave the Divine justice unvindicated. Ο *because they were not able to answer in opposition* (ἀντίθετα, things opposed) *to Eyob, and they made him to be ungodly* (καὶ ἔθεντο αὐτὸν εἶναι ἀσεβῆ; so ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ but ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ marg. ⲙⲉⲛⲓⲛⲁⲓⲙⲓⲛⲁⲓ, godly; implying ויצדקו pro וירשעו).

v. 4. חכה את־איוב בדברים *waited for Eyob with words* can hardly be right. חכה is usu. *to wait*, abs., or *to wait for* c ל (3²¹ Is 8¹⁷), and is nowhere else found c Accus. Pers. We therefore read בְּדַבְרֵם את־איוב (Gn 17³ 50¹⁷). This is confirmed by st. ii. Elihu waited, because he did not venture to speak before his seniors had finished what they had to say. Ο Ἐλιούθς δὲ ἐπέμεινεν δοῦναι ἀπόκρισιν (τῷ) Ἰώβ smooths over the difficulty by a loose paraphrase (cf. v. 5 15² 33⁵ 35⁴ for δοῦναι ἀπόκρ.), which does not help.

v. 6. After the usual form of heading the words of Elihu follow in the same metre as the original poem.

in years: lit. *in days* (Ο τῷ χρόνῳ; so again v. 7 Gn 26¹⁻¹⁵ al.; but v. 4 ἡμέρας; cf. 1 Sa 1³). *all of you*: בְּלָכֶם inserted metr. grat.; cf. 27¹². *aged*: 12¹² 15¹⁰ 29⁸ (ישישים) pec. to Job; but cf. יָשַׁע or יָשַׁע 2 C 36¹⁷. The יָשַׁע is perhaps akin to קָשַׁשׁ *dry, withered*: cf. Aram. קשיש *elder*). *therefore*: על־כן and דָּע *knowledge or opinion* (vv. 10, 17; 37¹⁶) = דָּעַת (10⁷ 13² 15²) occur only in the Elihu-section of Job (דָּעַת, דָּעַת, דָּעַת).

nowhere else). *was I fearful*: **וּחִלְתִּי** (*ḥp.*) = Aram. **ܕܚܠ** *to fear* (of which **חל** might be the older sound: cf. the Zengīrlı inscrr.). In Aram. (Tg. see Levy HWB) **חל** is *to run* or *flow*, of liquids, and *to crawl, glide*, of reptiles (cf. **וּחִיל** *worm* 13¹⁸). Hence others would render **וּחִלְתִּי** here *I held back*, comparing Arab. **وَحَلَ** *to withdraw, retire to a distance, to hang back, lag behind* (see Lane). The Primary Root of **חל** in these various senses may be Sum. **ĠAL**, *to run, flow* (= **חל**), *quick motion* (like that of a lizard or a snake when startled) being the primitive idea. **ἡσύχασα** = **חִלְתִּי** (14⁶); but **וּחִלְתִּי** *I feared*. With st. ii cf. 13¹⁷ 15¹⁷ **וּחִלְתִּי** not **וּחִלְתִּי** is prob. right) 36².

v. 7. Lit. *I said, Days, &c.* Cf. **ἔ** Sperabam enim quod aetas prolixior loqueretur. **ἔ** awkwardly inserts a Neg. in both members, and points **יָדְעוּ** *they know* pro **יְדַעוּ** *they teach* in st. ii. Metre demands **וּרְבֵּי שָׁנִים** instead of **וּרְבֵּי שָׁנִים**.

v. 8. *But: or Still*: **אֵין** (Ps 31²³ Is 49⁴) not elsewhere in Job. Lit. *But indeed the (or a) spirit is (not there is a spirit) in man*.

Moreover, a **||** to *Shaddai* is wanted, prob. **אֵל**: cf. 33⁴. *informeth: or maketh intelligent*. We should have expected **תְּבִינְהוּ** (Is 40¹⁴) > **מ** **תְּבִינִים** (here only), as **אֵינוֹשׁ** even in Coll. sense takes Sing. Predicates and Pronouns of reference (7^{1,17} 9² al. 33²⁶ 36²⁵). **ἔ** app. **תְּבִינִי** (cf. **אֵל** + **σέ**, **ἔ** + **με** = **נִי**—).

v. 9. *seniors*: **רְבִיבִים**: cf. Gn 25²³ (**רַב** *the elder* opp. to **צָעִיר** *the younger*, v. 6). The **לֵא** is emphatic, and therefore stressed separately. **ἔ** **οἱ πολυχρόνιοι**, **ἔ** *longaevi* (= **רְבִיבִים**). Perhaps **רְבִיבִים** (*hfc tant.*); cf. **ἔ**, which implies **רְבִיבִים**, and phrases like **רַב כֹּחַ**.

v. 10. **מִשְׁמָעָה** *hearken thou!* Sing. cannot be right, as he is addressing the Three. Read therefore **שְׁמָעוּ** c **ἔ** **ἔ**: *Therefore I say, 'Hearken ye to me!'* And I too, &c. **וְאֵחָה**. (Exc. 1 post 1.)

v. 11. A tristich, and certainly corrupt on other accounts. St. ii **עַד-תְּבוֹנֹתֶיךָ** looks like dittogr. of **עַד-תְּבוֹנֹתֶיךָ** v. 12^a; and **מִלֵּן** (st. iii) is the natural parallel to **רִבְרִי** (st. i), while **אֲזִין** (st. ii) may conceal the vb. required by metre and sense in st. iii, possibly **אָזַן** (or Pf.) *I weighed or pondered*, which is followed by **תִּקַּר** Ec 12⁹ as here by **תִּחַ**. We might also read **אֲזַן** *I gave ear* (so 5 codd. **ἔ** **ἔ** **ἔ**) unto (**עַד** Nu 23¹⁸; cf. **עַד** v. 12 38¹⁸ ? leg. **עַל** = **אֵל** in all, as Ps 39¹³) *your reasonings*, and make the stichus the first of v. 12 (also a tristich), thus turning it into a quatrain. But the plur. of **תְּבוֹנָה** is not found again in Job, and is strange in this sense, while v. 12^a is metr. short. Both may be rejected as accretions to the genuine text, which may have run thus:

Lo, I waited for your words,—

I pondered (or gave ear) while ye sought what to say:

And behold, Eyob had none to confute him,

To rebut his speeches,—among you!

v. 13. Lit. *Lest* (cf. 36¹⁸ Is 36¹⁸) *ye say, 'We have found Wisdom!'* (Pr 3¹³), i.e. We have discovered that it is folly to argue with him; he is too clever or subtle a reasoner for us. Or perhaps, '*We have come upon* (unexpected) *Wisdom!*' in Eyob; a wisdom which only God can overcome (st. iii; Driver). *rout him*: or *drive him off*: 13²⁵ Ps 1⁴ (נָרַף). One cod. has יהרפנו *thrust him out or away* (18¹⁸). For st. ii 6 has only Κυρίῳ προσθέμενοι = באל דבקנו (cf. Dt 13⁵) or נִרְבַּק; but 3 Deus proiecit eum, non homo = מ.

v. 14. 'Job has not yet tried conclusions with me' (Dr); and I have something fresh to say. 6 *I will not speak against* (him) (mere) *words*; app. reading אֲלֵי אֶעֱרֹךְ, which is perhaps to be preferred, as a better || to st. ii. But cf. 33⁵. (6 *But to a man permit to speak such words* looks like a guess at the reading of a defaced text.) א exc. p. א, unde אֵלֵי (sic 2 codd.) mut. in אֵלֵי.

v. 15. Prob. a gloss. St. i לא ענו עוד they have not answered again = v. 16^b; and העתיקו וגו' *They have removed words from themselves* (cf. 9⁵) seems rather strange. (Cf. also עתק Qal Intr. 14¹⁸ 18⁴.) 6 ἐπαλαίωσαν = מ (cf. 21⁷ עתק *grow old*). Of course we might take Hi. here as Intrans. (Gn 12⁸): *Words have departed from them*; but cf. 3 Abstuleruntque a se eloquia. In any case, the 3rd Pers. of the verbs suspends the direct address to the Friends and implies the beginning of a soliloquy or *sotto voce* address to himself.

v. 16. St. ii leg. ולא pro מ לא (1 exc. p. 1.) So many codd.

v. 17. מ אַעֲנֶה app. the (non-existent?) Hi. Point אַעֲנֶה Qal, ut v. 20. Cf. 15² for ענה c *Accus. rei*. Instead of מ's isolated חלקי *my share* (3 partem meam) leg. לקחי (with) *my learning*, which seems a better parallel to דעי. Yet cf. חלק Pr 7²¹. Does מ mean: *I also will let my persuasiveness answer*? St. ii = v. 10^b. Instead of this verse 6 ἵπολαβὼν κτλ. = ויען אליהוא ויאמר *And Elihu answered and said* (!).

To cancel v. 10 and transpose vv. 15-17 to follow v. 9, as has been proposed, does not eliminate the difficulty of the 3rd Pers., v. 15, unless, contrary to the context, we suppose v. 9 to have a particular > a general reference.

v. 18. In st. i Qerî et Codd. circa 20 קִלְחִי rectè. But the stichus is metr. short (קִי is metr. a Proclitic). Perhaps אֶדְבֹר *I will speak* has fallen out before קִי; cf. 6 Πάλιν λαλήσω· πλήρης γάρ εἰμι ῥημάτων. Others would read אֶלְכִי *I* (emphatic) pro מ קִי *For*.

in my bosom: lit. *of my belly*. For the belly (בֶּטֶן) as the seat of the mind or intellectual faculties, cf. Pr 22¹⁸ ch. 15³⁵ Ps 40⁹ (מעִי). Grotesque as this may seem to us, we must remember that antiquity knew absolutely nothing about the physiology of man. If even an Aristotle could regard the brain as a cold mass intended to act as a counterpoise to the excessive heat of the heart, we can hardly be astonished at the crudeness of Hebrew

notions on the same subject. It is interesting to find that similar ideas have always prevailed among the Chinese, with whom 肚 *tu*, *the belly*, is also the temper or mind; cf. the phrases *tu-li ming-pai*, 'to understand', 'be intelligent' (*belly-in clear-bright*), *ta tu-tzü-li yiu hioh-wên*, 'He is a man of learning' (lit. *he in the belly has learning*).

constraineth: or *urgeth*: Ju 14¹⁷ 16¹⁶ (הציק). Συγκάλει = הצית or הדרליק. (ὁλέκει, ? הויק *injureth*: Aram.)

v. 19. Cf. Mk 2²² ff. Leg. הנה pro מנה metr. gratia (cf. 8^{19f.} al.), et הענך pro מנ' (cf. 15³⁵ al.). The word יין *yain*, *yein*, *wine*, is interesting as a culture-term, and as being apparently of the same origin as *Fōivos*, *vinum*, *vinea*, and other 'Aryan' terms. It was natural that, as in other instances, with the plant its primitive name should spread over the whole world. The initial w (= m) appears in Ethiop. ወን: *wain*, *vine*, *vineyard*, *wine*, Ar. وَنْ *wain*, *black grapes*, Assy. inu (2 R 25. 38: Sum. MU-TIN = GESH-TIN). The same word may be recognized in the Sum. MUN, an intoxicating liquor or fruit-syrup (*idbtu*; *šikaru ša KASH*), and in the Chinese 酉 醜 *wên*, *yün*, *ún*, *fermented liquor*, *wine*, *spirit made from fruit*. 𪛗 *But my belly is as a skin boiling over with new wine* (γλεύκους ζέων), *fastened* (= not opened); a paraphrase of מ. In st. ii 𪛗 read חרשים *smiths* pro חרשים *new*, and understood אבות *skins* as skin (leather) *bellows* (ἡ ὥσπερ φυσήτηρ χαλκῶς ἐρρηγῶς).

v. 20. Lit. *I will speak, that there may be relief or respite to me*: 1 Sa 16²³ tant. Cf. the noun Ex 8¹¹. The primary root of רח is רָחַץ, which we see also in רחב *broad, wide, open* (cf. Ps 4²), from which it has sprung by Internal Trilateralization: cf. Eth. ረሕ *rah-awa, open*, as well as the Ar. رَح, *be wide*, with weakened Gutt. RACH becomes RAB in רבב (cf. Assy. *rap-āšu, widen, broaden, multiply*). It is perhaps ultimately identical with Sum. RA(G), LAĠ, *walk, go*, the idea being freedom of movement, room to go.

v. 21. מ. Lit. *Let me not lift up a man's face!* See 13^{8.10}. *And to no man (+ כל) will I be indulgent*: or *And no man will I address endearingly*, אֶכְנֶה (v. 22). The word is only found besides in Is 44⁵ 45⁴, where it is usually explained *to betittle* or *give a title of honour*. But the clue to the meaning of this rare Heb. verb seems to be given by the Assy. *kunnû* (Pael), 'to treat tenderly', 'to be indulgent to', 'to spare', 'cherish', or the like (Sum. GEME-DUGA 𐎶 𐎶𐎵 𐎶𐎶𐎵 written *woman + mouth*; also 𐎶𐎶 ZUR *kunnû*, id., written *young one*). Thus Is 44^{5d} might mean *And shall use 'Israel' as a pet-name or title of affection* (but point אֶכְנֶה Pass. *shall be endearingly called 'Israel'*), and Is 45⁴ *I did lovingly address thee* (אֶכְנֶה = Assy. *ukannika*), or *cherish thee*. 𐎶 Et Deum homini non aequabo, reading 𐎶𐎵 𐎶𐎶𐎵 (cf. Is 40¹⁸ 46⁵), which is possibly right. But 𐎶 ἀλλὰ μὴν οὐδὲ βροτὸν οὐ μὴ ἐντραπῶ, *I will*

not pay regard or respect to a mortal (= אכנה?).—מ's אל should prob. be כל; or if we retain אל we must add כל.

v. 22. For I know not showing favour: reading שאת פנים (ל) after ט (θαράσσαι πρόσωπα: cf. 13¹⁰ 22⁸) instead of מ אכנה, which is hardly grammatical (repeated from v. 21^b). ט seem to imply לִכְנוּת Infin.

carry me off: ישאני: perhaps a play on the different meanings of נשא with reference to the preceding לשאת (cf. Gn 40^{13,19}). But ט εἰ δὲ μὴ, καὶ ἐμὲ σῆτες ἔδονται suggests something very different, viz. ואם-לא יאכלני עש And if not, may the moth devour me! (עש for 'עש = עשני): cf. Is 50⁹ 51⁸.

Chapter 33.

v. 1. St. i has four stresses in מ. The introd. ואולם seems superfluous. See 11⁵ 12⁷ 17¹⁰.

v. 2. palate: or mouth: cf. 12¹¹ 20¹³. (חך, Syr. הֲנִכְבָּא, Ar. حَنَك, may be from √ חנ bend, curve, cf. חנה, حنأ, c Afform. כ, and thus mean 'curve-like', the arched roof of the mouth. √ חנ is weakened from GAN, GAM, Sum., bend, bow.)

v. 3. מ lit. The uprightness of my heart (are?) my words; And the knowledge of my lips pure(ly?) they have spoken. The verse is metr. faulty and grammat. improb. Instead of מ ישר we might perhaps point ישר. Juss. of שרה (37⁸): Let my heart release words of knowledge (leg. אִמְרֵי-דַעַת. Pr 19²⁷ pro מ וְדַעַת אִמְרֵי); or else read יִשֶׁח museth. Others may prefer the ἄπ. רחש is astir with words of knowledge (Ps 45²). All these conjectures, however, leave the stichus with four stresses. Read perhaps יִשְׁ-בְּלִבִּי אִמְרֵי דַעַת There are in my heart words of knowledge; or יִשְׁ-בְּלִבִּי אִמְרֵי דַעַת Indeēd my heart speaketh knowledge.

St. ii. My lips shall speak (Pf. Fut. Cert.) what is purified of error or falsehood. Cf. Zp 3⁹ and perhaps Ps 21² (בר).

v. 4. This verse, which some would reject as a variant of v. 6 or 32⁸, might better follow v. 6; while v. 5 seems a natural sequel to v. 3.

did give (or giveth) me life. ט ἡ δὲ δάσκουσά με = הִחְיֵנִי (cf. 32⁶) pro הִחְיֵנִי מ.

v. 5. St. i is metr. short. Add מִלִּין: see 35⁴. (ט + πρὸς ταῦτα = לֵאֵל from v. 6^a? cf. Ju 5²⁹.) So ט.

Marshal them: ערכה, which implies מִלִּין as the Obj. (32¹⁴; cf. 13¹⁸ 23⁴). ט ὑπόμεινον = עמרה. ט ט connect לפני with החיץ; but cf. 23⁴.

v. 6. 'I am in the proportion of thee (כפיר) as regards God, i. e. I stand towards God even as thou dost' (OL), does not seem very probable. It is certainly an odd way of saying 'I am a man like thyself'. It is not easy to parallel such a use of כָּפִי. Read perhaps כְּמוֹךָ like thee (cf. ט), et post לֹא-אֵל pro לֹא-אֵל: Lo, I, like thee, am but human (lit. am not El, am no god or a non-god, Dt 32²¹ al.). ט Ecce, et me sicut et te fecit Deus (perhaps אֵל כְּמוֹךָ פעל; cf. Is 45⁹). ט paraphr. From clay hast

thou been prepared (δηρῆνται hîc tant.), thou as also I; From the same (clay ὁ αὐτὸς) we have been prepared (δηρῆσμεθα).

St. ii. *From clay was I nipt off, I also*, is now generally recognized as a clear allusion to the Babylonian myth which relates how the goddess Aruru (who according to one of the Creation-legends was Merodach's partner in the creation of man) 'washed her hands, *clay nipt off*, threw on the waste, (and made) Engidu, created a warrior' (NE I. ii. 34 sq.). The תִּיטִי יִקְרָיִץ (מִיטִי יִקְרָיִץ) of that passage throws welcome light on מַחֲמֵר here.

v. 7. A reference to Eyob's own words, 9³⁴ 13²¹ 23². *my palm*: כפי = *ḥē'ēp* μου (confirmed by 13²¹, cf. 23²) pro אכפא *āp*. [The Syr. אכפא is *care, necessity*, and the verb *to be careful, anxious, urgent*; meanings unsuitable here, as affording no parallel to אימתי and not agreeing so well as כפי (= ידי) with the verb חכבר (sic leg. pro יכ' 23². Ps 32⁴.)] טוני *my burden*; ט *my anxiety for thee*; both imply מ. *eloquentia mea* = כפי *surely my mouth* (cf. Ex 4¹¹) = מ divided!

v. 8. *a sound of words*: מִבְּרִי. But שְׁמָא + שׁוֹנ' so שְׁמָ the sound of thy words. The latter agrees better with st. i *thou hast said*. Leg. מִלִּיךְ pro מִלֵּן. (In st. i וְהָאֵת this may have fallen out after אֵת; cf. v. 12. Its restoration would improve the rhythm.)

v. 9. Leg. יָבִילִי pro בָּלִי מִי (י exc. post.). So וְ et absque delicto. *clean*: leg. בָּר parallel to נָה as in 11⁴ = 6 ἀμειπτος in both locc. In 11⁸ 9²⁰ ἀμειπτος = תָּם *blameless*, of which מִי תָה might be a misreading; but 11⁴ seems decisive for בָּר. As to תָּה, the Mass. note וְעִירָא ח' prescribes writing it with a small ח, as though some doubt attached to the letter, or as if it had been supplied by conjecture. The Syr. תְּפִפָּא is *soap, soaping, shampooing*; but there is really no evidence for the ἀπ. תָּה *clean* in Heb. usage, and the word is almost certainly corrupt. *I have no guilt*: so מִי, but וְ et non est iniquitas *in me* (לִי pro מִי בִי) is probably right.

v. 10. *pretexts*; lit. *occasions*, i.e. *grounds of quarrel*, reading הַמְּנוּחֹת (Ju 14⁴; cf. the vb. Hithp. 2 K 5⁷) *pro* מְנוּחֹת *frustrations* (cf. Nu 14³⁴). הַמְּנוּחֹת (μέμνην 39⁷, cf. 36²⁹) *shoutings*.—Cf. 10¹³⁻¹⁷ and for st. ii see 13^{24b}. In אֵיבִי *foe* we may recognize an allusive play on the name אֵיבִי.

v. 11. A virtual quotation of 13^{27ab}. Point יָשׁוּם (וְיָשׁוּם); מִן יָשׁוּם after 13²⁷. Perhaps עַל should be inserted before כִּל; cf. 14¹⁶. [The suggested וְהָאֵל But *He* pro הֵן *Lo* ad init. (enclitic) spoils the metre.]

v. 12. מן אענך לא-צדקת Lo, (in) this thou art not right (or hast not spoken the truth: Arab. use?): I will answer thee: For (or That) Eloah is greater (?) than man. Cf. RV and RV marg. The first stichus is disjointed and unnatural, whichever way we take it, and the use of ירבה in st. ii is unique. Ὡς Πως γὰρ λέγεις Δίκαιός εἰμι, καὶ οὐκ ἐπακηκόεν μου; Αἰώνιος γάρ ἐστιν ὁ ἐπάνω βροτῶν = (9²⁰ 34⁶) אֵל (הֵן) תֹּאמַר צְדָקָתִי

צַעֲקָתִי וְלֹא אֶעֱנָה (v. 13) | בִּי מַעֲלָם עָלְיוֹן מֵאֲנוּשׁ; Cf. 19⁷ אֶעֱנָה, which suggests צַעֲקָתִי pro צַדִּיקָתִי here. But this anticipates the next verse. Cf. also 30²⁰. Nothing can be made of ט's st. ii. Did ט think of עֲתִיק יוֹמִין (Dan 7⁹) and suppose יִרְבָּה = רַב יָמִים? The conjecture מַעֲלִים *hideth* (42⁹) pro מִירְבָּה, on the ground of ט (αἰώνιος = מַעֲלִים), is very improbable. Perhaps the anomalous יִרְבָּה is a distortion of הִרְיָב, and we may read Will Eloah contend with a mortal? Eyob had often desired that God would meet him fairly, and argue out his case with him; neither overawing him with His Majesty, nor confounding him with His Terrors. Cf. 9^{3.14-21} 10² 13^{3.19} 23³⁻⁷; 40²⁻⁵. But another possibility is אֵיךְ תֹּאמַר צַדִּיקָתִי אֲנִי הִרְיָב אֲנוּשׁ עַם־אֱלֹהִים *How couldst thou say, 'I (emph.) am righteous'?* Should a mortal contend with Eloah? (אֶעֱנֶךָ pro אֲנִי.)

v. 13. Lit. *Why toward (= against) Him hast thou contended (or made complaint), For that all thy* (leg. c בִּרְיִךְ pro מִי —) *words He would not answer?* (= That He would not answer any of thy protests or appeals?). For רִיב אֵל cf. Je 2^{29.35} 12¹. (We might also read אִתּוֹ *with Him*, Is 45⁹.) בִּ Adversus eum contendis, | Quod non ad omnia verba responderit tibi. (מִ דְּבָרָיו his *words* refers to אֲנוּשׁ, v. 12^b.) The root רִיב *strive, quarrel, contend* (esp. at law), is prob. cogn. with רִהַב, and the orig. idea may be that of *clamour*, noisy contention (cf. the Syr. use). Both may be Internal Trilateralizations of the same primitive root (cf. perhaps Sum. RI, *blow, rage*, of the wind = RIG, RIB?; or R-B = L-B in Assy. *labābu*, 'rage'). ט λέγεις δέ (= תֹּאמַר; explanatory add.) Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοέν μου (sic ט^b, om. אֶעֱנָה recte) πᾶν ῥῆμα = עֲנָה (13⁶) מִדְּוַע רִיבֹתַי (misreading of מִ).

v. 14. God, on the contrary, does speak to man (1) in dreams, vv. 15-18, and (2) in the visitations of sickness, vv. 19-28.

לֹא יִשְׁרָנָה cannot mean 'though man regardeth it not' (RV). The Subj. of the vb. must be אֵל as in st. i: so the Verss. But the vb. itself is corrupt. Read perhaps יִשְׁנָה *he changes it* (i.e. what He says):

*For at one time (or once) El speaketh,
And at a second He changeth it not.* (Cf. Ps. 89^{35.36}.)

בִּאֲחַת scil. פַּעַם; בִּשְׁנַיִם scil. פַּעַמִּים. The purpose and purport of the Divine word is always the same. Or we may read לֹא יִשְׁנָה *he repeats not*, i.e. does it not again, or speaks not a second time: cf. 29²² 40⁵:

*For, once for all, El speaketh,
And doth it not again.*

Cf. בִּ: Semel loquitur Deus, et secundo id ipsum non repetit. ט לֹא מוֹסֵף *he addeth not* (cf. בִּ 29²² 39^{35b} = מִ 40⁵). Considering, however, that בַּחלֹם *In a dream* immediately follows, defining the mode or method

of God's speaking (cf. also v. 19 במכאוב), it will prob. be best to translate the verse thus :

*For in (or with) one thing speaketh El,
And in two (or a second) He changeth not.*

Cf. Ma 3⁶. The other possible emendation לא ישיבנה (Nu 23²⁰ Am 1³) *He doth not reverse it* (viz. His intention) certainly accounts more easily for מ's לא ישורנה *He seeth it not*.

v. 15. Cf. 4¹³. 'Elihu' accepts Eliphaz's source of Divine intimations. Leg. בחיון (+ ב) c 6 codd. 𐤁𐤁𐤅. מ wrongly turns the distich into a tristich by interpolating 4^{13b} (*When sound sleep falleth on men*). *slumbers*: Pr 6^{4.10} Ps 132⁴ †. (Instead of בחיון 𐤁 ἐν μελέτῃ = בהגיון *in meditation*, Ps 19¹⁵ La 3⁶²; a respectable variant.)

v. 16. *bareth* or *uncovereth men's ear*: 𐤁 men's *intelligence* or inward perception (νοῦν). Cf. Assy. *uznu, uzunu*, ear, attention, intelligence. For the Heb. phrase see 36¹⁰ 1 Sa 9¹⁵ 20².

St. ii. מ ובמסרם יחתם, which is metr. defective, is supposed to mean *And on their discipline setteth seal*. But 𐤍 𐤕𐤕𐤍 is to seal *with* (e.g. a ring). The other would be 𐤍 𐤕𐤕𐤍 𐤁𐤁𐤅 (9⁷ and the corrupt 37⁷ q. v.). 𐤁 ἐν εἰδεσιν φόβου τοιούτοις αὐτοὺς ἐξέφόβησεν = יחתם (אמים) ובמראה מוראיהם *And with an appearance of terrors affrighteth them*. 𐤁 *And in their rebellion humbleth them*. (𐤁 ובמראי מראים fort. dittogr.) This, however, is not quite satisfactory. יבמסר אלהים יביא יחתם *And with Elohim's monition He warneth them* is perhaps preferable: cf. 5¹⁷ 13¹⁰ 36¹⁰ Pr 3^{11.12}. Or read: יבמראה אלהים יחתם *And with divine apparition alarmeth them*.

v. 17. מ מעשה אדם להסיר is quite impossible, unless we point מעשה *from doing*. The most natural emendation is מ מעשיו *from his doing(s)*. מ might easily have fallen out between the two מ's, and ו before the following ו. So 𐤁 מעברו *from his works*; cf. 𐤁 Ut avertat hominem *ab his quae facit*. But 𐤁 has the more definite ἀπὸ ἀδικίας = מ מעולו 11¹⁴ 15¹⁶ (cf. 34³² ἀδικίαν = עול, 36³³ ἀδικίας = מ עלה) or possibly מאן *from wickedness* (ἐξ ἀδικίας 36¹⁰). מ מעשק *from oppression* is less likely. This noun does not occur elsewhere in Job, although we have the verb עשק = ἀδικεῖν once (10⁸; 40²³ is corrupt).

St. ii must continue the statement of God's purpose. But to 'hide pride from [a] man' (RV) is altogether improb. 𐤁 'to free (or deliver) him from pride' (et liberet eum de superbia) is much more natural (though not as a translation of מ). Even if 𐤍 𐤑𐤍 *pride* (22²⁰ Je 13¹⁷ Dan 4³⁴), an apparent Aramaism, be right—and parallelism requires some kind of sin—it is still difficult to guess what vb. has been supplanted by יבסה. 𐤁 τὸ δὲ σῶμα αὐτοῦ ἀπὸ πτώματος ἐρρύσατο = יבסו *And his body* (perhaps יבסו cf. Ne 9²⁶) *from disaster* (31²⁰) *to ransom* (פרה 5²⁰ 6²³ ρύομαι) or *to rescue* (יפצה Ps 144¹² Aram.). 𐤁 *And the body of the man*

He covereth. As פָּנָה *turn out or away* is the parallel to הִסִּיר in Zp 3¹⁸, it may perhaps be so here also. (Cf. Gn 24⁸¹ Le 14⁸⁶ *clear out or up, empty* a house, Is 57¹⁴ *clear the way of obstacles.*)

v. 18. *He holdeth back*: the verb seems to be co-ordinate with יָנַח v. 16 > with יָכַסָּה v. 17. Perhaps we should read לַחֲשֹׁךְ *To hold back*; cf. להִסִּיר v. 17. But ὁ ἐφείσατο δὲ = (ו)יָחֹשֶׁךְ.

into She'ol: מָשַׁלְהָ (but 36¹² בָּשַׁלְהָ) *by a missile* is extremely improb. The usual parallel to שָׁחַת *the Pit* is שְׂאוֹל *Hades* (cf. 17^{18,14} Ps 16¹⁰ 49¹⁶); and the idea that עָבַר בֶּשֶׁר might mean *rush upon missiles* [and perish] (OL 1019 col. 2) is wholly incredible. Elihu may be thought laboured and longwinded and deficient in originality; but his defects are mostly to be ascribed to corruptions of his text rather than to ignorance of Hebrew and the rules of Hebrew verse. For עָבַר *to pass away, vanish* cf. 30¹⁵ 34²⁰. Ὡς om. vb. *And his life from* אַבְדָּנָא = Abaddon, syn. of She'ol, 26⁶ al.

v. 19. A second mode of Divine warning. Cf. 57^{17,18}. וְהִיכָהּ (Hoph. here only) can hardly be right. ὁ πάλιν δὲ ἡλεξεν αὐτὸν ἐπὶ (ἡ ἄν ἐν rectè) μαλακίᾳ ἐπὶ κοίτης = (v. 15) וְיִזְכְּנוּ בְּמַכְאוֹב עַל־מִשְׁכָּב (cf. 13¹⁰ 22⁴) or perhaps, prefixing אוּ *or*, אוּ הִזְכִּיחוּ (cf. 2 Sa 7¹⁴) or אוּ הִזְכִּיחוּ (abs.) *Or He chideth (or correcteth).* Ὡς Increpat quoque per dolorem in lectulo.

St. ii. *strife*: רִיב. Some codd. Ὡς Ὡς Ὡς רִיב *multitude*: see 4¹⁴ (= *all his bones*). דִּיב (דִּיב) *pining* through disease (cf. Le 26¹⁶) may be suggested. *The strife (or pining?) of his bones is perpetual* would be a good description of rheumatic pains. But אֶתָּן (= אֵתָּן 12¹⁹) seems doubtful. A verb was to be expected: cf. Ὡς Et omnia ossa eius marcescere facit; Ὡς And the multitude of his bones are benumbed (ἐνάρκησεν). Did Ὡς think of Syr. לִ' (תָּנַן) *to be or become numb, rigid?* And *all his bones He stiffeneth* (?? אֶתָּן) would not be incongruous with st. i.

v. 20. *his soul*: lit. *his life* חִיתוֹ v. 18) = *his appetite* (38⁸⁹), for which we have the syn. *his soul* (נַפְשׁוֹ) in st. ii.

loatheth: מִן וְהִמְתִּי וְגו' app. *So that his life makes nauseous to him bread* (הֵם c dupl. accus.). We must read either וְהִמְתִּי (an archaism like אֹלַת Dt 32⁸⁶) or וְהִמְתִּי *maketh stinking or foul*; an Aramaism (cf. 2 38¹⁴ הֵם *soiled*, of a garment; Syr. וְסֹס *to be greasy, dirty, rank or stinking*; וְסֹס *stinking*, &c. Arab. زَفَمَ *stink*, of flesh, زَفَمَ *fat*, زَفَمَ *stench*, &c.).¹ Ὡς And all food of corn he cannot receive; where βρωτὸν is perhaps an error for βρώμων (βρόμων), *stink*: cf. 67^b. σῖτον = לֶחֶם as in 67 30⁴. Possibly, however, Ὡς represents וְהֵם בְּלִמְחֵת לֶחֶם. Cf. Ps 107¹⁸. *dainty fare*: מִמְּאֵל תִּמְאָה *food of desire*. Ὡς βρωσὼν ἐπιθυμήσει, pointing מִמְּאֵל תִּמְאָה.

v. 21. מִן corrupt in both stichi. Neither *His flesh is consumed away*,

¹ With this root cf. Sumerian SIM, Chinese sing, *scent, smell*.

that it cannot be seen (ראי = *seeing*), nor *His flesh is*, &c., without (healthy?!) appearance (ר' = appearance 1 Sa 16¹²), as OL takes it, is at all prob. מראי (or the word it conceals) should rather express the cause of the wasting (e.g. מרעב *from famine* or want of food, cf. the last verse and Gn 41⁸⁰, or מרui *from sickness* Ps 41⁴ see note on 6⁷ and cf. Le 26¹⁶, or as others suggest מרui or מרui *from leanness or emaciation*, Is 10¹⁶ 17⁴ Ps 106¹⁶?). But the stichus may be a reminiscence of Pr 5^{11b}, and we may read וישארו instead of מראי *His fleshly tissue wasteth* (ו exc. p. ו; W = ו). Cf. also Ps 73²⁶ בָּלֵה שְׁאֲרֵי וּלְבָבִי.

The לא ראו of st. ii looks like a variant or marg. gloss on מראי, as if it meant (so that) *they were not seen*. But the Pu. of ראה is unique (why not the usual Ni. נראו?). The Ketib שפי bareness (?), a bare height, is dub. in Nu 23³ and occurs nowhere else (plur. שפיים Is 41¹⁸ + seven times). The Qeri שפין should mean *are broken or crushed* (שפין: cf. Ps 51^{10,19}); but this does not suit here. The bones may also be spoken of as *dried up* (Ez 37¹¹ יבשו cf. Pr 17²²) or *watered* (cf. 21²⁴ Pr 3⁸). We therefore suggest ויבשו pro וישפו and either בלא־ראי (= בלא־רui, cf. Ps 23² נאות = נוות) *without moisture* or בלא־רui (רui? ירui?) *and are not watered* pro לא ראו. See also note on ברי 37¹¹. בלה and יבש are || Is 15⁶. ☩ Tabescet carnis (om. מראי) et ossa, quae tecta fuerant, nudabuntur (= Qeri: *and bared are his bones which were not seen*). ☩ Until his flesh have rotted (ברקב pro מראי) | *And he show his bones empty* (!).

v. 22. Verses 20, 22 look like an expansion of Ps 107¹⁸. St. ii is metr. short and, moreover, הַמְּמַתִּים *the slayers* (supposed to mean Angels of Death) is a strange parallel to השחת *the Pit* of Hades (v. 18), for which ☩ gives εἰς θάνατον while rendering לממתיים εἰς ᾗδου = (ב)שאו' in She'ol (the usual || to שחת Ps 16¹⁰ al.). Read either לבית (ה)מתיים *to the House of the Dead* (cf. 17¹³ 30²³) or למקום מתיים *to the Place of the Dead* (cf. note on 34²⁶; Ec 3²⁰). ☩ למוות *to Death* (cf. 28²² 38¹⁷). (The references Ex 12²³ 2 Sa 24¹⁶ Ps 78⁴⁰ all relate to the *coming or sending* of Destroyers to men; here, on the contrary, the man's life 'draws nigh' and comes to the verge of the grave.)

v. 23. *beside him*: or *over him*: or perhaps *on his behalf*: lit. *upon him* (עליו). *an Angel*: or *Messenger* (the proper meaning of the word: the ✓לאך is internally trilateralized from לך which we see in הלך *to go*, perhaps weakened in שִׁלַּח *send*, i.e. *cause to go*: cf. Sum. LAG *go*, Caus. *lead, bring, drive*, RA-G? *alāku*). A prophetic or priestly messenger might be intended (cf. Is 42¹⁹ Ma 2⁷). The מְלִיץ *Interpreter* (Gn 42²³) or Envoy, Ambassador (2 C 32³¹; cf. 2 K 20¹² סִפְרִים *letters*, סִפְרִים *scribes*), is a person qualified to explain the terms of one language in those of another, and so to serve as a medium of communication between people of alien speech. Here, as in Is 43²⁷, it may signify the priest (Ma 2⁷) or prophet who conveys a Divine message and explains

the Divine meaning of events . . . not necessarily an 'Angel'. [The primary sense was perhaps simply *speaker*. The Canaanite לִיץ may be akin to לעז Ps 114¹, and even to לשון the *tongue*, as the organ of speech: cf. Sum. LI, *cry aloud, sing*, I-LU, id., *wail* (so the Assy. *turgumannu*, 'dragoman', *interpreter*, from *ragāmu*, *cry out, lament, &c.*); LI-LIZ (= LIZ-LIZ), also read LI-LESH, *guitar-playing* (= Ch. *li*).] *one out of* (= 'among') *a thousand*. The phrase implies the rarity of the interpreter's gifts. Hardly one man in a thousand could play the part. Cf. Ec 7²⁸ אִישׁ אֶחָד מֵאַלְפֵי מֵאָתַי One man in a thousand have I found; Ct 5¹⁰ דָּגוּל מִרְבָּבָה דָּגוּל gazed at among a myriad. (Not one of the thousand; implying that there were many capable of such a service. Spiritual gifts are rare. Ec l.c. suggests the rendering *One Interpreter among a thousand*, in spite of the Accents. אֶחָד would be superfluous, if it were not emphatic.) B thinks of an Angel of Intercession, and joins מַלְאֲכֵי with מַלְאֲכֵי, to the detriment of the metre: Si fuerit pro eo angelus loquens, unus de millibus. G If there be a thousand death-bringing Angels, not one of them shall wound him. If he have purposed in his heart to return to the Lord (22²⁸ Ma 3⁷), And announce to a man his own blame, And show his folly (ἀνομιαν = אֲנִיָּה Pr 22¹⁵; but G^{ac.a} ἀνομιαν = און, עון, פשע, רשעה?): a notable expansion of the verse, app. reading stt. i, ii, somewhat thus: אִישׁ אֶחָד מֵאַלְפֵי מֵאָתַי (ע) אֶחָד מֵאַלְפֵי מֵאָתַי. The θανατηφόροι = מְמַתִּים obviously belongs to v. 22 ad fin. (ubi B *mortiferis*). G's next line is app. a gloss (אֶחָד מֵאַלְפֵי מֵאָתַי or the like), while the next corresponds to W's st. iii לְהַגִּיד לְאָדָם יִשְׁרָאֵל. For להגיד (ἀναγγεῖλη δὲ) And he declare (or explain) to the man; and instead of the dubious יִשְׁרָאֵל his uprightness (יִשְׁרָאֵל semper sine Suff. Pr 14² leg. יִשְׁרָאֵל G ἡ γὰρ ἐκείνου μέμνηται (v. 10 39⁷ tant.) suggests פשעו his transgression (v. 9 34^{6.37} 7²¹ al. Mi 3⁸). The stichus seems, indeed, to be a reminiscence of Mi 3⁸ (להגיד פשעו To declare to Jacob his transgression); an impression confirmed by the addition in G ἡ γὰρ δὲ ἀνομιαν (ἀνομιαν?) αὐτοῦ δὲ ἐλέγη, which recalls the closing stichus of Mi l.c. (וְלִישְׂרָאֵל חַטָּאתוֹ And to Israel his sin), and suitably converts W's tristich into a quatrain. A line like וְיַחַנְנוּ יִשְׁרָאֵל And to make known to him his sin may have fallen out between יִשְׁרָאֵל and ויחננו, owing to the resemblance of letters.

v. 24. Unmetrical and corrupt. By inserting the Subj. אֶלֶה between the two verbs in st. i, and restoring נִפְשׁוֹ (Ex 30¹² Pr 13⁸) or לְנַפְשׁוֹ (Nu 35⁵¹ Pr 21¹⁸) after כָּפַר, as necessary to sense as well as to metre (exc. ante רמפּשׁ), we get a passable tristich:

And Eloah be gracious to him and say,
'Redeem him from descending to the Pit;
I have found a ransom for his life!'

redeem him: פָּדָהוּ pro פָּדָהוּ (some codd. פָּרַעְהוּ which is no im-

provement). Cf. v. 28 and Ho 13¹⁴ *Out of the hand of She'ol will I redeem them; From Death will I ransom them.* Cf. also Is 35¹⁰ 43³ Je 31¹¹; Ps 49^{8,16} and chaps. 5²⁰ 6²³. Since it is always God who delivers from Death (to whom can פָּדֶהוּ *Redeem thou him* refer?), we should prob. restore אֶפְדֶּהוּ *I will redeem him.* (It is possible that טַהַר דֵּ אֲנִי אֲדַעֵי is not an addition but represents another reading of וַיַּחַנּוּ וַיֹּאמְרוּ, e.g. וַיַּחַנּוּ אֲנִי or וַיֹּאמְרוּ.)

Ἡ ἀνθέξεται τοῦ μὴ πεσεῖν εἰς θάνατον = (v. 22) יִפְדֶּהוּ מִדָּת שָׁחַת. Instead of מִצַּאתִי כֹפֵר ὁ gives a complete distich: ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφήν ἐπὶ τοίχου | τὰ δὲ ὀστά αὐτοῦ ἐμπλήσει μυελοῦ =

וַיַּחַדֵּשׁ בְּשָׂרוֹ בְּטִיחַ בְּקִיר
וַיַּעֲמִדְיוּ יְמֵלָא (יִשְׁבַּע מִ) מִחַ

Cf. Ez 13¹²⁻¹⁵ and for the second line 9¹⁸ 19²² 21²⁴. Possibly וַיַּחַדֵּשׁ שָׂאֵרוֹ in the first line is a perversion of וַיַּחַנּוּ וַיֹּאמְרוּ, and מִצַּאתִי עֲצַמָּתוֹ of בָּקֵר; but the whole distich looks like an alternative or doublet of v. 25. It seems probable that M's third stichus ([נִפְשׁוֹ] מִצַּאתִי כֹפֵר) is a marg. gloss: cf. v. 28.

v. 25. The ἄπ. Quadrilit. רַמֶּשֶׁשׁ, an anomalous form which can hardly be right, may have grown out of an exaggerated ὁ mistaken for ρ (as in some other instances), the original word being ὁ, or may be due to dittogr. of the preceding ρ, in which case the word might have been the Pf. טַפַּשׁ. ὁ And he will soften (or make plump: ἀπαλυνεῖ: cf. 2 K 22¹⁵ 7 = ἡπαλύνθη) his flesh like an infant's (reading בְּנֵעַר pro בְּנֵעַר | And will restore him when become a man among men (reading יָשׁוּב pro יָשׁוּב); which is mainly a paraphrase of M. The Syr. word טַרְפִּשְׁתָּא lean flesh suggests no suitable sense for רַמֶּשֶׁשׁ (His flesh is become thinner than that of childhood: but children are normally plump and fat). The Aram. טַפִּישׁ to be fat (cf. 2 Is 61⁶ טַפִּישׁ = השמן) favours טַפֶּשׁ or יִטַּפֶּשׁ: cf. Ps 119⁷⁰ טַפֶּשׁ בְּחֶלֶב לֶבָם. (Cf. also Assyr. akala tapšáku, 'with food I am waxed fat', tupuš ašnan, 'fatness of wheat', as an offering, cf. Dt 32¹⁴.)

Does the verse continue the Divine utterance (cf. B Consumpta est caro eius a suppliciis; Revertatur ad dies adolescentiae suae! 2 אֲחִילֵשׁ אֶת־חֲלֵשׁוֹ His flesh is weakened. . . Let him return, &c.); or does it express its immediate consequence? In the one case, we must render: Let his flesh wax fatter, &c. (or His flesh shall wax, &c.; cf. C Let his flesh be changed like as it was in his childhood); in the other, His flesh waxeth (or will wax) fatter, &c., He returneth (or will return: M יָשׁוּב. Let him return would require יָשׁוּב, not יָשׁוּב as Kittel suggests), &c.

v. 26. An וַיִּשְׂמַח pro וַיִּשְׂמַח cf. vbb. seqq. with joy: תְּרוּעָה joyful shouting; 8²¹. So ὁ ἐν ἀλαλαγμῷ. An accompaniment of psalmody in public worship (Pss 27⁶ 33³ al.). seeth His Face: i. e. visits the Sanctuary

for worship: cf. Gn 33¹⁰ (joined with רָצָה as here) Ps 42⁸ Is 1¹² (pointing לְרִאוֹת). ט app. misread וּבֹא pro וּרֵא and בְּתוֹרָה or בְּתוֹרָה pro בְּתוֹרָה (cf. 8²¹ 22²²).

St. iii may be an addition. It perhaps means: *And he restoreth to the man his wellbeing* (cf. Pr 8¹⁸) > *his righteousness*: cf. 42^{10ff}. Instead of וּשְׁב we might perhaps read וּשְׁלָם (ἑ ἀποδώσει, cf. 22²⁷ 34¹¹; yet cf. also 39¹²): *He recompenseth to the man his righteousness* (i.e. his penitence regarded as such): but hardly וּסְפָר or וּבִשָּׁר (!).

v. 27. 'The restored sinner is here represented as giving public expression to his gratitude in a short psalm of confession and thanksgiving' (Driver). *He singeth unto* (Pr 25²⁰) *men*: pointing יִשָּׂר (?) (יִשָּׂר or יִשָּׂר) pro וּשְׁב *he looketh* (= וּשְׁב) וְ רֵשִׁיעִים homines. ט think of יִשָּׂר *straight*. (יִשָּׂר to *sing* may be compared with Sum. SIR, SUR, *zamāru*.) ט's paraphrase εἶτα τότε ἀπομέμψεται ἄνθρωπος αὐτὸς ἑαυτῷ λέγων may indicate the same root יִשָּׂר (reading perhaps (יִשָּׂר עליו אנש') or, pointing יִשָּׂר, יִשָּׂר = יִסָּר to *correct, admonish*: cf. ט v. 23^c ἡν ἑαυτοῦ μέμψιν, וּשְׁבָר. *I sinned*: חֲטָאתִי. ט οἷα συνετέλουν; = מַה-עֲשִׂיתִי. ט continues: καὶ οὐκ ἄξια ἤτασέν με ὧν ἡμάρτον = לִי: וְאִשָּׁר הָעֲוִיָּתִי לֹא-שָׁוָה לִי. Cf. 11⁶. וּשְׁב's וּשְׁב (וּאִשָּׁר) looks like dittogr. of יִשָּׂר ad init. vers., and וּשְׁב הָעֲוִיָּתִי is a dub. phrase, for which we might substitute וְדַרְכֵי הָעֲוִיָּתִי *and my way* *I made crooked*, after Je 3²¹ La 3⁹. St. ii לֹא-שָׁוָה לִי *He was not like* (or *equal*: Is 40²⁵ Pr 26⁴) *to me* cannot be right. It offends both metre and sense. Read perhaps לִי וְלֹא-שָׁלַם פְּעָלִי *And He requited not my work to me* (cf. 34¹¹ 36⁹), or לִי וְכַעֲוֹנֹתִי לֹא-עָשָׂה לִי (Ps 103¹⁰) *And acc. to my sins He did not unto me*. If לִי שָׁוָה could mean *to do equal things to, deal equally or in like manner with* a person, the reading לִי וְאִשָּׁר לֹא-שָׁוָה might be adopted as involving the least change in the traditional text. (יִשָּׂר *lie flat, be level, equal*, may be cogn. c נֹה *lie down*, since primitive N may become Š both in Sumerian and Semitic.)

v. 28. Cf. v. 18. וּשְׁב *He redeemed my soul from passing into the Pit* overweights st. i. Read מִנִּי-שָׁחַת (v. 18) and om. מַעְבָּר. ט ὥσωσόν = פָּרָה ut וּשְׁב v. 24. So ט. *my soul... my life*: so rightly Ketib ט; *his soul*, &c., Qerī ט.

v. 29. *Twice, yea thrice*: i.e. two or three times, more than once. Lit. *two beats, three* (beats: *subaud.* פְּעָמִים). ט ὁδοὺς τρεῖς, *three ways*: cf. v. 14. ט pointed פְּעָמִים ש' (*threc footsteps*) instead of פְּעָמִים ש' (the Dual).


v. 30. God's purpose in warning the sinner by dreams or sickness. Cf. וְ Ut revocet animas eorum a corruptione, et illuminet luce viventium. (ט ἀλλ' v. καὶ ἐρύσατο κτλ., ט מהפך Ptcp. But ט ut וּשְׁב rectè). St. ii is dub. The Niph. Infin. לֹא-שָׁוָה (ἀπ. = להאור) would seem to require a following לִי to give it a personal reference (cf. 2 Sa 2³²: Ps 76⁵ is corrupt). Read either לִי לֹא-שָׁוָה (= לִי לֹא-שָׁוָה Hi. Inf.) *to let him look* (on the

light of life), cf. v. 28^b; or 'אֹר הַח' (= לְהַאִיר) *to let shine on him the light*, &c. (cf. Ps 119¹⁵⁵ for the Construction). ט = לְהוֹרֶה בְּאוֹר חַיִּי: (ἵνα ἡ ζωὴ μου ἐν φωτὶ αἰνῆ ἀντόν); wrongly making vv. 29, 30, the close of the penitent's psalm. Cf. Is 38¹⁹ חַי הוּא יוֹדֵךְ. It has been suggested that we should read בְּאֶרֶץ הַחַיִּים *in the land of the living* > בְּאוֹר הַח' *on the light of life*. For the former phrase see 28¹⁸ Is 38¹¹ (53⁸) Ps 27¹⁸ 116⁹ al. The other does not seem to be found elsewhere except in Ps 56¹⁴ and Joh 8¹². Light and Life, however, are connected together in 3^{16.20} Ps 36¹⁰, and אֹר הַחַיִּים suits the present context better (unless we choose to substitute 'אֶרֶץ הַח' *To show him the way of life*: cf. Ps 16¹¹). ט may be right with its לְמַחֲזֹא נִוְהָרָה רַחֵם = לְהֵאֵר בְּאוֹר הַח' *To behold the light of life*. We need not resent an original phrase in Elihu, even if it should clash with a theory.

Verses 31–33, which have somewhat the effect of an anticlimax here, might well be transposed to precede 34¹⁶, where the change to the 2nd Pers. Sing. seems to require some such introduction.

v. 31. ט's καὶ ἐγὼ εἶμι λαλήσω, which ט^A corrects with ἵνα λαλ., is a slip due to mechanical word-for-word translation.

v. 32. Lit. *If there be words*. The *be* (שׁ) is emphatic, as always: *If you really have anything to say in reply*.

v. 33. *teach*: Pi. of אָלַף *learn* Pr 22²⁵: 15⁵ 35¹¹ (all). Aram. = Heb. לָמַד. The Bilit. Root is *LAP, LAB*, which we see in Assy. *labû*, 'surround', e.g. with walls, Perm. *lābi, lāpi*, Pi. *lubbû*, 'enclose', 'bind', *ulāpu*, 'bond', 'league', *lapātu, lupputu*, 'handle', 'touch', with the hand (cf. also note on 6¹⁸), cognate with *LAM* in *lamû*, 'surround', לָוָה, אָלַם 'bind', לְאָם 'tribe', 'people', Assy. *līmu* = *kīmtu*, 'family', cf. Ar. لَمْ la'ama, 'bind up' a wound or rupture, Sum. *LIM*, 'a thousand', as a number of things *bound together*, cf. Heb. אָלַף 'thousand', 'a family', Sum. *LAB*, 'mighty', Aram. אָלַם 'be strong', well-knit or bound together, and (since L and D interchange) with Sum. *DAB, lamû*, 'surround', 'seize', 'grasp', 'hold', *sanāqu, tamāhu, DIB*, 'take', 'grasp', 'catch', 'bind', *ṣabātu, aḥāzu, tamāhu, kamû*, &c., *DUB*, 'surround', *lamû, saḥāru*, *DIM*, 'to bind', 'fasten', *sanāqu (lā sanqu*, 'unbound', i.e. rebellious, unsubmitive), 'a rope', *riksu*. The character  LU, *DIB*, the Determinative of oxen and sheep, orig. a picture of a fold or enclosure with a rod or crook inside it, suggests the idea of *enclosed* (i.e. stalled or folded) animals, as opposed to wild ones roaming at large. The primary meaning of *alpu*, אָלַף 'ox', may have been the *bound* (i.e. tamed and submissive to the yoke); cf. אָלַף *tame and gentle*: that of אָלַף *to learn*, Pi. *to teach*, may have been *to seize, grasp, take in* ideas, and *to cause to seize*, &c., respectively (cf. Assy. *aḥāzu, iḥuzu*,

'to learn', Shaph. *šuhuzu*, 'to teach', and לָמַח *learning, teaching*, from לָקַח *to take*).

Chapter 34. The heading *And Elihu answered and said*, repeated chap. 35¹, seems perfectly irrelevant in both instances, as none of his hearers has made any reply to what he has said hitherto. The formula of 36¹ *And Elihu added and said* (i.e. said further) would be more suitable; but both may be due to some later editor who thought it desirable to break up Elihu's lengthy address into sections, with formal headings like those of the original poem.

v. 2. Elihu appeals to the wise in general, not to the three Friends of Eyob, who (in his opinion) had so signally fallen short of Wisdom (cf. vv. 10, 34 : see also 35⁴).

v. 3. Quotation of 12¹¹ (from marg.?). *tasteth food*: so טַשְׁטֵשׁ. מַטַּשְׁטֵשׁ *tasteth to eat* (לֵאכַל) has prob. grown out of לוֹ אָכַל *tasteth for itself food*: see 12¹¹. טַשְׁטֵשׁ naturally omit the *Dat. Commodi*. (This is more probable than that they read לֵאכַל, since טַעַם does not occur c לֵא of Direct Obj.)

v. 5. A reference to Eyob's words 9^{20,21} 27².

v. 6. St. i has only two metr. stresses, and מִשְׁפָּטִי looks like dittogr. of v. 5 ad fin. The line cannot mean *Notwithstanding my right I am accounted a liar* (RV; pointing אֶפְסֹב ?); אֶכְזִיב is *I lie*, 6²⁸ Pr 14⁵. מִי is tolerant of no meaning but *Against my right I lie* (or Interrog. *shall I lie* ? cf. AV). We might read יְכַזֵּב עָלַי שְׁפָטִי *Against me my Judge lieth*; i.e. by treating him as guilty when he was innocent (cf. 9²⁸⁻³¹). For יֵכֶּ cf. טέπειν *to smite*; for עָלַי see ט; for שְׁפָטִי 23⁷. Possible also seems אֶכְזִיב *cruel*: see 30²¹ 41²: but the former suggestion yields a better parallel to st. ii *Deadly is my wound, without fault* (of mine). Perhaps עָלַי מִכְּאֵבִי יְכַזֵּב *Against me my pain lieth*: cf. 33¹⁹ Je 30¹⁵ מִכְּאֵבִי (אֶנִּישׁ מִכְּאֵבִי). His sufferings falsely suggested that he must have been a great sinner.

St. ii. אֶנִּישׁ *sore, incurable*, is a natural epithet of wounds and pain (Je 15¹⁸ al.); but מִחֲצִי *my arrow* can hardly be a fig. equivalent of *my wound*, and if we read חֲצִיו *His arrow* (cf. 6⁴) the epithet becomes suspicious. Read therefore מִחֲצִי (Is 30²⁶) or פִּצְעִי (9¹⁷ Gn 4²³); cf. the verb מָחַץ 5¹⁸ 26¹².

v. 7. St. i is metr. short and begins with unusual abruptness. Restore וְאֵלָם *But* (cf. 33¹); of which וְאֵרָח (v. 8) may perhaps be a distortion. *Howbeit, what man is like Eyob* ? Or read מִי־הוּא *Who then is a man*, &c. (4⁷ 13¹⁹ al.). In st. ii אשר Relat. may have fallen out before יִשְׁתֶּה *drinketh in*; but 15^{16b} (of which the stichus is obviously an echo) suggests אִישׁ שֶׁתֶּה *One that drinketh* (i.e. reveleth in) לַעֲנִי (*stammering, jabbering*, of a foreign tongue; then *mockery*; and in the sphere of religion *blasphemy*: akin to לָעַן and לֵיץ Ps 1¹).

v. 8. St. i is metr. too long. Omit the strange אָרַח which is found nowhere else as a Verb. Fin. (Ptcp. only, in sense of *traveller*) and may perhaps have originated in dittogr. of the following word (see also note on v. 7^a), and read וַיִּלְחַבְּרָה *And is for joining with, &c.* (for the Constr. see OL s.v. לָ 7. h.), or else understand the two Infinn. in the ordinary sense of purpose: *To ally himself with . . . And to walk with . . .* Cf. 22¹⁵ Ps 1¹ for the thought. (Ⲯ ὁδοῦ pointing אָרַח, and prefixing οὐκ ἀμαρτῶν οὐδὲ ἀσεβήσας, a mistaken gloss.)

v. 9. *gaineth nothing*: לא יסבן 15³ 22² 35³. Or *profiteth not, is of no use*. Ⲯ For say not that 'There will be no visitation (10¹² Nu 16²⁹) of a man!', When (there will be) a visitation to him *from* (the) Lord. Due perhaps in part to deliberate alteration. But Ⲯ may have pointed יִפְכֶּן or even read יִפְקֹד in a similar sense: cf. the T. A. use of the vb. *sakdnu*, 'see about', 'attend to', 'look after' (= פִּקֵּד), e.g. *liskin šarru ana mdhšn*, 'let the king look after his country!', and of (*amēlu*) *sukinu*, 'overseer' (= פּוֹקֵד), 'superintendent' (syn. *rābiṣu*). The ultimate Root may be Sum. KIN = Bab. *šitē'u*, 'look for', 'seek', 'attend to', 'care for', from *šē'u* = נָשָׂא.

St. ii is metr. short. Moreover the sense of מִן is unsatisfactory. Read א' בְּרִצּוֹתָיו עִמּוֹ *When Elohim is well-pleased with him*, pro מִן עִמּוֹ *א'*; thus restoring both metre and sense. For the Constr. cf. Ps 50¹⁸.

v. 10. A tristich. By inserting חַכְמִים הָאֵינוּ *ye wise give ear!* after לֹכֵן (cf. v. 2) we turn st. i into a suitable distich, making a quatrain of the verse. *men of mind* (lit. *heart*): recurs v. 34 only. *to deal wickedly*: leg. מְהִרְשֵׁעַ (Ps 106⁶ Ne 9³⁸ Dan 12¹⁰) > מְרִשֵׁעַ (Qal Infin. is not found). St. ii is clearly mutilated. Read וְלִשְׁרֵי מַעֲוֵת צָדֵק; cf. Ⲯ τὰράξαι τὸ δίκαιον: 8^{3b} τὰράξαι τὸ δίκ. = יְעוֹת צָדֵק and v. 12 τὰράξει κρίσιν = יְעוֹת מִשְׁפָּט.

v. 11. *For according to a man's work*: leg. כִּי כַפֵּעַל א' (כי exc. post st.). *causeth to befall him*; cf. Nu 32²³. (Ⲯ read וּבְאֶרֶץ pro וּבְא' and pointed וּבְמַצְאָנוּ: *And in a man's path He findeth him*. A good sense, but not so close a parallel.)

v. 12. For the strong asseverative אֶף-אֲמַנִּם see 19⁴ (Ⲯ val δῆ) Gn 18¹³. *dealeth not wickedly*: לֹא-יִרְשָׁע: see note on v. 10. We need not substitute יִרְשָׁע for this well-attested late use of Hiph. Ⲯ *And thinkest thou the Lord will do absurd things* (ἄτοπα = אָטוֹ 4⁸ 11¹¹ 36²¹ שָׂאוֹ 35¹³) = אֶף-אֲמַרְתָּ אֶל יִרְשָׁע prob. אֲמַרְתָּ (misread אֲמַנִּם om. לא).

v. 13. *Who made the Earth His charge?* or made Him responsible for the care of the Earth, made Him its פֹּקֵד or Overseer? For פֹּקֵד עַל in this sense cf. 36²³ Nu 4²⁷ and Aram. usage. (Leg. הָאָרֶץ or simply אָרֶץ pro מִן אֶרֶצָה > אֶרֶצָה = אֶרְצוֹ *his earth*; cf., however, 37¹³ Pr 8³¹.) Ⲯ ⲥῆ εἰποῦσεν ἡγῶν ἡγῶν as add. to v. 12. To bring st. ii (מִן lit. *And who set the world all of it?*) into parallelism with st. i read שָׁם מִן pro שָׁמוּ עַל: *And*

who set Him over the whole world? Cf. Gn 47⁶ Ex 1¹¹ Ps 105²¹ (שָׁמוּ).
 ט suggests (וּמְלָאָהּ וְכִלְכִּיָּהּ תַּבֵּל וּמִי־עָשָׂה תַּבֵּל And who made the world and all
 therein (and the fullness thereof? Ps 50¹²)? ἡ ὑπὸ οὐρανόν = אֲרֵץ 2² 38^{18,24,33}
 42¹⁴ תַּבֵּל Pr 8²⁶.

God is no Delegate or Viceroy. As Creator, He is supreme over all and accountable to none.

Verses 14, 15 are an expansion of Ps 104^{29b,c}: חֲסַף רוּחָם יִנְעֻנוּ וְאֶל־עַפְרָם יִשׁוּבוּ; If Thou gather in their spirit, they expire, | And unto their dust they return.

v. 14. The best that can be made of מ is: *If He were to set His heart upon* (= give sole attention or confine His regard to) *Himself*,—*His spirit and His breath to Himself gather in* . . . Apart from the strange idea (unique in the OT) of God's fixing His attention upon Himself, which is no || to the second stichus, st. ii itself at once arouses suspicion by its metrical redundancy (four stresses). Read יָשִׁיב (c 5 codd. Or^K and ט (מִפְּנֵי) pro יָשִׁים, and om. לָבוֹ (added after יָשִׁיב had become יָשִׁים). This yields the satisfactory distich:

אִם־יִשִּׁיב אֱלֹוֹ רוּחוֹ
 וְנִשְׁמָתוֹ אֱלֹוֹ יֵאָסֵף:

If He cause His spirit to return to Him, | And gather in His breath to Himself. Cf. Ps 104^{29,30}. The verse constitutes the Protasis to the Apodosis which follows in v. 15. Cf. also 12¹⁰.

v. 15. In st. ii עַל should rather be אֶל (Gn 3¹⁹): cf. ט εἰς γῆν. ט adds the gloss θθεν καὶ ἐπλάσθη: cf. 10^{8,9} Gn 2^{7,8,19}.

It is futile for a mortal to question the justice of his Maker. However it may be with inferior potentates, the supreme Judge, the absolute Lord of all living, must be supposed superior to every form of injustice. Cf. Rom. 9¹⁴⁻²¹.

v. 16. מ וְאִם־בִּינָה RV marg. *Only understand!* (cf. Gn 23¹³) is dub. Hebrew. Read בִּינְתָה (plene): *And if thou hast understanding* (for the form cf. Dan 9²): cf. בִּנְתָה Ps 139²; or perhaps add לָךְ after בִּינָה (which would justify the accentuation). ט εἰ δὲ μὴ (!) νοῦθετῆ (cf. 38¹⁸); Si habes ergo intellectum.

v. 17. מ הֲיִשׁוּבֵהּ מִשְׁפַּט יִחְבֹּשׁ would be extraordinary Heb. for *Shall even one that hateth right govern?* (RV). For חֲבֹשׁ see the note on 28¹¹. It occurs but once in Job, and that in the ordinary sense (5¹⁸). Read לְשׁוֹנֵא־מִשְׁפַּט תַּחֲשׁוּב הָאֵל *Accountest thou El the foe of right?* cf. 13²⁴ 33¹⁰ and ט οὐκ οἶεῖ. In st. ii the Asyndeton צָרִיק כְּבִיר is improb. Read צָרִיק לְשׁוֹנֵא מִשְׁפַּט (|| מִשְׁפַּט, st. i; 29¹⁴ 35² 36³) and cf. 8³. This gives us: *Or condemnest thou the Justice of the Mighty One?* (בְּכִיר Abs. of God; so here only: cf. 36⁶). (τὸ ἄνομα = לֹא־מִשְׁפַּט; καὶ τὸν ὀλλύντα τοὺς πονηροὺς = וּמִשְׁבִּית רָשָׁעִים; αἰώνιον = כְּבִיר aged 15¹⁰ cf. Dan 7⁹.) (S sanari

potest = יִחַבֵּשׁ; st. ii Et quomodo tu eum qui iustus est, in tantum condemnas? = מ; taking כביר as Adv. = greatly.)

v. 18. Point הָאִמֶּר (c cod. 1 5 3 5), referring to אֵל v. 17. God proves His Justice by administering His rebukes to high and low alike, without fear or favour (vv. 18, 19). For *worthless* see note on 24⁶ (בליעל pro רשע(ים)). St. ii in מ has only two stresses. Read perhaps לנדיבי (עמ(ים): cf. Nu 21¹⁸ Ps 47¹⁰ (or keep אֶל and read אֶל-מֶלֶךְ in st. i). Possibly רָשַׁע is a gloss on בליעל which has displaced (על) הַשׁוֹפֵךְ בּוֹ (Who poureth contempt upon nobles: cf. 12²¹). Or, assuming that אֲשֶׁר ad init. v. 19 may be a disguise of some other word belonging to the end of this verse, we might read לנדיבי ארץ or רשעים לנדיבי יקרא (17¹⁴) ר: 3 qui vocat duces impios. Cf. Is 32⁵.

v. 19. St. i seems overloaded: om. אֲשֶׁר Who (see last note). *showeth no partiality*: 13^{8,10} 32²¹. *preferreth to*: lit. *regardeth before*. . . נִכְבֵּר לִפְנֵי. Pi. so here only (cf. 21²⁰). Perhaps הִפִּיר Hi. (six times in Job, e.g. v. 25); cf. Dt 17¹⁷ בְּמִשְׁפַּח לֹא תִכְרֹז פָּנִים *Ye shall not recognize faces* (show partiality) *in judgement*. (The Semitic נִכְבֵּר I. *attend to, regard, know*, may perhaps be compared with Sum. KUR paqādu, and נִכְבֵּר II. with Sum. KUR aḥū, šanū, nakru, nakāru, nukkuru, &c., 'other', 'another', 'different', 'strange', 'foreign', 'enemy', 'to be or become other', 'to change', 'alter', &c. The primitive Root is trilateralized by the Pronom. Preform. נ = Sum. NA, NI, is, ille, iste.) Instead of נֹשֵׁעַ noble or generous (Is 32⁵) it seems natural to read עֲשִׂיר rich, on account of the parallel דָּל poor (Ex 30¹⁵ Pr 10¹⁵). St. iii, which 5 app. omits, is probably a gloss, though apt enough in sense; unless perhaps a line has fallen out before it. (5's version of the two preceding stichi appears to be more or less conflated: *Who was not abashed at an honoured one's face* = אֲשֶׁר לֹא חָפַר מִפְּנֵי נִכְבָּר cf. Dt 28⁵⁸ Is 1²⁹, | *Nor knows to give honour to great ones, so that their faces be admired* = וְלֹא-יָדַע לְהַפִּיר פְּנֵי גִדְלִים cf. Dt 1¹⁷ Je 5⁵ 2 K 10⁶ [ἀδποι = גדלים but 29⁹ ἀδποι = שָׂרִים]: לִשְׂאֹת פְּנֵיהֶם: cf. 13¹⁰ 22⁸. Possibly st. ii was originally something like: וְלֹא-יָדַע וְלֹא-יָפִיר פְּנֵי גִדְלִים: or וְלֹא-יָדַע וְלֹא-יָקֵר נְשׂוּאֵי פְּנִים: 22⁸ Is 3⁸ 9¹⁴ 13¹².)

v. 20. Another tristich. St. i מ lit. (In) a moment (Ps 6¹¹ Is 47⁹) *they die and* (at) *midnight* (Ps 119⁶² Ex 11⁴⁴ הָלַי' זָכַח). The second Adv. phrase is dub. Read perhaps וַיִּחַצְצוּ pro ל' מ (21²¹). St. ii יִנָּאֲשׁוּ Pu. here only. *A people are convulsed* (OL) or *The people* (i.e. of these potentates) *are shaken* is not prob. in the context, which relates to God's overthrow of the Mighty. (נָעַשׂ is prop. and nearly always used of physical convulsions. Cf. Ps 18⁸ Je 25¹⁶ dub. cf. 46⁷⁻⁸ sim.). And why not יִנָּעֲשׂוּ עִם-עָשׂוּ וַיִּעָבְרוּ? Read יִנָּעֲשׂוּ עִם-עָשׂוּ וַיִּעָבְרוּ (9²⁶) or כָּעֵשׂ יג' *They expire like the moth, and pass away*. Cf. 4¹⁹ 27¹⁸ Ps 39¹² Is 51⁶ (כְּמֹרֶכֶן). St. iii מ lit. *And they remove the mighty one not with hand*. אֲבִיר here only in

Job; the plur. אַבִּירִים occurs in 24^{22a} (a similar statement). Read either וַיִּסֹּר אַבִּירִים *And He removeth the mighty ones*, &c.; or וַיִּסֹּרוּ אַבִּירִים *And the mighty ones depart*, &c., c 1 cod.: cf. 5. The former seems preferable on account of v. 21; cf. 12^{20,24}: but the stichus is prob. an addition based on La 4^{6cd} Dan 2³⁴ 8²⁵ (*without hand*; i.e. without human, or by supernatural agency). 5's version of this verse does not so much indicate a difference of reading as a guess at the meaning of a more or less injured text identical with that of 11. κενὰ δὲ αὐτοῖς ἀποβήσεται τὸ κεκραγῆναι καὶ δεῖσθαι ἀνδρός (5^c αὐτοῖς) = רִיק יִתְמוּ צוּחַם לְמוֹ וְשׁוּעַם (ריק = רנע; [יג]י[ע]שׁוּ עַם = וְשׁוּעַם; חֲצוֹת לַיְלָה = צוּחַם לְמוֹ; יִתְמוּ = יִמְתּוּ). The second stichus is ἐχρήσαντο γὰρ παρανόμως, ἐκκλινομένων ἀδυνάτων = וַיַּעֲבְרוּ וַיִּסֹּרוּ. Here עָבַר is understood in the sense of *transgressing*; and 'אֲבִיר' is misread 'אֲבִיוֹ' as in 24²². Cf. also 24⁴ (*They turn the needy out of the way*) which seems to have influenced 5's interpretation here. Further, 5 may have taken לֹא בִיד in the sense of 'without strength', as an epithet of אֲבִיוֹת, and so omitted it as already implied in ἀδυνάτους.

v. 21. Cf. 31⁴.

v. 22. Cf. Ps 139^{11f}. Am 9³. It is impossible to escape the notice of the Allseeing (or, as we say, the Omniscient), and so to evade His Justice. 5 gives a free paraphrase of both verses.

v. 23. 11 lit. *For not upon a man setteth He* (scil. *His heart or mind*) *still* (or *again*), | *To go* (= That he should go) *unto El in the judgement*. God has no need to investigate like an earthly judge: He knows (cf. 11¹¹). But the Heb. is doubtful, and the two stichi have a look of incoherence. Read either עַתְּ a time (cf. Ec 8^{5,6} + וּמִשְׁפָּט) or מוֹעֵד a set time (Ex 9⁵; see Bateson-Wright) instead of 11 עוֹד *still*. (יִשְׁפֹּט-עַתָּה?). Cf. 9^{19b}. Point perhaps לְהֵלֶךְ *to bring him*.

St. ii. Cf. 22^{4b}. Perhaps אֶל-אֵל pro 11 אֶל-אֵל; cf. Ps 143². There may be an allusion to Eyob's desire to argue his case with God (13^{18ff}. 23^{3ff}. 31^{35ff}.) as in a court of justice. Cf. 9³². God knows without inquiry whether a man is guilty or not, and smites at once when He pleases (v. 24). 5 ὁ γὰρ Κύριος πάντας (5^A τὰ πάντα) ἐφορᾷ (28²⁴) = כִּי הִכָּל־אֵל (due to omission and transposition of letters).

v. 24. *He breaketh*: יִרַע (Je 15¹² Ps 2⁹). Aramaism = יְרִיעַ (? יִרַע): see note on 20¹⁰. 5 ὁ καταλαμβάνων = יִרַע (cf. 5^{ΘL} Je 15¹²). *without trial*: lit. *without* (leg. בְּלֹא pro 11 לֹא) *search* or investigation. For לֹא-יִתְחַקֵּר *beyond search* see 36²⁶ and cf. 5⁹ 9¹⁰ 8⁸ 11⁷ Pr 25^{3,27}. For the sense of st. i cf. perhaps 11¹¹. With st. ii cf. 8¹⁰ 18²⁰ (?) 21^{8,33}?. Instead of this verse 5 repeats 5⁹, except that it has ὁ καταλαμβάνων here in place of τὸν ποιοῦντα μεγάλα there. Did it understand 'בְּבִיר' as equivalent to גְּדִלוֹת and 'אַחֵר' to נִפְלְאוֹת? 3 Conteret *multos et innumerabiles*: cf. 31²⁵ Is 16¹⁴ and chap. 36²⁶.

v. 25. 11 לָכֵן *Therefore* seems inconsequent here. 5 om. 3 Novit enim.

We might read הָבִיר, making יָבִיר more emphatic (*He well noteth, &c.*); or אָבִן *But indeed* (32^s); or בִּיהוּא *For HE* (emph.) *noteth, &c.* לָבִן (or לָבִן? vid. v. 27) may belong to v. 26. *their doings*: מַעֲבֵדֵיהֶם: an Aramaism (Dan 4³⁴⁺); here only in OT. Heb. Elsewhere Elihu uses the ordinary words מַעֲשֵׂהָ (v. 19, 33^{17?} 37⁷) and פָּעַל (v. 11 36^{9,24} 37¹²); and it is possible that this verse as far as לָלֵךְ merely preserves variants to verses 20, 21, as some think, and that the closing vb. וַיִּדְכָּאוּ should begin verse 26 (so S but not G). It is perhaps an improvement of M to read וַיִּהְפֹּךְ And He overthrows them (9^{s+}) pro וַיִּהְפֹּךְ. are crushed 5⁴⁺. Cf. 4¹⁹ 6⁹ 19² 22⁹ for other forms of the verb.

v. 26. M lit. *Under the wicked He slappeth them in(10) the place of seers*; which is neither sense nor metre. Read

לָבִן יָחַת רָשָׁעִים
סָפְקָם בְּמָקוֹם רָפְאִים:

Therefore He shattereth (Is 9^s) *the wicked*; | *He hath smitten (?) them into the place of the Dead* (i.e. She'ol). *Therefore*; viz. for the reason assigned in the next verses. (For לָבִן or עַל-לָבִן see verses 25, 27.) The verse might perhaps be better restored as follows:

יִנְחַת רָשָׁעִים שְׂאוֹל
וּסְפָקָם בְּמָקוֹם רָפְאִים:

He makes the wicked go down to She'ol (cf. 21¹³) | *And casts them down* (Pr 28³ סוֹחֵף) *into the Place of the Dead*. G εἰσέβειν δὲ ἀσβεστῆς looks as if וַיִּדְכָּאוּ was read וַיִּנְחָאוּ (cf. G 30^s) or וַיִּדְעָבוּ (18^{5,6}) and יָחַת omitted. St. ii ὁπατοὶ δὲ (ἐγένοντο G^A) ἐναντίον αὐτοῦ (v. τῶν ἐχθρῶν) suggests that G pointed רָאִים or read רָאוּ (33²¹), while representing סָפְקָם בְּמָקוֹם either by קִדְמוֹ before him (Aram.) or by לִפְנֵי קִמִּים before enemies. S renders the verse: *And they shall be humbled under the wrong of their deeds in the fearful place* (reading מוֹרָא pro רָאִים).

v. 27. *Because*: אֲשֶׁר-עַל-כֵּן; us.1. compared with כִּי-עַל-כֵּן (Gn 18⁵ al.). But אֲשֶׁר alone might mean *because* (G ὅτι), and עַל-כֵּן, as we have seen, may not belong here. B ingeniously: Qui quasi de industria = M.) Some would delete this verse as a gloss; which is probable (see next note).

v. 28. If verse 27 is genuine, this one states either the consequence or (ironically) the purpose (cf. B) of the oppressive behaviour of the wicked, as though they were bent on their own ruin. But it seems more natural that the Subj. of both stichi should be the same, viz. God; in which case the verse expresses the Divine purpose in the destruction of the oppressors (v. 26): *To bring in to Himself* (אֵלָיו c 2 codd. B ad eum) *the outcry, &c., And to hear the call for help* (שׁוֹעֵת Ps 18⁷ pro מַצְעִיקָה²; cf. 35⁹) *of the oppressed*. Cf. Gn 4¹⁰ 19²¹.

v. 29. *יִשְׁקֵט* (*יִשְׁקֵט*?) cf. *יִשְׁקֵט* may mean *show quietness* = keep quiet (37¹⁷); or we may point *יִשְׁקֵט* *be quiet, inactive* (Is 18⁴), which comes to the same thing. Instead of *יִרְשָׁע* *condemn* (verses 12, 17), which is incongruous with the previous verb, we propose *יִרְעֵשׁ* *make Him spring up* (39²⁰) or *יִעֲרֹב* *rouse Him* (41²⁼¹⁰ cf. 8⁶). For the general sense of the verse cf. Is 51⁹ Ps 44^{24ff.} *Awake! why sleepest Thou, O Lord? . . . Why hidest Thou Thy Face?* (Also 13²⁴ Ps 30⁸ 78⁶⁵ Is 54⁸ al.); 19²⁷ *I shall see Him*; 35¹⁴. Men 'see' God in His active intervention to help and save.

It is only by forced interpretation that anything can be made of st. iii as an integral portion of this verse (cf. RV). Perhaps it really belongs to verse 30, which is metr. and otherwise defective. We might read:

אִם-עַל-גּוֹי אָפוּ יָחַר
וַיְמַלֵּךְ הֶגֶף עֲשֻׁקִים:

*If against a nation His Wrath be kindled,
And He make king a profane one* (8¹³), *an oppressor of the people:*

such a one e.g. as Antiochus Epiphanes. For *עַל חַרָּה אָפָה* see 19¹¹ Zc 10³; usually c ב, 32^{2.3} 42⁷. Or read *יִחַר-לִי* pro *יָחַר* and *וַיְמַלֵּךְ* pro *מַמְלֵךְ*, concluding with *מְעַשְׂקֵם* (Pi. *āp.* cf. Is 23¹² Pu.): *And should He be wroth against nation or man, &c.* (The repeated *אָדָם* is certainly dubious; and *הֶגֶף* occurs nowhere else as epithet of *אָדָם*: cf. 36¹³. *מ* may mean: *That a profane man, one of the snares of the people, reign not*; but the phrase is unique and improb. *ℳ* propter peccata populi = app. *מְעַשְׂשֵׁי עָם* or *מְעַשְׂוֹת עָם*. *ᾠ ἀπὸ δυσκολίας λαοῦ* = *מְקִשְׁי-עָם* cf. Dt 9²⁷ or *מִהֶקְשׁוֹת-עָם*.) It is possible that st. iii of v. 29 is spurious. In that case v. 30 might perhaps be restored as follows:

מַמְלֵךְ אָדָם הֶגֶף
מְקִשָּׁה עָלָיו עַל-עָם:

Who maketh a profane fellow king, | Who maketh hard his yoke on the people (1 K 12⁴). Cf. *ℳ Qui regnare facit hominem hypocritam propter peccata populi* = *ᾠ βασιλεύων ἀνθρώπον ὑποκριτὴν κτλ.*

v. 31. *ℳ* *If* (or *When* or *For*) *unto Eloah he said?* is evidently due to wrong division of the letters. Read (*יֹאמֵר*?) *אָמַר* *אֶל-אֱלֹהִים* *If* (*When*) *unto Eloah he* (i.e. the tyrant; or *it*, i.e. the oppressed nation) *saieth*: cf. 7¹³ 19²⁸. In st. ii pro *נִשְׁאַתִּי* *I have borne* read *נִשְׂאָלִי* *Forgive me!* (cf. Ps 10¹² Ho 1⁶ Is 2⁹). We can hardly understand *my punishment* (*עוֹנִי* Gn 4¹³), since his punishment has not been mentioned. And to supply the missing third stress add *עוֹד* *again* after *אֶחָבֵל* (see note, v. 32): *I will deal wrongfully no more!* (This seems better than pointing *נִשְׂאָתִי* Ni. *I have lifted myself up*, in the unusual sense *I have been haughty* or *overbearing*: cf. Pr 30¹⁸). We might perhaps point *נִשְׂאָתִי* *I was beguiled* (Is 19¹³). With *אֶחָבֵל* cf. Assy. *habālu*, 'injure', 'ruin', 'destroy'; e.g.

Sargon Cyl. 50: *Kīma zikir šūmīa, ša ana naṣār kitti ū mīšari, šutešur lā lī'i, lā ḥabāl enši, imbūinni ilāni rabūti, &c.* 'In accordance with the import of my name (qs *šarru kēnu*, 'righteous king'), which the mighty gods called me, that I might keep righteousness and justice, deal justly by the powerless, and not wrong the weak,' &c. (He goes on to say that he paid the full value for a site which he required.) Ὁ ὅτι πρὸς τὸν ἰσχυρὸν ὁ λέγων (הַאֲמֵר) Εἰληφα, οὐκ ἐνεχυράσω (I. חבל Dt 24^{6,17}) = מ, but misconstrued. Quia ergo ego locutus sum ad Deum, te quoque non prohibebo = אל-אל אמרתי נם-אתך לא-אהבל (אני) כי (taking חבל in sense of *binding*?). For חבל see further note 17¹ Ne 17.

v. 32. מ Apart from (that which) I see, do Thou (emph.) teach me ! But the use of בלערי apart from, besides, is unique (not elsewhere c verb : hence ὁ ἀνὲ ἐμάντοῦ = בלערי); and the word may well be dittogr. of ער (עור, עור) -בל (v. 31 ad fin.). Restore אִם-חטאתָ If I err, or אִם-חטאתי If I have erred; cf. Quia si erravi, tu doce me. Or we might substitute הארח the way (Pss 25⁴ 27¹¹) pro ארחוה: The Way do Thou teach me ! Then (st. ii) And if (ואם: exc. 1 p. י) I have done wrong, &c. Quia si iniquitatem locutus sum; perhaps reading מלתי pro פעלתי.

v. 33. A strangely incoherent trislich, with metr. short third line. The cumbrous st. i perhaps preserves the remains of a complete distich, which may have run somewhat thus :

הַמַּעֲמֵךְ יִשְׁלַם אֵלֶיָּה
כִּי מוֹסֵר שְׂדֵי מַאֲסָתָּ:

Is it by thy thinking (lit. *from thee*) *that Eloah should requite, That thou despisest the chastening of Shaddai?* Cf. 5¹⁷. Instead of הַמַּעֲמֵךְ (מַעַם) 2 Sa 3²⁸ read perhaps הַמַּעֲמֵךְ *Is it according to thy taste* (judgement; 12²⁰) *that, &c., or המטעם.*

The meaning may perhaps be: Would you deny a *locus paenitentiae* to the wicked ruler? Does your notion of Divine Justice involve his instant destruction, even if he repent and promise amendment? (Cf. 33²²⁻²⁴.)

The reference may be to the repentant nation rather than to the oppressive monarch; in which case we must render v. 31^a *When unto El it* (i.e. the nation) *hath said.*

v. 34. מ lit. *Men of heart will say to me, And the wise man who listens to me.* It makes a better couplét to read יאמרו pro ישמע and שמע pro שמע. This improves the parallelism, and yields a distich which is more in the manner of Elihu.

v. 36. St. i is overweighted in מ (four stresses). אבי יבחן may have grown out of אבחן by dittogr. of the first two letters: *I will test Eyob unto the end.* Ὁ Οὐ μὴν δὲ ἀλλὰ μάθε, Ἰώβ, | μὴ δὲς ἔτι ἀνταπόκρισιν ὥσπερ οἱ ἄφρονες = און תשב כאנשי און | עד נצח אל תבין איוב | אכל תבין איוב. Quia gives the literal meaning of מ's st. i: Pater mi, probetur Iob usque ad finem; but

for st. ii it gives *ne desinas ab homine iniquitatis* = אל תִּשְׁבֹּת מֵאִנּוּשׁ אֵין (pts!).

v. 37. A tristich, and otherwise corrupt. St. i *For he adds to his sin* (i.e. the sin which had caused his calamities) *rebellion* (in exclaiming against the Divine Judge) may pass muster all right; but st. ii *בִּינֵינוּ יִסְפֹּק מ* *Between us he claps* (scil. his hands? cf. 27²³ La 2¹⁵) can hardly be regarded as satisfactory. Inserting *כַּפַּיִם* *hands* as necessary to sense and metre, we get the tolerable stichus *Among us he claps his hands* (in scorn); viz. against God, as appears from st. iii *And multiplies his words against El* (leg. *וַיִּרְבּוּ מְּ וַיַּרְבּוּ מְּ וַיַּרְבּוּ מְּ* and *עַל-אֵל* pro *לְאֵל מְּ*). Perhaps the superfluous *בִּינֵינוּ* is a disguise of *(ע)לְשֵׁרֵי* *Against Shaddai* (parallel to *El*). St. i may be rejected, except the introductory *כִּי*. Others reject st. ii. *ע* *That we add not upon our sin; | But transgression upon us will be reckoned* (*עֲלֵינוּ* pro *בִּינֵינוּ* and *יִסְפֹּר* pro *יִסְפֹּק*), *speaking many words before the Lord*. *℣* *Quia addit super peccata sua blasphemiam (= M st. i) inter nos interim constringatur (= Aram. בִּינֵינוּ יִן)*; et tunc ad iudicium provocet sermonibus suis Deum (= *וַיַּרְבּוּ בְּאִמְרֵי עַם-אֵל*).

Chapter 35. For the heading see note on 34¹. Pro *מְּ אֵלֵיהוּ* read, of course, *אֵלֵיהוּ* as elsewhere.

v. 2. *Right: or just* (*מִשְׁפָּט*): 34⁴. The parallel in st. ii is *צָדֵק > צָדִיק מְּ*.

This dost thou reckon as right,—

Think (or Call) it just with (or before: cf. 4¹⁷ 9² 25⁴) El,—

Leg. *צָדֵק עַם-אֵל* pro *מְּ צָדִיק מְּ אֵל*. *This: viz. That thou sayest, &c.* (v. 3). Is *that* demand consonant with ideal right and truth?


℣ paraphrases: *Why didst thou think this in (ב pro ל?) judgement? Who art thou that thou saidst, 'I am just before the Lord'?* (*צָדִיקְתִּי עַם-אֵל*) 25⁴ *ἐναντὶ Κυρίου* ut hic; cf. 9² *παρὰ Κυρίου*). *℣^B* om. v. 3; *℣^{AC}* add hic *ἢ ἐπεὶς τί ποιήσω ἀμαρτών*; = *אִם-תֹּאמַר מִה-אֶפְעַל מִחַטָּאתִי* (a mutilated form of v. 3; both v. 2^b and v. 3 are starred in Hexapl.): cf. *℣* vel quid tibi proderit, si ego peccavero = *וּמִה-יַעֲיִל אִם-חַטָּאתִי*.

v. 3. Continues the rhetorical question of v. 2. For the verbs see 15³ 22² 34⁹. In st. i leg. *לִי* pro *מְּ לִךְ*, and perhaps *וּמִה* pro *מִה* as in 21¹⁵ (a virtual parallel), st. ii. The usual rendering of *מְּ* is *What shall I gain* more than *from my sin* (i.e. more than if I had sinned); but the natural meaning of the Heb. surely is: *What advantage shall I gain from my sin?* Read therefore *מִחַטָּאתִי מִחַטָּאִים* *more than sinners* pro *מְּ מִחַטָּאתִי* (and insert *אֲנִי* metr. grat.?). Eyob had more than once argued that God makes no difference in His treatment of just and unjust (9²² al.).

v. 4. Lit. *I, I will return thee words* (i.e. arguments). In st. ii add *שְׁלֹשׁ* *three* p. *אֵת* c *ע* metr. grat. et sens. (The v.l. *וְרַעֲיָךְ*, though gramm. correct, is too short metr.). Cf. 2¹¹ 32¹.

v. 5. Cf. 11⁷⁻⁹ 22¹² Is 40²⁶ 55⁹. The idea here seems to be that God is

too high above man and, therefore, too remote from him, to be affected by his conduct. (Or can it be meant that the majestic march of Heaven goes on day by day, unaffected by anything that happens here below? Cf. verses 6, 7.)

St. ii. *the Skies*: שָׁמַיִם. So 36²⁸ 37^{18,21}. *Clouds*? 38⁹⁷. Often a mere syn. of שָׁמַיִם: Dt 33²⁶ Ps 68³⁵. The Sing. שָׁחַף *fine dust* (on a balance: Is 40¹⁵⁺) recalls Na 1³ אֲבָק רָגְלוֹ וְעָנָן, and suggests an original connexion with the Sumerian  SAGAR, *ep̄ru*, 'soil', 'dust'. The verb occurs 14¹⁹ (= *terunt*: cf. Aram. *to beat small, pound or pulverize*).

far above thee: lit. *which are higher than thou*. There seem to be four stresses here. Perhaps כִּי has fallen out after מ, and מִמֶּךָ been added: cf. *Œ et contemplare aethera quod altior te sit*: *Ὡς ὑψηλὰ ἀπὸ σοῦ*: *And see the Skies, how high from thee!*

v. 6. *עֲשֵׂה* = לוֹ *to Him* in both stichi (so 2 codd.), which may be right, as עֲשֵׂה ב does not seem to be used in the general sense of affecting another by one's behaviour, and st. i = st. ii. (*ע* om. in both stichi.) Cf. v. 8. With verses 6, 7 cf. 22^{3,4} (Eliphaz). Verses 8, 9 were starred in Hexapl.

v. 8. Man can do good or harm only to his fellows, not to the Most High. (It does not seem to be meant that right or wrong conduct benefits or injures the doer himself.)

v. 9. *oppressors*: pointing עֹשִׂי־רָעָם c 1 cod. and *רָעָם* (calumniatorum). *עֲשֵׂי־רָעָם* *oppression*; an abstr. like עֲשֵׂי־רָעָם: Am 3⁹ Ec 4¹. Some codd. have עֲשֵׂי־רָעָם defect. (עֲשֵׂי־רָעָם cf. 10³ 34³⁰ Ec 4¹.) Pro *עֲשֵׂי־רָעָם* leg. fort. *עֲשֵׂי־רָעָם* or *עֲשֵׂי־רָעָם* (cf. v. 12): La 3⁸ *עֲשֵׂי־רָעָם* ut hic.

the mighty: perhaps כְּבֹדִים (cf. 34²⁴); but *עֲשֵׂי־רָעָם* seems defensible in the same sense: cf. Is 53¹². *ע* tyrannorum. *ע* *παραδόντες* = *ע*. *ע* *princes* (דְּרוֹרְבָנִי; cf. Sing. 34²⁰ = אֲבִיר; perhaps errors for דְּרוֹרְבָנִי or דְּרוֹרְבָנִי et Sing.). Keeping עֲשֵׂי־רָעָם, we might read רָעָם pro רָעָם: see 38¹⁵.

v. 10. If the verse is in its proper place, *עֲשֵׂי־רָעָם* and *עֲשֵׂי־רָעָם* must be read c *ע*. The anomalous form עֲשֵׂי (Paus. pro עֲשֵׂי = עֲשֵׂי) need not detain us. It requires no grammatical subtleties to account for it, if the final נָ— was dropped inadvertently before the following (נָו)ת. Cf. עֲשֵׂי 32²². (For *עֲשֵׂי* cf. 15²⁸.)

vv. 9–13 seem to assert that the cries of the oppressed are merely instinctive, like those of a wounded animal. Not being inspired by faith, they make no appeal to God. This, however, does not agree with 34²⁸.

v. 10. Cf. 36¹³. *Where* (21²⁸) *is Eloah my (our) Maker*? A mode of invoking Divine aid which was probably as ancient as it seems to us peculiar: see 2 K 2¹⁴ and cf. Dt 32³⁷ Je 2^{9,8} Ps 42^{4,11}. Leg. fort. *עֲשֵׂי־רָעָם* (cf. Is 17¹⁰ al.) > *עֲשֵׂי־רָעָם* (at cf. Is 51¹³). St. ii is usually taken to mean, 'Who enables those whom He has delivered to utter songs of thanksgiving in the night; cf. Ps 42⁹' (Driver). If this is right, it con-

firms ישענו in st. i. The 'night' might be metaph. for the night of sorrow; times of affliction and calamity. But the phrase is unique and far from perspicuous. נתן (sine לנו or לי; cf. v. 7, 36⁶) would naturally mean, Who *putteth* (Ps 40⁴), *setteth*, or *appointeth*, acc. to context; while the constr. נתן is used of *giving* or *exchanging* one thing for (= תחת) another, which may even suggest ביללה pro בלילה (Who *giveth* songs for wailing: cf. Is 15⁸ 61³). ὁ καταάσσωσιν φυλακὰς νυκτερινὰς = נתן לילה (א) שמרות (ב) (cf. 7¹² 20⁸ Ps 90⁴ 77⁶), Who *ordereth* (the) *night-watches* or *setteth watches in the night*. The 'night' (lit. or fig.) is not indefinitely long, but limited by periods marked off by the Divine Will. See also Ex 12⁴² Dt 16¹ Is 21^{8.11}. As astrological ref. seems not impossible (cf. v. 5; and v. 11 Who *teacheth* us, viz. by observation of the nightly heavens?). In that case, perhaps זמרות should be מורות (38³²). Or is the reference to 'the music of the spheres'? Cf. 38⁷.

v. 11. An apparent allusion to Eyob's words 12^{7.8}; cf. also 28^{7.8.21}. The beasts and birds know what they see; knowledge of the Unseen is restricted to man (cf. 28²⁸). מלפנו = מאלפנו (Aram. 15⁵ 33³³ Pr 22²⁵⁺). The form corresponds to Syr. ܡܠܦܢܐ = (ܡܠܦܢܐ) fr. ܡܠܦ. ὁ διορίζων με = מברי(י)לני (Who *separateth* me from the four-footed things, &c.; om. verb in st. ii).

v. 12. *There* (in the case imagined; picturing an instance: cf. Pss 14⁵ 36¹³). Leg. fort. הם *They* (emph.); i.e. the wronged. *They cry, and He answereth not*. Cf. Mi 3⁴ ואז יעקו אליהו ולא יענה אותם; where the reason is added ad fin. vs. כאשר הרעו מעלליהם. And since a parenthesis in st. i is improb., מפני נאון רעים (st. ii) should perhaps be emended into מפני נאון רעתם (גדל) *Because of their overweening* (or *great*) *wickedness*. The word רעים *bad men* (Je 15²¹ Pr 4¹⁴ 15³) occurs here only in Job (cf. Sing. 21³⁰). For רעה *wickedness* see 20¹² 22⁵; and for מפני רע' Je 44³ Ho 10¹⁵. נאון *pride* seems hardly a suitable term for the violence which provokes cries for help (cf. Ps 123⁴); and elsewhere in Job (37⁴ 38¹¹ 40¹⁰⁺) the word has the good sense of *majesty* or *loftiness*. We should rather have expected a word like חמס *violence*, or לחץ *oppression* (36¹⁵ Ps 42¹⁰ cf. Is 19^{20b}), if st. ii expressed the reason for the outcry of the wronged. There may, however, very probably be a reference to Eyob's complaint, 19⁷: *Lo, I cry . . . and am not answered* (Ni. cf. also 11² Pr 21¹³) and 30²⁰. In that case, we may read יעני pro יענה: *There they cry, unanswered, | Because of the insolence of wicked ones*. (This may lessen the objection raised above, without anticipating the reason of their cries not being heard which is given in the next verse.)

v. 13. Cf. Hab 1³. Since הוא is masc., read ישורנו pro ישורנה *ad fin.* vs.; unless we prefer to substitute שועתם *their cry for help* pro שוא *emptiness* (i.e. a cry *void* of religious content or significance; a *vain* or *ineffectual* plaint). ש renders שמע by ἰδέν as in Is 30¹⁹; and instead

of st. ii (which seems metr. short) it gives: *For the Almighty Himself is a beholder of those who perform the lawless things* (τῶν συντελούντων τὰ ἀνόμα. cf. 34^{8,22} Je 6¹³ Pr 1¹⁹); app. a paraphr. of: *וְשָׂרִי הָאֵל יִשׁוּרְנִי* (ἀνόμων = שוא 11¹¹). Read perhaps *וְשָׂרִי הָאֵל יִשׁוּרְנִי* And Shaddai, HE will not notice it. ⑤ adds καὶ (A ὅς) σώσει με = וְיִשְׁעֵנִי And will save me (22²⁹), which may be a var. of *יִשׁוּרְנִי* (which perhaps should really be read *יִשְׁעֵנִי*: see next note). But a line like *וְשָׂרִי הָאֵל יִשְׁעֵנִי מְרַמָּה* (11¹¹ אֵלָּהּ? שָׁקֵר?) And Shaddai hearkens not to deceit (31⁶) would be a better and more metrical parallel. Cf. Ps 66¹⁸.

v. 14. ① lit. *Yea, when thou sayest thou seest Him not, | The cause is before Him and thou shouldst wait for Him*; or perhaps rather: *Much less (will He give heed) when thou sayest thou canst not see Him; | The cause is before Him and thou art waiting for Him* (i.e. to give judgement: cf. 13¹⁸⁻²²). Neither sense is satisfactory, and the Heb. is open to question; e.g. *לֹא תִשְׁרֹנֵנִי* after *לֹא יִשְׁרֹנֶנִּי* (v. 13, apart from the repetition, ought either to be *כִּי לֹא תִשָּׂא* or else the direct *לֹא אֲשִׁירֶנִּי* I see Him not. The Subj. of *לֹא תִשָּׂא* can hardly be the same as that of *תֹּאמַר*. (Cf. ③ Etiam cum dixeris: Non considerat (= *לֹא יִשָּׂא*.) Eyob, however, had said the contrary (19²⁶ *אֲשִׁירֶנִּי*). Read, perhaps, *לֹא יִשְׁרֹנֶנִּי* He will (doth) not regard me, or *לֹא יִשְׁעֵנִי* He will not save me (cf. ⑤). (⑤ seems to have read *לֹא תִשְׁבַּחֵנִי* in v. 13 and *לֹא תִשְׁבַּחֵנִי* thou wilt not praise Him here.) The line might then be rendered: *Yea, though thou sayest (thinkest?), He will not save me; or Dost thou really say, &c. (cf. Gn 3¹).*

St. ii *לֹא יִשְׁרֹנֶנִּי* is app. an echo of Ps 37⁷ *וְהִתְחַלֵּל לוֹ* Be still for Iahvah and wait patiently for Him. Defect. might easily have been misread (*דִּין*). Cf. also Hab 2²⁰ Zp 1⁷. (Polal 39¹ peperit, Polal 15⁷ Pass., cf. 26⁵ Hithpol. writhe in pain 15²⁰.) Perhaps it should be: *תִּדְמָה לִפְנֵי וְהִתְחַלֵּל לוֹ* (Even if thou think, He regardeth me not, Thou shouldst be dumb before Him, and wait for Him).

⑥ κρίτητι δὲ ἐναντίον αὐτοῦ, εἰ δύνασαι αἰνέσαι αὐτὸν ὡς ἔστιν = וְדִין לִפְנֵי (cf. ⑤) *אִם-תּוּכַל לִשְׁבַּח*. It looks as if st. i were omitted (owing to homoeoteleuton?); or possibly the two stichi of the verse were transposed. ⑤ And even if thou hast said thou wilt not praise Him, judge (plead) before Him and supplicate Him (= *וְהִתְפַּלֵּל לוֹ*).

v. 15. The pointing is anomalous, and the verse otherwise corrupt. Moreover the phrase *פָּקַד אָפוּ* is contrary to usage. It should at least be *פָּקַד בְּאָפוּ* He visited or punished with His anger (cf. 31¹⁴ Ps 89³³). We may perhaps restore *וְעַתָּה כִּי-אֵין-פָּקַד בְּאָפוּ* And now, because He is not visiting with His anger; cf. ⑥ καὶ νῦν ὅτι οὐκ ἔστιν ἐπισκεπτόμενος ὀργὴν αὐτοῦ (i.e. fort. punishing Eyob's anger??—an leg. ὀργή?). The stichus, however, seems overweighted; and it is possible that *אָפוּ* is a gloss: *And now, because he is not visiting (or attending, giving heed: cf. 7¹⁸ 31¹⁴), | Nor marketh (or noticeth or careth for) rebellion much (leg. בְּפִשָּׁע or בְּפִשָּׁע a rebel); Eyob, he idly openeth his mouth, &c. (v. 16). For the constr. יָדַע בְּ*

cf. 37^{15f}. Je 38²⁴. But 𐤂 seems to have read פשע (sine ב): καὶ οὐκ ἔγνω παραπτώμα τι σφόδρα (an παραπτώματι Cas. Dat.?). παράπτωμα = פשע 36⁹. (Verses 15, 16 are starred in Hexapl.). For st. ii we may perhaps suggest מֵאֵד בְּפִשַׁע מֵאֵד Nor hurteth He the rebel greatly: cf. Zp. 1¹² (constr. Je 25²⁹ I C 16²²).

v. 16. *multiplieth*: 𐤁𐤁𐤁 an Aramaism: cf. Syr. and Old Aram. (S. A. Cook, *Glossary*, ZP⁴) 36³¹ (cf. also 𐤁𐤁𐤁 much 31²⁵). 𐤂 βαρύνει = יכביר.

For v. 15 another conjecture may be offered, viz. וְעַתָּה בִּירְאָהָ פָקַד וְלִדְרָעָה נַפְשׁוֹ מֵאֵד And now, because Eloah hath visited, And within him his soul is sore shaken (cf. Is 15⁴); Eyob idly, &c. (v. 16). Eyob's flood of futile talk is the mere delirium of his intense affliction. (St. ii might also be מֵאֵד בְּפִשַׁע מֵאֵד And hath hurt HIM sore for transgression: Je 31³⁰ ב because of.)

Chapter 36. v. 2. *wait for*: 𐤁𐤁𐤁 an Aramaism 𐤁𐤁𐤁. (In Heb. surround Ps 22¹³.) a little: i.e. a little waiting, or a little while. So here only. Cf. Is 28^{10.13}† (a little amount or quantity). St. ii, as 𐤂 has it, can only mean: *For Eloah still hath words* (i.e. arguments). לֵאלֹהִים is perhaps a scribal error for לֵאלֹהִיּוֹת: *For Elihu still hath somewhat to say*: cf. 𐤂 ἔτι γὰρ ἐν ἐμοὶ ἐστὶν λέξις: 𐤂 adhuc enim habeo quod pro Deo loquar.

v. 3. *from afar*: לְמֵרְחוֹק 39²⁹ 2 Sa 7¹⁹, cf. also 2 K 19²⁵. Does Elihu perhaps mean *I will lift my cognisance* (or *thought*) *to Him that is far away*; or *I will bring forward my knowledge for the Distant One* (i.e. God; cf. st. ii)? Cf. Ps 139² מֵרְחוֹק לִרְעִי בִנְתָה לִרְעִי (where some codd. לִרְעִי). A closer parallel; cf. however, 𐤂 Repetam scientiam meam a principio.

My Maker: מַעֲשֵׂי so here only (= עֲשֵׂי cf. 35⁹). 𐤂 ἔργους μου = לְפַעְלֵי (pts.).

v. 4. 𐤂 connects אֱמֵנִים, ἐπ' ἀληθείας with v. 3, omitting introd. כִּי and continuing with καὶ οὐκ ἄδικα ῥήματα = וְלֹא־שָׁקַר מִלִּים; thus making st. i part of v. 3^b, in total disregard of the metrical structure.

indeed: אֱמֵנִים 34¹² (19^{4.5}). Here perhaps אֱמֵנִים: *For faithful, not false, are my words*. 𐤂 gives only ἀδίκως συνίεις = לֹא־שָׁקַר תְּדַע (cf. Ex 36¹) for st. ii (dittogr.). 𐤂 תָּמִים דְּעוֹת עִמָּךְ; upon which Driver remarks, 'Elihu means himself.' But cf. 37¹⁶, where the phrase (דְּעוֹת) denotes God, the *Perfect* in all kinds of knowledge. Should we read here עִמָּךְ pro עִמָּךְ (The Perfect in Knowledge is with me)? Elihu seems to claim inspiration, 32^{8.18}. Cf. also 1 Sa 2⁸† יְהוָה יִתְּנָה יְדֵעוֹת יְהוָה. If One that is perfect in knowledge be the meaning (RV), we should expect אֵישׁ יְדֵעוֹת; otherwise the natural meaning of the phrase will be 'The Perfect in Knowledge', which even Elihu would hardly claim to be. The two stichi, in any case, do not hang well together; and perhaps we should read אֲמַרְתִּי (or וְאָמַר) pro תָּמִים: (And) I (will) declare knowledge with thee: cf. Ez 13⁷ Ps 40¹¹ for אָמַר.

v. 5. כביר² is prob. dittogr. of כביר¹. מ lit. *Lo, El (is) mighty and despiseth not* (sine Obj.); *Mighty (in) strength of heart*. This leaves something to be desired in the way of perspicuity and relevance to context. St. ii is metr. defective. We would read יָמָם (Is 13⁷), or point יָמָם (7⁵? Ps 58⁸), pro מָאָם; and in st. ii (which seems to be an echo of 9⁴) לָבָב וְחָכְמָה בְּחַיִּיךָ *Strong in power and wise of heart*. Cf. also Is 40^{20,28}. ὁ γίνωσκε δὲ (Ἡ^A γινώσκω δὲ ἐγὼ) ὅτι ὁ Κύριος οὐ μὴ ἀποποιήσεται τὸν ἄκακον = 8²⁰ (חָסֵד לֹא-יִמָּאֵם הָאֱלֹהִים) ὁ γὰρ Κύριος οὐ μὴ ἀποποιήσεται τὸν ἄκακον. This suggests לֹא-יִמָּאֵם for st. i here; but this obviously does not cohere with what follows in מ. (St. ii and vv. 6–11 were wanting in the original text of Ἡ.) Ὡ *Lo, the mighty God despiseth not him who is pure as milk* (ברור כחלב pro לב כביר כח!).

v. 6. St. i insert נָפַשׁ (Gn 19¹⁹, cf. Ez 13¹⁹) or אָדָם (27¹³) metr. grat. *the right*: 27² 34⁵. Leg. fort. לָעֵץ (*And giveth justice to the opp.*) on account of יתן (cf. Zp 3⁵). The usual phrase is עָשָׂה מִשְׁפָּט: see Dt 10¹⁸ 1 K 8⁵⁹ Is 10² al. We incline to read יתן ידיו pro יתן (cf. Je 21¹²): *And the cause of the oppressed He judgeth*.

v. 7. A tristich. The rendering of RV implies יִשְׁיִבֻם pro וַעֲשֵׂה, and is merely a desperate expedient. Cf. Ὡ Non auferet a iusto oculos suos *et reges in solio collocat in perpetuum, et illi eriguntur*. Possibly st. i should be read *He withdraweth* (v. 27, cf. 15^{4,8}) *not justice from the humble* (צָדִיק מִעֲנִי pro מִצְדִּיק עֲנִי), and the line be regarded as a var. or gloss to v. 6^b (unless its fellow stichus be lost). Then וַאֲתָה may conceal a verb, viz. וַיָּאֵת or וַיֵּתָא Hi. (ἀπ. cf. Is 21¹⁴ הָתִי Imp.) or וַיִּבֵּא: *He bringeth kings to the throne, | And seateth them in splendour, and they wax proud or behave haughtily*: Zp 3¹¹ Is 3¹⁶. (For the supposed Hi. form of וַאֲתָה, cf. וַיָּאֵת Qal Is 41²⁵.)

לְנֶצַח, usually *for ever*, may here have the meaning *in splendour or glory* (1 C 29¹¹, cf. 1 Sa 15²⁹ La 3¹⁸?); acc. to the Aram. use of the Root (cf. Syr. نَجَّى *bright*, نَجَّى *shine out, flame upwards, be brilliant*, and צַח *dazzling, glowing*, צַחַח *conduit*, La 4⁷; Sum. ZAG, a value of the Fire-character, ZA, *bright, shining*, ZAL, id.).

v. 8. The consequence of their sinful pride. Leg. יִאָסְרוּ pro וַאֲסִירִים; or, as the metre halts, and אֲסִירִים looks genuine (it is not likely to have been substituted for a finite verb), and as some verb fin. seems needed to complete the sense as well as the metre, insert יִלְכּוּ after it (Is 45¹⁴ ubi leg. fort. אַחֲרֵיךָ יִלְכּוּ בִזְקִים et om. אַחֲרֵיךָ dittogr., cf. also Is 49⁹ 61¹ Ps 146⁷): *And if bound they walk in fetters*; like prisoners of war, e.g. Manasseh, 2 C 33¹¹ (ubi leg. בַּחֲבָלִים pro בַּחוּחִים); to the story of whose captivity, repentance, and restoration vv. 8–11 allude, though not exclusively (cf. 2 C 36^{6,10} Jehoiakim and Jehoiachin; 2 K 24^{2,12,15}: Zedekiah 2 K 25^{6,7}). ילכו exc. ante ולכרו.

caught (or taken) in the cords (or snares: 18¹⁰ Ps 18⁶) of distress (or oppression: עָנִי): cf. 2 C 33¹¹ (וילכדו את־מנשה בחבלים(?)). Ps. 107¹⁰⁻¹⁴ (אִסִּירִי עֵנִי וברזל).

v. 9. With the whole passage, vv. 7-15, cf. 33¹⁴⁻³⁰ 34²⁴⁻³².

they dealt arrogantly: or were overbearing, played the tyrant: יתנבְרוּ (15²⁵ of impious defiance of God. Is 42¹³ of God as displaying puissance—'playing the hero' (G. H. Box)—against His foes).

v. 10. and He open their ear: so v. 15^b 33¹⁶. ὁ ἀλλὰ τοῦ δικαίου εἰσακούσεται = וְיִגַּל אָזְנוֹ לַיֵּשֶׁר (or לַמִּישָׁרִים or לַמִּשְׁפָּט(?); misunderstanding the phrase גִּלָּה אֶזְנוֹ (1 Sa 9¹⁵ al.). And bid them return: וַיֹּאמֶר כִּי יֵשׁׁ. ὁ καὶ εἶπεν ὅτι ἐπιστραφήσονται, And said that they will return; the usual meaning of אָמַר כִּי does not denote purpose (= ut c Subjunct.), cf. Et loquatur ut revertantur, but simply introduces the Object-clause (like ὅτι followed by the Indic.): And say that they should return; cf. אִשֶּׁר Ne 13¹⁹.

v. 11. St. i is metr. short. Leg. fort. אִשְׁמְעוּ עָלָיו ויעברנו If they hearken unto him (2 K 20¹³ עַל = אֶל) and serve Him.

they complete their days: they are not untimely cut off (Ps 55²⁴), but bring their lives to a full end, dying in a good old age. The stichus is an echo of 21^{13a}; see the note there. (70 codd. יבִּלוּ ut Is 65²² ubi leg. יכלו ut hic). Stt. ii, iii make a distich which might have been modelled on Ps 78³³: וְיִכַּל בְּהַבֵּל יְמֵיהֶם | וּשְׁנוֹתָם בְּבִהְלָה; but st. iii, which is metr. short, is superfluous here: cf. 21^{13a}. (בְּנוֹעִיִּים Ps 16⁶ = in the pleasant places. Cf. נַעֲמוֹת pleasures Ps 16¹¹).

v. 12. Om. יִשְׁמְעוּ dittogr. (v. 11). into She'ol: בְּשֵׂאוֹל pro שָׁלַח 33^{18b} (ubi ὁ ἐν πολέμῳ): cf. ὁ ἐν πολέμῳ = בָּאֲבָרֶן. For עָבַר, see 30¹⁵ 34²⁰. (rush upon weapons [and perish] OL is improb. Jo 2⁸ is no parallel. השִׁלָּה there may perhaps mean the outer wall of the city; cf. Assy. šalḫū, šalḫu: 'And behind the wall they alight (or drop), and are not stopped thereby': leg. fort. וְלֹא־יַעֲצְרוּ.)

ὁ quite differently: But impious ones He saveth not, because of their not willing to know the Lord, | And because, though warned, they were disobedient (ἀνῆκοι ᾔσαν = לא יִשְׁמְעוּ Pr 13^{1b}) = לֹא־יִשְׁעוּ בְּשִׁלָּה = לֹא־רָצוּ לִדְעַת אֵל (21^{14f}. (יִחַפְּצוּ. יִאֲבוּ) (cf. Je 7²⁵). ὁ's st. ii looks like a var. rendering of st. i.

v. 13. וְלֹא־בְּהַבֵּל הַנֶּפֶשׁ the godless in heart is a dubious phrase (elsewhere only in the corrupt line Ps 35^{16a}). The sing. הַנֶּפֶשׁ (7 times in Job) is never qualified by a following genitive. For חַנְּפִים plur. abs., see Is 33¹⁴⁺. Read perhaps וְהַנֶּפֶשׁ בְּלִבָּם וְהַנֶּפֶשׁ And the impious, in heart they lay up anger (cf. Ps 13³ Pr 26²⁴); resenting their misfortunes as unjust. An indirect thrust at Eyob. Or: וְהַנֶּפֶשׁ רַב־יִשְׁמִי But the godless are greatly confounded (21¹⁵); וְלֹא־יִשְׁעוּ לֵאלֹהִים And to El they cry not, &c., when He hath bound them (cf. v. 8): but perhaps we should read יִפְרָם chastised them, or

יִפְרֹם *chastiseth them*, pro אֶפְרֹם. Cf. 33¹⁶ 36¹⁰ Dt 8⁵. (The verse was starred in Hex.)

v. 14. *their soul dieth*: תָּמַתּוּ pro תָּמַתּוּ Juss., which seems due to reminiscence of the phrase תָּמַתּוּ נַפְשִׁי *let my soul* (i. e. me myself) *die*! Nu 23¹⁰ Ju 16³⁰ (only). If בְּנֶעַר *in childhood* or boyhood is right, בְּעַלְמִים *in youth* will naturally follow in the parallel stichus, as in 33²⁵, instead of מִ'סִּים בְּקִרְשֵׁים in cinaedis (1 K 14²⁴ 15¹² 22⁴⁷ 2 K 23⁷), which G pointed בְּקִרְשֵׁים (ὑπὸ ἀγγέλων); cf. 5¹. Such a statement was not likely to be made of bad kings generally. Moreover, st. ii being metr. short, we may insert תַּחֲלֶה *passeth away* (9²⁰) as Predicate of חַיֵּתם: *And their life, it passeth away in youth*: cf. G ἡ δὲ ζωὴ αὐτῶν τιτρωσκόμενη ὑπὸ ἀγγ. (20²⁴ תַּחֲלֶהוּ = τρώσκει αὐτόν): or perhaps חֲלָתָה *sickeneth* (cf. 2 K 20¹). B Morietur *in tempestate* (cf. I נָעַר *growl, roar*; = מ? at fort. בַּפֶּעַר, et vita eorum *inter effeminatos* (= מ). X הֵיךְ מָרִי וְנִי = בְּקִרְשֵׁים pro מ? (a natural guess, based on the idea that the Hieroduli were shortlived). C בַּכְּפָא *by famine*.

v. 15. The verb יַחֲלֵץ seems almost to demand מֵעֵנִי > מ' בע'; cf. B Eripiet *de angustia sua pauperem*; Pss 116⁸ 140². M may perhaps mean *by* or *through* (ב instrument.) his affliction. Trouble is not punitive but remedial. The verse begins a new paragraph. St. ii. Cf. v. 10. Leg. אָזְנוֹ *his ear* c B aurem eius pro מ' אָזְנָם *their ear*. C *their way* = אֶרְחָם. G ἀνθ' ὧν ἔθλασαν ἀσθενῆ καὶ ἀδύνατον = כִּי לַחֲנוּ עֲנִי וְאִבִּיו *Because they oppressed the poor and needy*; a good reason for the statement of the last verse. But G continues: κρίμα δὲ πράξεων ἐκθήσει = וְיִגַּל מִשְׁפַּט עֲנִיִּים or יַחֲנוּ וּמִשְׁפַּט עֲנִיִּים (v. 6^b repet.; cf. Es 9¹⁴ G), which agrees better with M's st. i (as emended) than with its own. It seems possible that the verse originally ran: יַחֲלֵץ עֲנִי מֵעֵנִי | וְיִגַּל מִלְּחַץ אִבִּיו *He draweth the poor out of his misery, | And snatcheth away (?? וְיִגַּל cf. Ho 13¹⁴ Ps 72¹⁴) the needy from the oppressor (or from oppression).*

v. 16. A very corrupt tristich. M lit. *And also he enticed thee* (v. 18) *out of the mouth of straits | Breadth not narrowness* (37¹⁰ Is 8²³) *under her | And the quiet* (17¹⁶?) *of thy table (which was?) full of fatness*. Sticklers for the purity of the Massoretic text may defend this nonsense. We prefer to do our best to relieve 'Elihu' from the discredit of it. The verse appears to continue the subject of v. 15, viz. the restoration of the repentant oppressor. We may therefore suggest for st. i: וְאִתּוֹ הִסֵּעַ מִצִּיר מִצִּיר (29¹² יִמְלֹט) *And him* (the penitent; as distinguished from the reprobate, v. 13 f.) *he bringeth out* (Ex 15²² Ps 80⁹) or *delivereth* (62³ 29¹²) *from straits*. Cf. B Igitur *salvabit te de ore, &c.* (יִשְׁעֶךָ). צִיר מִצִּיר could only mean *out of the mouth of the adversary* (not straits: cf. Ps 22²²); and מִנִּי = מִן is common in Job, and might easily be misread מִפִּי. מִפִּי מִנִּי *incitavit te* seems to have been copied inadvertently from v. 18 infr. Then the parallel st. ii might be read: וְרַחֲבִילוֹ מוֹצֵץ (מִצִּיר?) תַּחֲתִי *And*

the narrowness (37¹⁰) under him (v. 20, 40¹² Ps 119¹⁴³ Ex 10²³) becometh broad, or better: צָעָרוֹ הִתְחַבֵּי' וְיִרְחֹב-לֵי' And he maketh broad his footsteps under him: cf. Ps 4² 18³⁷ ch 18⁷ Pr 4¹² 18¹⁶. St. iii may have grown out of dittogr. (נחת of חת' st. ii; 'מלא דש' of 'מלא' v. 17). [Ἐ^{BAN*} καὶ προσεπιπάτησεν prob. scribal error for καὶ προσέτι ἡπάτησεν (Ἐ^{NC.a}) = מ' ואף הסית' מ'; ἄβυσσος = רחב = רחב מ'; καὶ κατέβη = וַיִּנְחַת pts.; κατάρχυσιν = מוצק. יצק effudit (= מ). Ἐ om. לא.] His table is filled with fatness: perhaps due to reminiscence of 2 K 25^{29f}. (Evil-Merodach's kindness to Jehoiachin).

v. 17. מ' lit. And with the judgement of the wicked thou art filled; Judgement and justice, they lay hold. Dividing the letters differently, and following Ἐ οὐχ ὑστερήσει ל'א־יָחֹדֶל (cf. Ps 39⁵ Nu 9¹³), we submit וַיִּנְחַת ל'א־יָחֹדֶל רִדְן רִשְׁעִי' But the doom of the godless faileth not for st. i; and for st. ii יתמוכום צדק ומשפט Justice and judgement lay hold of them. (Cf. Ἐ οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα = the entire verse!) The Pron. Suff. ם- is possibly concealed under כ' v. 18, where that Conj. is not wanted. V. 17 thus becomes a natural sequel to v. 16.

v. 18. Corrupt. Some would render: *Because there is passion, (beware) lest it incite thee to mockery.* Driver: *For beware lest wrath (i.e. resentment at God's dealings with thee) allure thee into mockery.* But the note of Eyob's language is hardly 'mockery'. As to כ' For see on v. 17^b. Beware (cf. v. 21) may be recognized in חמה See! (חֲמָה); an Aramaism mispointed חֲמָה wrath in מ'. (For פן, see also 32¹³ Is 36¹⁸). The Subj. of the verb יסיתך is prob. concealed under the dubious בשפק, for which we may substitute שחר (parallel to כפר Pr 6³⁵; cf. st. ii). St. ii gives a clue to the right reading of st. i (cf. also v. 19^b and Ἐ). We thus get the distich:

*See that a bribe seduce thee not,
Nor abounding graft incline thee!*

In this and the following verses Elihu hints, under cover of precepts couched in proverbial form, that Eyob may have been guilty of certain sins common at the time among the rich and powerful.

v. 19. On st. i Driver truly remarks: 'Throughout this line RV. and RVm. are both extremely questionable. The Hebrew text must be corrupt; but no convincing emendation has hitherto been proposed.' Now in 6²² בַּח means *wealth*; and in 28^{17,19} עֵרֶךְ is used of *comparing* one valuable thing with another (cf. Is 40¹⁸ Ps 40⁸ 89⁷). And since בָּצָר, pointed בָּצָר (22²⁴) may be a syn. of חֲרוֹץ *gold* (see note on 22^{24f}), and שָׁלוֹם may denote *safety, welfare*, we may recognize in these words the two terms necessary to a comparison, and suppose that the question originally ran: *Shall thy welfare be valued in gold?* (היערך שוֹעַן אֶל-בָּצָר) or היערך שוֹעַן אֶל-בָּצָר (אֶל-יִשְׁעֶךָ בָּצָר). St. ii certainly lends itself to and almost demands this view of the sense; whether we understand the ἄπ. מאמצ' *vires* as denoting

the *resources* or *rich supplies* of wealth, or prefer to substitute some other word for it, e.g. אֲצִרוֹת *treasures* or מִצְפֹּנַי *hoards* (Ob 6). Leaving st. ii as it stands in מ, we might also read st. i: הַיַּעֲרָה לִישָׁעָה אוֹצָר (but perhaps 'Elihu' wrote שוּעַךְ לְאוֹצָר).

It is evident that vv. 18-19 are closely connected in sense. ט But *wrath* (וַחֲמָה) upon *impious ones* will be | *On account of impiety of gifts* (= שחר Pr 6³⁵) which they used to receive upon injustices. Let not the mind wilfully turn thee (μή σε ἐκκλινάτω = אֶל-יִטֵּךְ v. 18 ad fin.) from a prayer (שוע) of powerless ones in straits (ἐν ἀνάγκῃ ὄντων = מִבָּצָר מ) | And all (accus.) who strengthen (pointing מְאַמְצִי might = מ. A paraphrase of a misunderstood and partially corrupted text.

v. 20. St. i is metr. short. מ lit. *Pant not for* (5⁵ 7²) *the night* | *That peoples may go up under them* (where they stand?). This is obviously corrupt. Driver: 'Challenge not the Divine judgement ("night" being named as a time of disaster, xxxiv. 20, 25), which may prove to be of a kind in which whole peoples perish. Job had often desired to meet God in judgement (e.g. xiii. 22, xxiii. 3-7).' But Eyob had never expressed a wish for a catastrophic 'judgement' or 'Day of the Lord'. What he craved was a personal interview with his Judge, that he might vindicate his cause face to face with his Divine Adversary. Elihu may be supposed to be indirectly accusing Eyob of another fault, viz. tipping; which is associated with taking bribes in Is 5^{22,23} as, possibly, here. Cf. 1^{4,5,13}. ט μή ἐξέλκυσθης τὴν νύκτα = אֶל-תִּמְשָׁךְ הַלַּיְלָה (Gn 37²⁸ Ps 36¹⁰) *Draw not out or Prolong not* (Is 13²²) *the night* seems to give the clue; and perhaps we may venture to insert בַּיַּיִן *with wine*, for the sake of metre and sense: as we might say, 'Drink not far into the night.' But Pr 23³⁰ suggests the possibility of אֶל-תִּתְאַחַר עַל-הַיַּיִן *Linger not over the wine* בַּלַּיְלָה *in the night* (cf. Is 5¹¹). Cf. also Ec 2³. An fort. leg. אֶל-תִּמְשָׁךְ (תַּמְסַךְ) שִׁכָּר הַלַּיְלָה *Mingle not strong drink in the night* (??). At B Ne *protrahas noctem*. In accordance with this, we propose עַד-לַעֲלוֹת יוֹם תַּחֲתִּי *Until Day* (= שחר Gn 19¹⁵ 32²⁵) *go up in its place*, instead of מ's unintelligible לַעֲלוֹת עִמָּם תַּחֲתִּי. For עַד-לַעֲלוֹת see 1 K 18²⁹.

v. 21. *Beware! turn not . . .* Cf. Ex 10²⁸ (וְאַל- Ju 13⁴). ט μή πρᾶξῃς = אֶל-תַּפְעַל pro מ אֶל-תִּפֹּן: fort. recte. St. ii leg. בְּבַחֲרָתָּ בַּע' *thou wast tried with affliction* (Aram. use; בַּחַר = בָּחַן); see Is 48¹⁰ בְּבַחֲרִיתְךָ: בְּכִבּוּר עֲנִי: *I have tested thee in the furnace of affliction*. עַל-זֶה *on account of this*, viz. און: cf. 34⁸⁶. (An leg. נִבְחַנְתָּ et hic: cf. Gn 42¹⁵?). So ט *For because of this thou wast tried with poverty*. (B Hanc enim coepisti sequi post miseriam; mistaken paraphr. of מ.)

v. 22. Begins a new paragraph. *doeth loftily*: יַשְׁנִיב = ט κραταιώσει, cf. Ps 139⁶. Better perhaps נִשְׁנָב Ptcp., cf. B excelsus; Is 2¹¹ 33⁵. *And who*: pro מי מ' (ו exc. post v). *a teacher*: מוֹרֶה cf. Is 30²⁰. ט δυνάστης

= Aram. קרא (haud recte). Cf. v. 10 33^{14ff.} 35¹¹. God teaches by affliction. (B paraphr. Et nullus ei similis in legislatoribus; understanding מורה as a teacher of the Torah.) מרא, however, gives a closer parallel to st. i.

v. 23. Cf. 34^{18a}. God chooses His own course and methods of procedure, in absolute independence of all His creatures.

who shalt say; i.e. having given Him a charge, and found Him unfaithful to it. Leg. מי אמר מ pro מי יאמר (cf. B and RV who can say). ט τίς δέ ἐστιν ὁ ἐράζων αὐτοῦ τὰ ἔργα; B Quis poterit scrutari vias eius? יחקר (32¹², cf. La 3³⁹) pro יפקד (?); ἔργα = ארחות paths 13²⁷, דרכי ways 34²¹. But פקר was perhaps understood by B in the sense of *visiting to test or try* (cf. 7¹⁸ 31¹⁴); and no difference of reading seems to be implied. In ordinary use, מי פקר עליו דרכו would mean *Who hath (ever) punished Him for His way?* (cf. Am 3² Ho 4⁹); which would agree very well with מ st. ii (but cf. 34¹³); *And who*, i.e. what human judge, *hath ever said* in giving judgement, *'Thou hast done wrong'?* The Almighty is superior to all jurisdictions; none can question His justice, or call Him to account for His doings. (B st. ii = ומי אמר פעל *And who saith, 'He hath done,' &c.*)

v. 24. *magnify*: or *praise*: Hi. שנה (8¹¹ 12²³⁺). Aramaism peculiar to Job.

So only here. B Memento quod ignores? (תשׁא = תשׁח forgettest? or לאתרע v. 26) opus eius. ט μνησθητι ὅτι μεγάλα ἐστὶν αὐτοῦ τὰ ἔργα (שׁניא cf. v. 26 37²³) may be right. St. ii מ אשר שררו אנשים, B de quo cecinerunt viri. But שׁור Pol. of שׁיר is so used nowhere else (Zp 2¹⁴ Impf. sine Obj. Ptcp. singer, 1 C 6¹⁸ al.); and ט ἡσαν = שׁרו (Ju 9²² Is 32¹), i.e. שׁרו in the unpointed text. And as שׁרו have ruled gives no satisfactory sense, while שׁור to see is a favourite word in Job, we may perhaps point שׁרו have seen. The idea that God's creative power is visible in His works is emphasized in the next couplet (cf. Ro 1²⁰). If we go a step further and read ממשׁר pro משׁר, we seem to recover a stronger distich than that of מ:

*Remember that great is His work
Beyond what mortals have seen.*

For the construction, cf. Jos 10¹¹ Ju 16³⁰ Ec 3²². For אנשים 37²⁴. (It is perhaps worthy of note that, as שׁור, חזה, הביט, occur together in vv. 24, 25, here, so do שׁור, חזה, ראה, in 19^{26.27}.) As regards מ, it may be remarked that, while appeals to men and other creatures to sing to the Lord are common in OT poetry, the statement that men in general do sing of God's work would be unique in the sacred literature of the Hebrews. (Otherwise, one might be inclined to read אֲנָשִׁי קְדָם *the men of old* pro אנשים, and to think of the famous Babylonian Epic of

Creation with which the Jews must have become acquainted during the Exile, if not long before.)

v. 25. Vv. 25-8 def. in 6. *All mankind*: insert בְּנֵי? cf. Ps 33¹⁴. St. ii read יִבִּטְנוּ וְא' יִבִּטְנוּ *And a mortal may behold it* (i.e. God's work) *far away* (and therefore imperfectly: 26¹⁴): 39²⁰ Gn 22⁴. Cf. 3 Omnes homines *vident eum* (i.e. God); unusquisque intuetur procul. The verse, however, does not affirm universal intuition or recognition of the existence of God (a question not raised in the book). 6 curiously: πᾶς ἀνθρώπος εἶδεν ἐν ἑαυτῷ (= חוה בו); of inward consciousness of God; or perhaps rather, of seeing in his own being a 'work' of God: ὅσοι τιτρωσκόμενοι εἶσω ἔμποροι, app. pointing אֲנוֹשׁ first as אֲנוֹשׁ and then as אֲנוֹשׁ (conflate rend); but more prob. 6 represents: מְדַבֵּר (יִבִּט) בֶּל-אֲנוֹשׁ (cf. Pr 12¹⁸).

v. 26. Is this verse a variant of v. 22? It might, no doubt, begin a new paragraph or strophe; but st. ii ('the number of His years', cf. Ps 102^{25,28}) seems hardly relevant to what follows. We might perhaps read מַעֲשָׁיו *his works* pro שָׁנוּ *his years*.

beyond knowledge: וְלֹא-יָדָע, lit. *and we know not*. Point perhaps נֶדַע (= נִדָּע): *unknowable*, i.e. not fully known, cf. 26²⁴ Ps 77²⁰. וְלֹא² om. 1 (ditt.). So 3. Or read בְּלֹא *without*.

vv. 27-33. Rain and clouds as instances of the work (or works) of God (v. 24). Nothing was then known of the real genesis of these physical phenomena (cf. 28^{25f}. 38^{28,34ff}. Ec 11³ 1 K 18^{44f}. Is 5⁶ Je 10¹³ Ps 135⁷ Gn 1^{6f}. 7¹¹). In dealing with these corrupt and difficult verses we must not, therefore, read into the text any of the more exact ideas of modern science, such as are represented by such t.t. as Evaporation, Rarefaction, Condensation. To the Hebrew mind, every shower that fell was a fresh miracle; every thunderstorm, nay, every single raindrop, was the immediate handiwork of God.

v. 27. St. i. The verb נָרַע (a younger by-form of נָרַע *cut off*? cf. Aram. use of נָרַע *shave*) means to *cut off from* so as to *lessen* or *diminish* (Ex 5⁸ Ec 3¹⁴; see notes on v. 7 15^{4,8}) > either to 'draw up' or to 'draw down': *For He maketh small the drops of water* (AV). St. ii further explains: *And bindeth up the rain in His mist*; or *And squeezeth, compresseth, the rain into His mist* (Gn 2⁶ אָר). Cf. 26⁸ *Who bindeth up* (צָרָה; so Pr 30⁴) *water in His clouds*; which suggests the reading וְצָרָה (or וְצָרָה?). So 6. But the word זָקִים *fetters* and the Aram. נָקַץ *to bind* (only in Ptcp. Pass. זָקִים *bound*; cf. also the NH use) suggest the possibility of וּזְקָן. 7 יִצְקוּ = וּזְקָן: see 29⁶ for this equivalence. 7 renders the whole verse: *Because He withholdeth* (וּמָנַע) *the drops* (or *streams*: מַיִם v. מַיִם) *of water*; *They trickle the rain to (?) His clouds*. 6 *If He count* (נִמְנָה = יִמְנַע?) *the pillars of Heaven* (= עַמּוּדֵי שָׁמַיִם!), *And bind up* (צָרָה = יִצְרָה vid. supr.) *the drops of rain by itself* (= לְבָדוֹ; misreading of מְלָדוֹ). 3 Qui aufert (= מ) stillas pluviae (cf. 5¹⁰), Et effundit (= וְיִצְקִים cf. 29⁶) imbres ad instar

gurgitum (= מ?). Ὡ ἀριθμηταὶ δὲ αὐτῷ σταγόνες ὑετοῦ = וַיִּמְנְרוּ נַטְפֵי מִיִּם (cf. 1 Sa 24¹ ἀριθμησον = מִנֶּה): so Ὡ (cf. ימנע); καὶ ἐπιχυθήσονται ὑετῷ εἰς νεφέλην = וַיִּזְקֹו מִטֵּר לָאֲדָר (Le 21¹⁰). The proposed reading מִיִּם נִטְפִּים מִיִּם (He withdraweth drops from the sea) suggests the formation of clouds by the process of evaporation; but this hardly agrees with st. ii, and cf. 14¹¹. In Gn 2⁶ the אֲדָר 'used to go up from (out of?) the earth' (not the sea), 'and water all the face of the ground'. (Can this baffling word be a transcription of the Sumerian ID, *river*? Ὡ πηγῇ there, but νεφέλη here.) And in 1 K 18⁴⁴ it is 'a little cloud' that the servant sees 'going up from the sea' (עֹלָה מִיִּם . . . עַב קַטְנָה), not 'drops of water', which soon overspreads the sky, and is followed by a down-pour of rain (cf. v. 28). Instead of יִנְרַע (Pi. here only) we might perhaps read יִצְאֵר *colligit* (Pr 6⁸); and for לִאֲדָר either בִּאֲדָר or בְּנֹאֲדָר (Ps 56⁹) or בָּאֲדָר *in His water-skin* (32¹⁹ plur.), cf. 3 Pss 33⁷ 78¹³.

v. 28. *Wherewith the skies flow down*,— (*Wherewith*) they drop, &c. See Dt 32² for both verbs. Cf. also Pr 3²⁰ Is 45⁸. *on the ground*: עַל-אֲדָמָה pro מִן עַל-אֲדָמָה *on man*: surely, an obvious correction; cf. Dt 32². Ὡ *Which the heavens send down* in the season (= בָּעֵתוֹ Dt 11¹⁴) | *And the clouds drop upon men*, and they rejoice greatly. Instead of the dubious רַב ad fin. vers. we might read עֲבִים *clouds* (including the superfluous אִף = יִם—ad init. v. 29?), or perhaps רַבִּיבִים *in showers* (= רַב + אִף + אִם?); cf. Ju 5⁴ Dt 32² Ps 72⁶. The original distich may have been either

*Wherewith the skies drizzle in its season,
And the clouds drop on the ground
(or, They drop on the ground in showers).*

It is hard to account for B. Qui (imbres) de nubibus fluunt, st. i, raises no difficulty; but whence came st. ii, Quae (nubes) *praetexunt cuncta desuper*? *praetexunt* looks like an error for *praelegunt* (or *praetexerunt*) = יַעֲרֹפוּ qs *overcloud, becloud* (cf. עֲרַפֵּל, עֲרִיף); and *cuncta desuper* may perhaps paraphrase עַלִי רַב־אֲדָר (cf. Pr 20⁶) or עַלִי כָל-אֲדָמָה; cf. Ὡ ἐσκίασεν δὲ νέφη (= ? וַיַּעֲרֹפוּ; cf. Assy. erpu, erpitu, urpatu, *cloud*) ἐπὶ ἀμυθήτῳ βροτῷ, and *clouds shadowed over untold* (87) *man* = עַלִי רַב־אֲדָר. Ὡ's st. i ῥνήσονται παλαιώματα, *Ancient things will flow* (cf. Wordsworth's 'the most ancient heavens') depends on misreading שְׁחִקִים as עֲתִיקִים *antiqua* (so again 37^{18,21}).

Ὡ has here an interesting addition, consisting of two distichs, which in Hebrew might have run somewhat as follows:

עַת שָׁם לְמִקְנָה
וַיִּדְעוּ מְקוֹם רִבְצָם:
עַל-פְּלֹאֲתָא לֹא-יֵשֶׁם לָבֶד
וְלֹא-יִהְיֶה לָבֶד בְּגֹוֹה:

For מקום cf. 38¹² and for רבעם Je 50⁶. For ישם cf. Is 52¹⁴ Je 2¹² (fort. *within thee*). For יהפך לבך Ex 14⁵ (an *ישנה טעמך*?). בנוך Aram. *thy heart, mind*. Cf. Sum. BAL, *speak = think*?). The two couplets are probably a marginal citation; or they may belong to a different text of Elihu.

v. 29 begins a new paragraph. (Verse 31 should perhaps precede it. The rains make the ground productive, Le 26⁴ Dt 11¹⁷ Is 5⁵ 55¹⁰ al.)

Who: מי (or ומי But who? so ㊤) pro וְיִבִּין אִם (יבין) Also if (he understand). 'Yea, can any understand' (RV) is not a translation of וְיִבִּין. (See note, v. 28.) *spreadings*: מפרשי = ㊤ ἀπекτάσεις (hic tant.); cf. v. 30 ἐκτενέει = פרש and ἐκτείνων = נטה, syn. 26⁷ Ps 104³; Ez 27⁷ מפרשֶׁיךָ *thy spread of sail*. One cod. מפלשי (37¹⁶ ubi leg. מפרשי ut hic). The wonder was the rapid spread of a small cloud over the whole sky (cf. 1 K 18^{44f.}). St. ii תשאות סכתו is metr. short. ㊤ ἰσότητα σκαυῆς αὐτοῦ (?) תִּשְׁאוֹת cf. 30²² Ketib). ㊤ gives the verse thus: *And who understandeth? And He spread the clouds from the multitude of His pavilion(s);* ㊤ st. ii תִּשְׁאוֹת עֲנִיָּה טִלְלִיָּה רִיבְכַת the mass (or pack) of His clouds, *His shellers*, (screens?). רִיבְכַת = רִיבְכַת הָמוֹן noisy crowd, mob, mass, bulk, quantity (cf. Je 51¹⁶ Ps 65⁸ Job 31³⁴ 2 C 11²³ 31¹⁰). In 26¹⁴ it represents רעם [רעם] תִּשְׁאוֹת The thunder-crashes of His covert ('תש' 39⁷ Is 22²). But the thunder comes in, with a special introduction, later on (37^{1ff.}). Here therefore it seems better (cf. the || stichus) to insert עֲנִיָּה > רעם, and either to point תִּשְׁאוֹת (?) *upliftings, risings* (cf. the word נשעים *rising mists* Ps 135⁷ Je 10¹³ 51¹⁶) or to read מִשְׁאוֹת (cf. Ju 20^{38,40}, sing. of smoke): *The rising of the cloud-masses His covert*: cf. Ps 18¹² 105³⁹ לְמִסְכָּה. ㊤ om. תשאות: Si voluerit extendere nubes | quasi tentorium suum = אִם-יִאֲבָקָה לפרוש עבים : סכתו.

v. 30. ㊤ lit. *Lo, He hath spread over Him* (or it, i.e. the cloud) *His light*, | *And the roots of the sea He hath covered*; instead of which we propose: עֲלִי־אֹר | הוֹ־פָרַשׁ (עב) *Lo, He spreadeth the cloudmasses over the light*, | *And the sun with clouds He covereth*: cf. Ez 32⁷ אכסנו שמש בענן; Ps 147⁸. ㊤ is merely an incorrect paraphrase of ㊤ (continuing the construction from v. 29). Instead of אורו *His light* ㊤ ἡ ὥδῃ (ungrammat. error; leg. ὥδ c ㊤^{ca} = אֹר *His mist* v. 27? ㊤ τὸ τόξον = יורה 1 C 10³): ㊤ מיטרא the rain. ㊤ *Lo, He spreadeth above them* (i.e. the clouds) *His light* (= ㊤).

v. 31. See note ad. v. 29. *nourisheth*: or *feedeth*: יִזִּין Aram. (cf. Je 5⁸ Ho. Ptcp.) pro ㊤ יִדִּין *judgeth* (|| grat.). Driver explained יִדִּין as follows: 'The storm is the agent both of judgement, and, by fertilizing the earth, of beneficence.' But, so far, we have had to do with the rise and spread of clouds; we have not yet come to the storm. Besides, if יִדִּין were

right, st. ii ought to run: *He giveth and withholdeth food*. The parallelism demands a different expression.

in abundance: לְמִכְבִּיר. So the word is gen. understood (= לֶחֶב OL); but the expression is very strange in such a sense. Elihu has already used מְכַבֵּיר *he makes many or multiplies* (35¹⁶); and according to this, and the ordinary use of יְתֵן אֵכֶל לְמִכְבִּיר מִן, יְתֵן should mean *He giveth food to the multiplier* (or to him who showeth greatness). Read rather: יְתֵן אֵכֶל לְכָל־בָּשָׂר *He giveth food to all flesh* (Ps 136²⁵), which also suits the parallel stichus better. לְמִכְבִּיר cf. Is 6¹⁰ 5. וְet dat escas multis mortalibus = לְכַבְּרִים? So בְּכַפֵּי אֵל to many.)

v. 32. מִן lit. *Over the two palms* Light hath covered (עַל כַּחַם is to cover over, 21²⁶ al.) | *And He hath laid charge on her (!) against an intervener (or assailant)*. This, of course, is unintelligible. אֹר is masc. always (Je 13¹⁶ is corrupt); some codd. עָלָיו rectè. But נִפְּחָה אֹר prob. means *He covereth the Light* (אֲבִסְכִּית לִּי אֶת־הַאֹרֶשׁ abscondit lucem). The poet is still describing cloud-effects. Then עַל־כַּפִּים must be a distortion of some word denoting the means or instrument; e.g. בַּעַר(י)פִּים (Is 5³⁰) *with clouds*, or בַּעַרפֶּל *with cloudmirk*, or בַּעֲבִים *with clouds* (Ps 147⁸ *בעבים שמים* *heavens*; Ez 32⁷). In st ii we might read וַיַּצֵּר עָלָיו *and besiegeth it, shutteth it in* כַּמְּפִיעַ (so some codd. pro 'במ' like an assailant; or possibly כַּמְּפָרֵשׁ *as with a sheet*: v. 29 (cf. Ez 27⁷ Is 29⁸). This is not entirely satisfactory, though we do speak of clouds 'sailing' over the sky; but it involves less change, and seems to agree better with the context, than וַיִּקְלְעֵהוּ בַּמְּפָנֶה | עַל־יָדֶהָ יִפְּלֵם הָאֹר *On palm He poiseth the lightning | And slingeth it forth at the mark* (7²⁰ 1 Sa 25²⁰). The idea of weighing light or lightning on the palm (or in the 'bought' of a sling, 1 Sa 25²⁰) is at once unique and improbable. The lightning is fig. God's 'arrow' (Ps 18¹⁵ Dt 32^{41f.} Hab 3¹¹), 'sword' or 'spear' (Dt 32⁴¹ Na 3⁸ Hab 3¹¹), but never His 'sling' or 'stone' (אֲבִי־קֶלֶעַ 41²⁰). He 'slings out' people, but not 'at' them (1 Sa l.c., Je 10¹⁸); not even at Eyob whom He attacks in so many various ways, and whom He makes the target of His 'arrows' (cf. 6⁴ 9¹⁷ 7²⁰ 16^{12f.} 26^{24f.}). For the light and lightning, see also 37^{8,11,15} 38^{19,24,35}. Perhaps st. ii orig. ran: וַיִּצֹו עָלָיו מִהוֹפִיעַ *And chargeth it not to shine forth* (37¹⁵): cf. Is 5⁶ *על-העבים אצוה מהמטיר* אֲצִיֵּא עֲלֵיהֶם וַיִּפְּגְרוּ = וְet dat escas multis mortalibus. ⚡ *Because of hand-rapine He withholdeth the rain* (אֵר i.e. אֵד pro אֹר ut v. 30); *And chargeth it to descend because of one praying* (= מִן; cf. Is 53¹² 59¹⁶: וְet praecipit ei ut rursus adveniat). Driver's comment on this verse forcibly illustrates the impossibility of extracting any probable sense from the traditional Hebrew text. Assuming the translation *He covereth His hands with the light; And giveth it a charge against the mark* (?), he explains as follows: 'Jehovah is represented poetically as plunging his hands into the flood of light about him, for the purpose of taking lightning-flashes out of it.' Compare this grotesque notion with the

language describing Iahvah's mode of action with lightning in other passages cited above.

v. 33. *The noise thereof telleth concerning him,
The cattle also concerning him that cometh up (1).*

This is perhaps the best that can be made of מ; and so Driver takes it, with the comment, 'The thunder (line 1), by its sound, and the cattle (line 2), by their presentiments of a coming storm, alike announce that Jehovah is approaching in the thunder-cloud. But in line 2 many moderns (changing only some of the vowel-points) prefer to render, *As one that is jealous with anger against unrighteousness.*' The thunder, however, is not mentioned in the verse (unless we read רעמו pro רעו מ); and even if רע could mean *noise* (which is dub.), to attribute noise to light is certainly strange. It reminds one of 'making a noise like a turnip'. In ordinary Heb. רעו יגיד עליו means *His friend* (טטטט) *tells upon him* (1 Sa 27¹¹ Es 6²), as we still say in colloquial English; and so ט understands it: *He who telleth a slander* (lit. *a third tongue*, cf. Gn 1¹⁸ ט) *against his friend, Jealousy and wrath upon him will go up* = יגיד (מגיד ?) על; רעו קנאה ואף עליו עולה; a bit of gnomic wisdom, quite irrelevant to the context, which appears to have suggested the pointing מקנה (א) אף על-עולה mentioned by Driver. But how strange is אף in the connexion, whether as Conj. or as Subst. (*anger*)! Cf. ט *He declares to his friends his possession, | And also to the unjust* = יגיד על-רעו מקנהו ואף על-עולים. This, though conflicting with the context, shows at least a truer apprehension of Hebrew idiom than RV. Possibly we may recognize an Aramaism in יגיד (נִדֵּר *draw, draw out, spread*, e.g. a tent, Je 6³ 43¹²), and read ירעה: *curtain* pro רעו: *He draweth over it* (the light) *a curtain*. St. ii is very difficult; leg. fort. מקום אהל על-עולה *The place of the tent of the storm* (see ט 4¹⁵; Aram., NH): cf. Is 54² (+ יריעות); Ps 18¹². (Or חביון אפי על-עולה *The veil of the face of the storm*: cf. Hab 3⁴: or even מקום ארבה על-עולה *The lurking-place of the storm.*)

So far the poet would seem to have been describing the darkening of the skies, overcast with clouds that shut in the light, before the coming of a storm. He passes on, with hardly a pause, 37¹⁻⁵, to speak in awe-struck tones of the most terrifying of all displays of the Might and Majesty of God—the thunder which is His actual Voice, and the lightning which He wields at will.

Chapter 37. v. 1. *At this too*: מ אף-לזאת ('אף-על-ז'). But why אף? Nothing alarming has been spoken of hitherto. Perhaps אך (cf. Le 11²¹ אך את-זה *But this*). Since, however, there is no real break between this verse and 36³³, we might perhaps read (ב) פלצות *With terror* (21⁶ 9⁶ Is 21⁴): *With terror my heart trembleth* (1 Sa 28⁶); viz. at the thunder and lightning: cf. Ex 19¹⁶. St. ii is metr. short:

add בְּקִרְבִּי *within me* (Ps 55⁵ al.). The word fell out owing to homoeoteleuton c לְבִי ad fin. st. i. For נָחַר *leap or spring up*, see Le 11²¹ Dr. (ἄπτερπύη = ἰνὸβλ? cf. Ps 1⁸.)

v. 2. St. i is metrically too long. Leg. שָׁמַע c ט (ἄπ.α.α + ἰωβ) ὧ pro מִן plur et om. שְׁמוֹעַ (dittogr.). *to the rumble of His voice*: ט ἐν ὄργῃ θυσὸν Κυρίου = אֵל בְּרִינֹו pro מִן כָּלוּ בְּרִינֹו; cf. 3¹⁷ θυσὸν ὄργῃς = רִינֹו. מִן is, of course, correct; the thunder is the Voice of Iahvah: Ex 19¹⁶ Ps 29. *mutter*: הִנָּה (Ez 2¹⁰) any *low, deep sound*; cf. the verb הִנָּה used of the *growling* of a lion and the *moaning* of a dove or a mourner, and (Hi.) the *muttering* of wizards: prob. cogn. c הָקָה. (Is יהוה, as distinct from יהו, יה, to be derived from a √המה=הוה, and so 'The Thunderer'? cf. the Bab. *Gamar-Iāma* = Gemariah.) B *bene*: Et sonum de ore illius procedentem. (וְבוֹהֶנָּה?)

v. 3. Cf. Ps 19⁵. *He letteth it go*, lit. *looseth it*; יִשְׁרֶהוּ Aramaism: א 30¹¹ Ex 3⁵ CIS 145 A⁷ *to liberate* (S. A. Cook, *Gloss.*, p. 117), שָׁרָה, יִשְׁרָה Impf. But read perhaps יִשְׁלַחֵהוּ (12¹⁵ or 1 Sa 20²⁰). (ἄρχῃ αὐτοῦ confirms מ: cf. Ezr 5² שָׁרִיו *inceperunt*. B *considerat* = יִשְׁוֹר. C יִשְׁבַּחוּנָה *they praise him*.) *corners*: lit. *wings* = *skirts*, ends: 38¹³ Is 11¹². *Unto*: עַל = אֵל; an leg. עַר? B *super* (= עַל) *terminos terrae*. Here God's 'light' is the lightning.

v. 4. *After it*: i.e. the 'light', which the thunder always follows (because, though the flash and the explosion are simultaneous, light travels far more swiftly than sound).

His Voice: reading קוֹלוֹ c 2 codd. pro מִן קוֹל; cf. the || stichus. The third stichus appears to be a mutilated distich. Read perhaps

וְלֹא יַעֲקֹב שְׁפַעַת מַיִם
בִּי-שָׁמַע קוֹל רָעְמוֹ:

And He keeps not back the multitude of waters (22¹¹ 38³⁴),
When His Voice of Thunder is heard (Ps 77^{18,19});

or perhaps קוֹלוֹ רָעַם (cf. 26¹⁴). עָקַב *to hold back*; an Aramaism (A: cf. Gn 22¹² NH). It is possible, however, that עָקַב *to heel*, i.e. *seize by the heel*, was used in the sense of *holding back* (cf. Ho 12⁴). In Syr. Pael is *to trace out, investigate*: so B here *et non investigabitur* (pointing וְלֹא יַעֲקֹב).

v. 5. St. i is metr. redundant, besides being a feeble repetition of v. 4^b (וְרָעַם בְּקוֹל) and grammatically dubious. בְּקוֹל, no doubt, is mere dittogr.; and רָעַם has displaced some similar word, e.g. יִדְעֵנִי (= יוֹדְעֵנִי) *showeth us* (cf. Ps 88¹³), or יַעֲלֵה *doeth* (33²⁰), or יַמְאֵנוּ *maketh us see* (Mi 7¹⁵ Ps 78¹¹). אוֹת נִפְלְאוֹת (= עֲשֵׂה נִפְלְאוֹת everywhere else, 5⁹ Ps 136⁴); because עֲשֵׂה follows in st. ii, with which cf. 5⁹ 42³. The verse evidently begins a new paragraph or strophe, dealing with other wonders of the natural world as the

immediate work of God. (Ⓢ^c adds here the two verses which follow v. 28 in Ⓢ^{BA}. Vid. supr.)

we know not how: lit. *and we know not* (8⁹ 36^{26a} 42³). Ⓢ and is not known (pointing נָדַע pro גָּדַע): cf. Pss 76² 77²⁰.

v. 6. The כִּי *For* is explicative (cf. 36^{27,31}). הָיָא אֶרֶץ מֵרָחֹק *Fall to earth!* (supposed Arabism; cf. הָוָי *to fall*) seems very unlikely. Perhaps הִרְיֵה אֶרֶץ *Water the earth!* (cf. Is 55¹⁰). St. ii presents a clear example of dittography in וּגֶשֶׁם מִמָּטָר וּגֶשֶׁם מִמָּטָר (ות) and עוֹנוֹ ad fin., as an epithet of 'מִמָּטָר', is difficult. A verb seems wanting; a need which might be satisfied by reading וּלְגֶשֶׁם וּמִמָּטָר תִּעֲזֹז *And to the downpour and the shower, Be strong!* or וּלְגֶשֶׁם מִמָּטָר תִּעֲזֹז *And to the torrent-rain, Prevail thou!* (cf. מִמָּטָר וּגֶשֶׁם יִמְטֵר עָלֶיהָ (Ez 38²² suggests גֶּשֶׁם יִמְטֵר עָלֶיהָ). (Zc 10¹ and for גֶּשֶׁם י K 18^{44f}). (Ez 38²² suggests גֶּשֶׁם יִמְטֵר עָלֶיהָ). An objection to st. i as it stands in מ (as also to the emendation suggested above) is that it has four stresses, and so is metr. redundant. הוּא־אֶרֶץ may be a disguise of a single word (א ditt.), e.g. הָאֵצֶר *Be stored up!* (cf. 38²² גֶּשֶׁם יִמְטֵר עָלֶיהָ Is 23¹⁸ אֵצֶר Ni.). And עוֹנוֹ ad fin. may represent וְשִׁמְרוֹ (belonging to v. 7):

For to the snow He saith, Be amassed!
And to the torrent-rain, Overflow!

(גֶּשֶׁם is rain in *body, bulk, or mass*, qs 'solid rain'; i.e. the heavy continuous torrential rains of the rainy season in tropical and subtropical countries. Cf. Aram. גוּשְׁמָא *the body* (Syr. גְּשִׁים *embodied, material, solid*), Ar. جَسْمٌ *the body, a body, a solid*, and by rhotacism جَرْمٌ *body, self, bone* as solid; גֶּשֶׁם *rainstorm*. But גֶּשֶׁם cut off = גֶּרֶם, גִּזֶם, &c.)

v. 7. Heavy snows and rains 'seal up' (cf. 24¹⁶) mankind, i.e. keep them under cover, and stop all out-of-door work. Wild beasts find shelter and hibernate in their dens (v. 8). Pro מִן הַיָּד leg. מִן הַיָּד (9⁷; 33¹⁶ is corrupt: see note there). In st. ii om. כָּל (dittogr. fr. st. i) and read אֲנִישֵׁי מִן הַיָּד (v. 24, 36²⁴) pro מִן הַיָּד (מ exc. ante מ): cf. Ⓢ ut noverint singuli opera sua. The meaning seems to be, as Driver put it: that they may 'recognize His hand in their enforced inactivity'. (Ⓢ *That every man might know הָיָא אֶרֶץ אֱוֵנוֹתָא, his own weakness*; the little he can do; a paraphrase? Ⓢ *And He maketh known to the world His works*.) If הָתָם, which usually means *to seal with* (instrum.), could also bear the sense *to set a seal upon* (like the Aram. equivalent הָתָם, we might transpose יד and מַעֲשֵׂה, with this resulting distich:

בְּמַעֲשֵׂה אֱדָם יִתְּנוּ
לְרַעַת כָּל-אֲנוּשׁ יָדוֹ:

On man's work He setteth a seal | That every mortal may know His Hand.
Cf. Ps 109²⁷.

v. 8. *into a lair*: בְּמִו־אֶרֶב pro מִבְּמִו־אֶרֶב? see 38⁴⁰ Pss 10^{8.9} 104²² (where man's labour is mentioned in the next verse). ὁ ἐπὶ σκέπην (= אֶהָל 21²⁸). ἐπὶ κοίτης = 'מעון'; sic 38⁴⁰ Je 10²¹.

v. 9. The insertion of הַיָּמִן *the South* after הַדָּר (הַ), on the ground of 9⁹ (where see note), violates the metre with a fourth stress. The '(store-) chamber of the stormwind' is the magazine (cf. Ps 135⁷) in which God holds it in reserve, as He holds the snow and hail in other 'treasuries' (38^{22f.}). ὁ ἐκ ταμείων = חֲדָרִים (Pr 7²⁷ 24⁴ Ps 105³⁰). Leg. fort. מִבְּיָהָר *Out of the Storehouse*. (ταμείον, late form of ταμείον.) Cf. the classical myth of the Cave of Aeolus and the Winds. It was not then known that the winds are caused by variations of atmospheric temperature. סופה prob. *turbo, cyclone*; cf. B tempestas. ὁ δύναι; prob. a scribal error for αἱ δύναι (*ut alii*), *the whirlwinds*. Cf. וְעָא *the stormwind*; ὁ בוכיאת *a sudden storm of wind, snow, or sand*.

The metr. defect of st. ii may be supplied by inserting תִּתֶּנָּה *cometh* (cf. v. 22) as || to תִּבָּא st. i. But what is מְמֹרִים? The expression can only mean *from the scatterers*; improb. supposed to be an epithet of the winds, as scattering the clouds and bringing cold. Read מְמֹרִים *out of the garner* (Ps 144¹⁸) or storehouses; a suitable || to (חֲדָרִים) (so Driver). ὁ And from downpour (זריפתא); a guess. וּמִבְּנוֹת מְזָרִים *And from the window of the mezārīm* (Heb. word repeated, because not understood). ὁ ἀπὸ δὲ ἀκρωτηρίων, *from the ends or extremities* (i.e. of earth or sky?); or *from the peaks or summits* (ἄκρων τῶν ὀρέων) = מְנִי־הָרִים? B Et ab Arcturo frigus; which perhaps implies ἀκρωτίων or ἀκρωτίου in ὁ pro ἀκρωτηρίων.

v. 10. Cf. 38^{29f.} Is 40⁷. Point יָתֵן *is yielded, produced*, pro מִן יָתֵן Impers. The *breath of El* is the icy blast of the north (Ecclus 43²⁰). Four stresses: ? יִתְקַר *it freezes* (cf. NH). St. ii. *And the breadth of the water is in constraint* (OL; cf. RV); 'I.e. *narrowed, contracted*,—the edges of the stream being frozen' (Dr): qs √צִוַּק (32¹⁸; 36^{16b}? vid. annot.). But surely the wonder is not the gradual narrowing of the stream or pool, which at first would hardly be noticed; but the whole breadth of it becoming solid, as molten metal does when it cools (cf. מוֹצֵק v. 18 √צִק 38³⁸ vid. ad 11¹⁵ 22¹⁶ 41^{16.16}). An leg. c cod. 1 כְּמוֹצֵק *like a casting* (1 K 7³⁷)? If the meaning were *And the breadth of waters is narrowed*, would not יוֹצֵק (or וּיִצֵר לָר' מ') be the natural way of expressing it? Cf. B Et rursum latissimae funduntur aquae (√צִק); וּבְאִתְּכִיתָא *in pouring out or casting*: cf. 28² 41¹⁶. ὁ very strangely: οἰακίλει (adnot. διασχίλει | χωρίζειν ἄπ' ἀλλήλων Ba mg. inf.) δὲ τὸ ὕδωρ ὡς ἐν βούλῃται. This seems to imply (? כַּחשֵׁק ? בְּחִפְזוֹ) מִן בְּרִצְנוֹ (v. 12^b!) וְהִבֵּל; thus at least favouring 'ב > ב with the last word.

v. 11. St. i is supposed to mean *Also He ladeth the thick cloud with moisture* (RV); but the ἄπ. רִי (= רִי from רָוִה *drink one's fill*) is dubious, and the *moisture* of the clouds is no longer the poet's topic (see v. 6 36^{27ff.}).

Ⲯ (ἐλεκτόν = בר pure Ct 6¹⁰) and Ⲭ frumentum (= בר corn Am 5¹¹), in fact, treat ב in ברי as Rad. Hence we may conjecture ברר hail, which is associated with lightning ('Fire' of God, Ex 9^{28f.}), snow and stormwind, Ps 148⁸, and is a frequent accompaniment of thunderstorms (perhaps Ⲯ misread ברר as ברר = ἐλεκτόν Is 49²), and would naturally not be omitted here (cf. Ps 18¹³); or else ברק lightning—a closer || to st. ii. The vb. יטריה, also ἄπ., can hardly be regarded as certain. Ⲭ Et nubes spargunt (Ps 147¹⁶) lumen suum app. read יפור pro יטריה; in harmony with יפיץ, st. ii. We might do worse than adopt this: *The heavy cloud scattereth Hail (or the Flash), | The thundercloud streweth His (its?) Light.* (Ⲯ καταπλάσσει, *plasters over or besmears* = ימרה (Is 38²¹) pro יטריה Ⲭ; but the var. Ⲯ^{ca.a} καταπλήσσει, *terrifies* = יבעת 7¹³ 14²¹ suits ἐλεκτόν, the Chosen or Pure One, better.) Elsewhere in OT the ✓ מרה only occurs in the Subst. מרה a burden Is 1¹⁴ Dt 1¹²: cf. the NH (Tg Talm) use of the verb. The proposed Arabism יטרַה proiecit (abiecit) is improb. (אף ברק) ימרה Also the clouds hurl lightning). The clouds pour down rain; but the Heb. poets do not conceive them as hurling the lightning (cf. Ps 18¹⁵ 29⁷ 77¹⁸ 144⁶). Possibly we should read יבריה or יטרר (the latter Aram., Assyri., TA, Ar.): *Also the flash putteth the clouds to flight | His light scattereth the cloudmass.* In any case, we must point עָנָן in st. ii pro מַעַן c 15 codd. ⲮⲬⲚ. From moment to moment the whole sky is lighted up, and the clouds appear to have vanished.

v. 12. The verse contains two distichs. RV treats it as a tristich; metr. overweighting st. i (and also st. ii?). But יהוה (which prob. refers to the lightning > to the cloud; cf. המהפכת Gn 3²⁴) demands a verb or Ptcp. as its Predicate, e.g. מְסֻבִּב (so Ⲯ or יְסֻבִּב), of which the ἄπ. מְסֻבֹּת (supposed to be used Adv. in the sense of *all around, in all directions*) might be an easy corruption. Adding שמים as Obj. of the verb (cf. Pss 26⁶ 59⁷), we get the stichus *And it (emph.) goeth about the heavens.* (Otherwise, מְסֻבִּב might be regarded as a gloss on מְתַהַפֵּךְ turning round and round, of the appearance of zigzag lightning; and so st. i would be: *And it turneth about at His steerage*, Pr 1⁵ plur. Qerī hic rectē.) Then the purpose of these quickdarting motions of the lightning is expressed in the words (st. iii or ii?): *That it (not they: the מ belongs to כל: cf. Le 5²⁴ 11³⁴) may do whatever He commandeth* (leg. לַפְעֵל מְכַל-אַשֶּׁר יִצְוֶה). St. iv (iii?), defining the place, is perhaps not indispensable to the sense: *Upon the face of the world of His earth.* The phrase תְּבֵל אֲרֶצָה (so point c Ⲯ) is from Pr 8³¹ מְשַׁחֶקֶת; a passage of which we have had earlier echoes in Job. It is found nowhere else in OT, תְּבֵל being gen. used as a poet. syn. of ארץ and always anarthrous (Ps 24¹). The word is prob. a Canaanite loan from Assyrio-Bab. *tabalu*, the land, dry land, syn. *nabalu*, id., as opp. to the sea and other waters. (The Aram. Ⲛ and Ⲯ is from OT

Heb.) The primitive meaning is perhaps that which *bears*, is firm, *terra firma* (as we say 'The ice will bear'): cf. Sum. MAL (= BAL?) = GAL, *kānu*, 'be fixed' or 'firm', *našū*, 'to carry': cf. also סָבַל *bear a burden*; יָבַל *bear, bring*. (Possibly the meaning is land as *rising above the water, surmounting it*: cf. Sum. BAL, to *scale walls and mountains*, TA-BAL, *surmount, overstep, &c.*). B paraphrases the verse: Quae (i. e. nubes) lustrant per circuitum, quocunque eas voluntas gubernantis duxerit, ad omne quod praeceperit illis super faciem orbis terrarum. Ὡ καὶ αὐτὸς κυκλώματα διαστρέψει | ἐν θεεβουλαῶθ (κυβέρνησις Pr 1⁶ 11¹⁴ al.) εἰς ἔργα αὐτῶν | πάντα ὅσα ἂν ἐπιτείληται αὐτοῖς, | [ταῦτα συντέτακται παρ' αὐτοῦ, vers. dupl.] ἐπὶ τῆς γῆς (= M). S is much nearer the mark: *And it (His light) circleth and turneth about (מתכרך ומתהפך)*; *to do the purposes all that He commandeth them, on the face of the world of His earth*.

v. 13. Both stichi are metr. short. In the first we might read אף אפו for אפ² (cf. Is 10⁵ אפִּי שֶׁבֶט) and לערץ for לארצו (Is 2¹⁹ לעֶרֶץ האֶרֶץ): *Whether for a Rod of Wrath, to awe*. The ו belongs to אפ² seq. For שֶׁבֶט see also 9³⁴ 21⁹. (Instead of לעֶרֶץ leg. fort. יְרִיעָה: *Whether for a Rod of Wrath He cause it to run*: cf. Ps 147¹⁵.) In st. ii there can be little doubt that we must read יוצאֵהוּ pro ימצאֵהוּ. The line may then be completed either thus: ואם-לעשות חסד יוצאֵהוּ *Or to do mercy He send it forth*: or 'ואם-לחסד ואִמָּת יוצ' *Or for mercy and faithfulness He send it forth*. Possibly, however, the whole verse should be read:

אם-לשֶׁבֶט אף על-עֶרֶץ
ואם-לחסד לארצו יוצאֵהוּ

Whether for a Rod of Wrath upon the Tyrant, | Or for mercy to His land, He send it forth. God's lightnings deal out both judgement and mercy: cf. Jos 10^{10,11} Ps 18¹⁴ 144⁶ Is 30^{30f.} But the verse may very well be a marginal intrusion; inasmuch as the whole passage, 36²²–37¹², dwells rather on the wonder and mystery of the works of God than on His use of them for moral ends. B took שֶׁבֶט in the sense of *tribe*: Ὡ ἐὰν εἰς παιδείαν qs שֶׁבֶט = castigatio; S שֶׁבֶט = *sceptre* = sceptriferi; T app. שֶׁבֶט rain-flood, 38²⁵, pro שֶׁבֶט, with the following extraordinary version or rather perversion: *Whether the rain of vengeance in the seas and wildernesses, or the heavy rain for the trees of the mountains and valleys (?), or the gentle rain of mercy for the fields of fruit and vineyards, He supply him (= ימלאֵהוּ; cf. Nu 11²² al.)*.

v. 14. Begins a new strophe or apostrophe. Cf. 33^{1,31} 35², &c. Whether we connect it with the first or the second stichus (M), עַמֵּךְ gives one stress too many for the metre. It is probably an insertion by some one who remembered locc. like 1 Sa 9²⁷ 12⁷. The sense is complete without it.

v. 15. The verse is suspicious on several grounds; st. i being metr. overloaded, and הופיע being app. *Trans.* in st. ii, although it is *Intrans.* everywhere else (cf. 3⁴ 10³ Pss 50² 80² al.). *Knowest thou* (i.e. Understandest thou? cf. 37²⁹), *when Eloah attends to* (שום sc. לב 1⁸ Is 41²⁰) *them?* cannot be regarded as a satisfactory sense. *Knowest thou when God imposeth a decree upon them?* (cf. RV), *And made shine the clouds of His rain?* But there is no clear reference for עליהם in the preceding context; and we may well be uncertain as to the relation of this verse to the following, which also begins with התרע and mentions the clouds. Is either, in whole or in part, a dupl. or var. of the other? OL, citing Je 38²⁴ for the Constr., renders: *Dost thou know about God's enjoining upon them?* and so v. 16: *Dost thou know concerning the balancings of clouds?* But we cannot avoid asking 'Enjoining what?' and 'Upon whom?' cf. 34^{23a}. (And what is the connexion of thought with v. 17?) G hardly helps us with *We know* (G^A *Thou knowest*) *that God set (= made) His works | By making Light out of Darkness* (a ref. to Gn 1^{2.3}) = נִרְעָה בִּישָׁם אֵל פְּעָלָיו מוֹפִיעַ אֹר מִשְׁכָּן. W Numquid scis quando praeceperit Deus pluviis (cf. I supr.), *ut ostenderent lucem nubium eius?* (= והופיעו plur. *Trans.*). G Behold, thou knowest pro התרע alioq. = W.

It seems possible that vv. 15, 16, should be transposed:

Knowest thou the spreadings (מפרשי ut 36²⁹) *of cloud* (om. על),— *The doings* (leg. מפעלות Ps 46⁹ pro מפלאות voc. nil. 6 codd. (נפלאות) *of the perfectly Wise* (leg. דעות 36⁴ I Sa 2⁴)*,— *When He setteth* (om. ההתרע¹ ut dittogr.) *His tent* (אהלו pro אלוה W) *upon them, And the light of His thundercloud shineth forth?* Cf. 36^{29.30} Ps 18^{12.13}. [The variation of the phrase מפרשי עב 36²⁹ which meets us here, מפלשי עב, supposed to be a mode of writing מפלסי ע, is not prob., whether we take it to mean *weighings out* or *levellings* of the clouds. The point is their *spreading* over the heavens: cf. I K 18^{44f}. G's δαάκρυσιν νεφῶν may = מפרשי עב (cf. Le 24¹²).] We may also suggest a bolder reconstruction of the two verses, viz.:

הַתְּרַע מִפְּרֵשׁ עֲבִים
וְהַתְּאֵלֶף תִּמְיִם דְּעוֹת
בְּשֵׁם עֵב לְבִישׁוֹ (מְעִילוֹ)
וְהוֹפִיעַ אֹר עֲנָנוּ:

Dost thou teach (32⁷) *Him that spreadeth the clouds,*
And instruct the Perfectly Wise,
When He maketh the cloudmass His cloak (cf. 38⁹),
And the light of His cloud shineth out?

(Or read for the third line: בְּלִבִּישׁוֹ אֵלֹהֶ עֶרְפֶּל *When God clotheth Himself with cloudgloom*: 22¹³ Ps 97² Is 59¹⁷.)

* ת' דעים is found nowhere else, and דעים W is an ugly jingle.

ט v. 16^b ἐξαΐσια δὲ πτώματα πονηρῶν = מַפְלֵת (?) רָעִים; cf. 9²³ 22¹⁰ 18¹² 31²⁹ Pr 29¹⁶ (but also Job 16¹⁴ 20⁵). This appears altogether improbable.

v. 17. Apparently a sarcasm. *Thou whose garments are* (unbearably) *hot, When the earth is still* (Is 57²⁰ ch. 34²⁹) *from the South*; i. e. 'in the sultry stillness preceding a sirocco' (Dr). How can you pretend to be His equal or mentor, Who at will wraps the fiery stormcloud about Him? (Cf. Ps 104².) Perhaps we should read מַהֲרֵב *from the heat* (Is 4⁶ 25⁵ al.) pro מִדְרֹם *from the South* (i. e. on the south; cf. Gn 2⁸). ℳ seems more natural than מ: *Nonne vestimenta tua calida sunt, Cum perflata fuerit terra Austro?* = (fort.) הֲלֹא בְנֵי הַמִּים | בְּהֶשֶׁב בְּאֶרֶץ דְּרוֹם *Are not thy garments warm | When He maketh the Southwind blow over the land?* Ps 147⁸ Is 40⁷. © *Thy clothes grow warm; And wilt thou remove* (יִג. ? וְהִעֲתִיק cf. 9⁵ 32¹⁵ pro מ *בהשקט*) *the land from the south?* And wilt thou extend with Him, &c. (v. 18). דְּרוֹם (mostly in Ezekiel) is probably of Babylonian origin. In Babylonia the south was the region of clouds and storms. For the Rt. we may perhaps compare Sum. DA-RI, 'to blow hard' (*zāqu*), from RI, id.; qs DARIAM, the 'stormy' or 'blustering' region.

v. 18. Leg. הִתְרַקַּע. The verb רָקַע is *to beat out* metal (Pi. Nu 17⁴), and so *to spread out*, e.g. the earth (Is 42⁵ 44²⁴ Qal Ptcp.); whence רָקַע the *firmament* or solid arch of the visible heavens (Gn 1⁶ al.), upholding the waters of the celestial ocean. The prim. Rt. is seen in רָק (רָקַק) *thin*, qs *beaten out*; cf. Sum. RAĜ, *strike, thresh* (and perhaps RA, RA-G, *walk, str. tread, tramp, stamp?*), cogn. c DAG, DA, *outspread, broad*, רָק *thin*, רָקַק *pound, beat small*, and רָכַא, רָכַן, רָךְ, &c.

Like Him (lit. *with Him*: 9²⁶ 40¹⁵) *didst* (or *canst, couldst*) *thou beat out the Sky* (v. 21, 35⁵ 36²⁸ 38³⁷), *Hard* (Ez 3⁹) *as a cast-bronze mirror?* The idea seems to be: How canst thou match thy wisdom with God, unless indeed thou wast His partner in Creation? cf. 9⁸ 15⁸ 38 *passim*. An leg. יִתְחַזֵּק pro תִּזְקֶיךָ? sive וְיִתְחַזֵּק? cf. © *Wilt thou spread out* (or *make firm*: וַעֲמַ Qal) *with Him the Firmament* (לְרַקַּע = בְּמִסְכָּא), *To support* (it) *together?* ℳ, freely but with elegance: Tu forsitan cum eo fabricatus es coelos, Qui solidissimi quasi aere fusi sunt. *mirror*: רָאִי (ἀπ.) = מִרְאָה Ez 38⁸ (also ἀπ.). For מוֹצֵק *poured out, molten, cast*, see v. 10. Ancient mirrors were of burnished metal, usually bronze (copper). I possess Etruscan and old Chinese specimens.

v. 19. *Teach us*: so מ. Some codd. and ט ט ט *Teach me. What we shall* (or *should*) *say to Him* (or *of Him* Ps 3³; but cf. 23⁵). The words are apparently ironical. St. ii: cf. 13¹⁸ 23⁴ 32¹⁴ 33⁵ עָרַךְ *to arrange* a case, or words. But מִפְנֵי חֹשֶׁךְ (23¹⁷) *because of* (the) *darkness*, i. e. of ignorance (Driver) is hardly what we should expect from Elihu. © καὶ πανσώμεθα (Ἑ^{NC} πανσόμεθα) πολλὰ λέγοντες. Perhaps

וְעִירָהּ (וְלִעְרָהּ) מִלִּים נִחְשָׁה And from marshalling words let us refrain. At
 ☩ nos quippe involvimur tenebris. ☩ And we will not hide (נִסְתַּמֵּר;
 perhaps rg. נִעְלָק flee, Aram., or scribal error pro נִסְתַּר; cf. ☩)
 from the darkness.

v. 20. מִיִּסְפֵּר is very dubious (RV *Shall it be told him that I would speak?*). Read rather הִכְעֵם (or הִיחַר לוֹ אִם) *Will He be annoyed or angry?* or הִסְעַר *will He storm, be enraged?* (cf. 38¹); and metr. grat. either אֵלַי at me (2 C 16¹⁰) or אֵל El. In st. ii we might transpose the verbs and read אִם-יִבְלַע אִישׁ כִּי-אָמַר *Will He swallow up a man for mere speech?* But אִם-יִבְלַע אִישׁ יִבְלַע *Or because a man hath said, will he be swallowed up?* would also satisfy both metre and sense. Cf. ☩ etiamsi locutus fuerit homo, devorabitur; ☩ *And if the man speak, he will be swallowed up.*) ☩ app. = לִי הִסְפֵּר וְסִפֵּר לִי (כִּי-אִישׁ עָמַד אֲבִלַע: or) *Note the conflate equivalent of the הִסְפֵּר, and לִי pro לוֹ. Om. כִּי-אָדָּבָר.*

vv. 21-22 appear to herald the Theophany (ch. 38), which is the dramatic climax of the poem. At all events, we are reminded of the thrilling anapaestics with which Aeschylus closes the great lyrical drama of *Prometheus Bound*:

καὶ μὴν ἔργῳ κοῦκ ἔτι μύθῳ
 χθὼν σεσάλευται κτλ.

is not seen: leg. fort. יָרָא pro רָאָה (= רָאָה? cf. ☩ οὐχ ὁρατὸν τὸ φῶς, and 41²⁵ הָעֵשׂוּי). *dim*: בְּהִיר ἄπ. is compared with Syr. ܕܫܘܬܐ *dusky, dim, pale*, of colour; ܕܫܘܬܐ *dimness, faint light*; ܕܫܘܬܐ *dawn, twilight*; ܕܫܘܬܐ *lux subobscura*; ܕܫܘܬܐ *a faint cloud*; ܕܫܘܬܐ *dim, uncertain*. See also Levy, s. v. בְּהִיר *cloudy*. ☩ τηλαυγές, *far-shining*, ☩ ܕܫܘܬܐ *bright*; cf. שְׁבִהוּרָא, *in Tgg. Jer. and the Syr. equivalent forms*. St. iii, which is extra-metr. as such, may begin the next distich: *But the wind hath passed over and cleared them* (☩ ὥσπερ τὸ παρ' αὐτοῦ ἐπὶ νεφῶν: perhaps another interpr. of st. ii: ἐπὶ νεφῶν = בְּשַׁחֲקִים: cf. 35⁵ 38³⁷; but cf. 38¹ 40¹ νεφ. = סַעֲרָה; an leg. הַטְּהִירָם *But the stormy wind cleareth them*, cf. Ez 1⁴), *And out of the North a Brightness cometh* (v. 22; leg. זָהָר Ez 8² Dan 12³ pro מִן זָהָב ad init. ☩ ἀπὸ βορρᾶ νέφη χρυσανγοῦντα =? עַב זָהָב or זָהָב: ☩ om. vb.). The clue to the gen. sense seems to be given by the description of the Theophany, Ez 1⁴: *And I saw and, behold, a wind of storm came from the North, (and ☩) a great cloud (therein ☩) with brightness around it and selfcatching* (? leg. מִתְלַכֶּת *selflicking*) *fire* (cf. לֶשׁוֹן אֵשׁ Is 5²⁴ and 1 K 18³⁸). For the North and the Mountain of the Gods, see 26⁷ Is 14¹³ and cf. Ps 48³ Ez 8^{5,14}.

Then follows in מִן: עַל-אֱלֹהֵי נֹרָא הוּר Upon (or Beside) Eloah awful is (the) Glory; (v. 23) Shaddai, we have not found Him. (☩ 22^b, 23 =

(עליהם נורא הוד והדר משי: ולא מצאנו שֶׁה לכתו שֶׁפֶט צדק' לֹא־יַעֲנֶה. We may perhaps substitute the more coherent distich: *His tempest (36³³) is exceeding awful; But Shaddai is not to be found therein* (cf. 1 K 19^{11f.}). Yet *על־א' נאור הוד* seems possible, cf. Ps 76^{5,8}; etc. ut *מ*. The word *הוד splendour, majesty*, which appears rather isolated in Semitic (not akin to Ar. *הא repent, speak or go or behave gently*; see Lane), is perhaps akin to Sum. *𐎧𐎺 UD*; a primitive Asiatic word for *the Sun, light, bright* (Tibetan *od*; cf. also Sum. *ĠUD, bright, shine*). Slight changes in the remainder of v. 23 give the distich: *He showeth great Might and Justice, And the cause of the righteous He humbleth (? perverteth or wresteth: יַעֲנֶה: 33²⁷ or יַעֲנֶה La 3⁹) not.* For *שנא* cf. 36⁽²²⁾²⁴. If *שִׁנְיָא* (36²⁶) were right, we should expect *הוא שניא: He is great in power (? בכח 36²²?) and justice.* V. 24 adds the concluding remark that it is because God combines irresistible power with inflexible justice that man pays Him worship and service, instead of disregarding Him altogether, as despair might induce him to do. Cf. Ps 130⁴. *ט* points *יִרְאֶהוּ* (cf. *יִרְאֶה* 1 K 8⁴⁰): *Wherefore men will fear Him* (which seems less apt in the context), and continues with *And the wise in heart also will fear Him* (*יִרְאֶה* pro *מ* *יִרְאֶה*); which is quite improb. *ש* suggests *יִלְאֵי־רָאִי* (et non audebunt contemplari): cf. Ps 117 Mt 5⁸. But it is doubtful whether *לב חכמי* *the wise of heart* (Ex 28³⁴) can mean *wise in their own conceit* (= *חכמים בעיניהם* Is 5²¹, cf. Pr 3⁷ Sing.). God Himself is *לִבְכֶם לִב* (9⁴); cf. *לִבְכֶם* Pr 10⁸. In spite of *ש* (omnes qui sibi videntur sapientes), the sense must be either *God regards not human wisdom*—He baffles and confounds it (cf. 5^{12,13} 12^{13,17,20,24} 1 Cor 1²⁵ 3¹⁹), or *the wise fail to apprehend God by their Wisdom* (*וְלֹא־יִרְאֶהוּ*): they do not see Him (23⁹, cf. 42⁵).

Chapter 38. v. 1. *And Iahvah answered Eyob out of the storm (or whirlwind)*: cf. 2 K 2^{1,11}: app. the storm whose rise is described 37^{21f.} *ט* But after Elihu had ceased from speaking (*τῆς λέξεως 36² λέξις = מִלִּים*: cf. also 29⁹), *the Lord said to Eyob through a whirlwind and clouds* (cf. add. *ἐκ τοῦ νέφους 40¹* and Ex 24¹⁶ Mk 9⁷). *λαίλαψ = סערה (= סער* Je 25³²; *סופה 21¹⁸*); *ש* turbo, de turbine.

v. 2. If *עצה* *advice, counsel, purpose, plan, wisdom*, meant 'God's plan, or method, of governing the world, which Job had "darkened" or obscured, by rashly declaring it to be arbitrary and unjust' (Dr), we should have expected *עצתי* *My plan*. The meaning seems rather to be: Ignorance, however eloquent, is not illuminating—contributes nothing towards a wise conclusion. The problem is only made more obscure by talk which is not founded on full knowledge of all the pertinent facts. *ט* *ὁ κρύπτων με βουλήν* (*מַעֲלִים* pro *מַחֲשִׁיךְ* ut 42⁸): *haud recte.* *ש* *Quis est iste involvens sententias sermonibus imperitis?* is nearer to the true sense. *ט* st. ii *συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἶται κρύπτειν*; (= *בְּלִבְךָ* pro

מַחֲשִׁיךְ and מַחֲשִׁיךְ (!) pro מַחֲשִׁיךְ (?) = fort. מַחֲשִׁיךְ יַעֲלִים (at cf. 34¹⁴ εἰ γὰρ βούλουτε συνέχειν = לבו אִם-יִישִׁים אֵלָיו).

v. 3. *like a mighty man*: pointing כְּנִבֵּר c cod. Ken¹⁴⁷ ㊤ pro ㊤ ㊤ ㊤ ㊤ ㊤. Many codd. and ㊤ ㊤ אֲשַׁאלְךָ sine ו. But the stichus is metr. short already; and the ו (=י) may be a relic of אֲנִי or אֲנֹכִי I (emphatic): *I myself will question thee*, &c. But perhaps הוֹדִיעֵנִי וְאַתָּה הוֹדִיעֵנִי *I will ask thee, and do thou (emph.) inform Me!* (cf. ㊤ σὺ δέ μοι ἀποκρίθητι) —an ironical demand—would be better.

v. 4. *Where wast* would express the sense more clearly. The verb is emphatic, not the pronoun. *If thou knowest insight* means *If the ultimate truth of things is open to thy vision*; if thou canst penetrate the mysteries of being. The phrase יָדַע בִּינָה occurs Pr 4¹ Is 29²⁴ (Dr). [The Assy. use of *idû* = יָדַע suggests that the primary meaning of this verb was *to see*. Cf. the Sumerian IDĒ, 'eye' (= IGI); which may be akin to DAG, DI or DE, *bright, shine*: cf. also DI, *judgement*.]

v. 5. *her measurements*. מִמְדֶּיהָ (?) (מִמְדֶּי?) ㊤. looks like an error pro מוֹדֶיהָ (dittoгр. מ post מ). *since thou must (or shouldst) know*; ironically spoken. Or *if thou know* (Impf.): Pr 30⁴.

v. 6. *bases*: or *plinths, pedestals*, on which rest the *pillars* supporting the earth (9⁶ Ps 75⁴ 104⁵). ㊤ κρίκοι (= κίρκοι); but ㊤ στήλοι. ㊤ bases. The word אֲדָן (Ct 5¹⁵) is perhaps akin to the Assy. *adannu* (also *adinnu*), a syn. of *dannu*, 'strong', 'firm'; אֲדֹן *lord* may be simply 'mighty one'. *planted*: lit. *sunken*. Pr 8²⁵. ㊤ πεπηγάσιν.

v. 7. The language of this verse recalls the time when (as in Babylonia) the stars, 'the Host of Heaven', were regarded as divine beings, 'Sons of Elohim' or 'Angels' (cf. 25⁵ Dt 4¹⁹ 32⁸ ㊤ Am 5²⁵ Is 40²⁶?). ㊤ gives the doctrinal paraphrase *When the stars came into being, all my angels praised Me with loud voice* (om. בָּקָר). ㊤ read בָּרָא *He created* pro בָּרַן *when shrilled or cheered*. The stars of Morning occur nowhere else. For the Morning Star see Rev 2²⁸ (cf. Is 14¹²). The phrase כּוֹכְבֵי בָקָר may perhaps be compared with כּוֹכְבֵי נֶשֶׁף *its (morning-)twilight stars*, 3⁹ (cf. 7⁴).

v. 8. *And who shut the Sea in*. If ㊤ יִסָּקֶה is right, it must be regarded as immediately consecutive to יָרָה v. 6, while v. 7 will be parenthetical. But why not read c ㊤ מִי קָסָה (Quis conclusit *ostiis* mare)? For the verb cf. 1¹⁰ 3²³. ㊤ ἔφραξα δὲ θάλασσαν πύλαις = וַאֲסַךְ (or וַאֲשַׁךְ cf. Ho 2⁸ and ㊤). ㊤ And shut (ⲓⲥⲱⲩⲧ) the doors of the sea. As דִּלְתִּים recurs v. 10, we should perhaps read: בַּחֹל *with the sand* (cf. Je 5²²) or בַּחִיל *with a rampart* pro בַּדִּלְתִּים (the ים— might be dittogr. of ים seq.); or even בְּגִבּוֹל (בְּגִבּוֹלוֹת?) *with a boundary* Je 5²² Ps 104⁹. Cf. the Syr. phrase בַּחֲלָא יִמְמָא סְגִירִין *the seas confined by the sand*.

St. ii. *burst forth*: נִיחַ 40²³ (Trans. Mi 4¹⁰); cogn. c נִיגַח *thrust* (cf. the labialized בוע, נִיבַע, expressing various kinds of *eruption*). After בָּנִיחוּ

another ו has fallen out : leg. ומרחם. Lit. *When he burst forth, and from the womb began to issue.* ὁ ὅτε ἐμαίμασεν (Ep. = ἐμαίμα), *when it was eager, &c.* (The add. μητρὸς αὐτῆς = אִמּוֹ spoils the metr.)

v. 9. עָנָן and עָרְפֶּל occur together some six times. חֶשֶׁן Dt 4¹¹ might perhaps be added here st. ii metr. grat. (וְהַשָּׁךְ עָרְפֶּל חֶת And mirk of clouds his swathingband). But possibly אַחַתֵּל (Qal? Hi.? Pi.? cf. Ez 16⁴) or אַחֲבֵשׁ (cf. Ez 30²¹) has fallen out before the אַנּוּ. חֶתֶלּוּ (And cloud I bound on as his sw.). ὁ ἐσπαργάνωσα, pointing חֶתֶלְתִּי or חֶתֶלְתִּי; cf. *Et caligine illud quasi pannis infantiae obvolverem.* (Ἐ He made the clouds his clothing, &c., ut M.)

v. 10. מַּ וְאִשְׁבֵּר And I broke finds no support in the Versions, and is intrinsically improb. ὁ ἐθέμην δὲ (αὐτῇ ὅρια) suggests וְאִשִּׁית (cf. 14¹³ חֶשֶׁת חֶק), which we adopt. *Circumdedi illud terminis meis; Ἐ And he made for him a statute; Ἐ And I cut* (וּפְסָקִית) i.e. *determined for him my decree.* Leg. חֶק c ὁ ὅς pro מַ חֶקִּי (י dittogr. seq. ו). Cf. also Je 5²² Ex 23³¹. Otherwise we might read חֶקִּי his boundary (Pr 8²⁹). The idea that מַ may mean *And I made its boundary a line of broken rocks and cliffs* (see Dr) is more ingenious than probable.

With st. ii cf. what is told of Merodach in the Bab. Epic of Creation, Tab. IV: *He drew a bolt, a watch he set; Not to let her waters forth them he charged* (šdud parku maççaru ušaçbit | mēša lā šuça šūnāti umlā'ir). This refers to the waters above the firmament, the celestial ocean.

v. 11. Each member of this distich has four stresses in מַ. We may perhaps regard וְאִמֵּר as extra-metrical, like the introductory heading v. 1; or we might omit it, inasmuch as the following words may be taken as defining the nature of the *limit* or expressing the *decree* (חֶק). This seems better than to omit either תְּבוּא or וְלֹא-חֶסֶף, weakening the force of the line. For the latter, ὁ וְלֹא-תַעֲבֵר (cf. 9¹¹ 14⁵ Je 5²²). St. ii is corrupt. The best that can be made of מַ is *And here shall one set it* (the חֶק in (or against) the swell of thy waves; which is forced and unlikely. ὁ ἀλλ' ἐν σεαυτῇ συντριβήσεται σου τὰ κύματα גִּלְיָד וְיִשְׁבֵּר גִּלְיָד (which may imply the mispointing of a v. l. וְיִשְׁבֵּר = וְיִשְׁבֵּר and here: cf. Gn 31⁸⁷). Cf. *Et hic confringes tumentes fluctus tuos. Ἐ And here thou shalt stay* (וְיִשְׁבֵּר), &c. It will be noticed that ὁ omits גִּלְיָד, which possibly originated in dittogr. of גִּלְיָד; or גִּלְיָד and גִּלְיָד may have been var. readings of the ancient text. Either וְיִשְׁבֵּר גִּלְיָד (And here shall thy swell be broken!), or וְיִשְׁבֵּר גִּלְיָד (And here shall thy waves break!), would yield an adequate sense and rhythm. Cf. the phrase מִשְׁבְּרֵי יָם Ps 42⁸ 93⁴. (Possibly we might read וְיִשְׁבֵּר בִּי יִשִּׁית: thou shalt still thy waves. Cf. Ps 65⁸ 89¹⁰. The suggested וְיִשְׁבֵּר גִּלְיָד is metr. redundant.)

v. 12. מַ lit. *From thy days hast thou commanded the Dawn?* Even if this could mean *Ever since thy life began hast thou, &c.*, the question

would be irrelevant; for what of the time before Eyob's birth? $\Theta \eta \epsilon \pi \iota$ σοῦ συντάξα φέγγος πρωτόν; *Was it in thy time that I ordered (or arranged), &c.* = הַבְּמִיָּד צִוִּיתִי וּגַ' ; cf. v. 4, 14⁷. \mathfrak{B} Numquid post ortum tuum praecepisti diluculo = וַיִּצְעַד. We propose הַמוֹצָא צִוִּית לְבָקֶר *Didst thou appoint his going forth (rise or starting-point) to the Dawn?* Cf. Ps 19⁷ 65⁹. In st. ii leg. c \mathfrak{B} וַיִּדְעָתָה (cf. Ketfb for the verb). Qerf divides the letters wrongly (יִדְעָתָה הַשָּׁחַר). שָׁחַר should be anarthrous, like the parallel בָּקֶר. The Pi. of יָדַע here only (unless it should be read in Ps 104¹⁹ also). Perhaps we should read (וַיִּצְעַדָּהּ) *And didst thou appoint (?) the Dawn his place?* So also Ps 104¹⁹: *The sun He appointed his (place of) going down (יער c dupl. Accus.):* cf. 2 Sa 20⁵ Je 47⁷.

v. 13. \mathfrak{M} lit. *That it (the Dawn) might seize on the wings (corners or ends or skirts) of the Earth | And the godless be shaken out of her.* Some see a reference to 24¹³⁻¹⁷, and suppose the meaning to be that light exposes and disperses evil-doers. But a reference to 'the godless' is quite out of place in this poetical description of natural phenomena. Nothing of the kind occurs in the previous (vv. 4-11) or following context (vv. 14-41; chap. 39: for v. 15 see note); and the ϵ *suspensum* (רָשָׁעִים) indicates conjectural restoration of a lost letter, which might perhaps be פ *flames, flashes of light*; cf. 5⁷). *Shaken out* does not seem very suitable as a description of the fires of dawn flashing up from the far ends of earth. Perhaps וַיִּנְעֲרֵי (14¹² Je 25³²): *And that flames might awake out of her* (or וַיִּעֲרֵר or וַיִּנְעֲרֵר; *And that it might stir up flames, &c.*: cf. Ps 57⁹); or possibly וַיִּבְעֵר (וַיִּלְבֵּעֵר) *And that it might kindle, &c.* The fires of dawn seem to spring up out of the ground at the horizon. Θ ἐκτινάξαι = לְנִעֵר. *And shake Darkness out of her* may also be suggested.)

v. 14. *She (the Earth) changeth (or is transfigured) like the clay of the seal (חֹתֶם; חָחוּם sealed):* cf. Driver's comment: 'As the clay takes shape under the seal, so the earth, formless in the darkness, receives shape and form in the light.' In a sense, the light may be said to create anew the world which disappears in darkness. Cf. Gn 1^{2,3}. We are reminded of the miracle by which Merodach, the Bab. God of the Morning Light, convinced his peers of his claim to supremacy:

*They placed between them a single garment,—
Unto Merodach, their first-born, spake they:
'Thy destiny, Lord, be before the gods!
Speak destruction and creation; let them be done!
Open thy mouth, be the garment destroyed!
Speak it again, be the garment whole!'*

*He spake with his mouth, the garment was destroyed ;
He spake it again, and the garment was created anew.*

*When the gods, his fathers, had seen the issue of his mouth,
They rejoiced, cried in homage, 'Merodach is King!'*

(Creation Tab. IV, 19-28.)

The test was, of course, the power of creating and destroying by a mere word. Gn 1⁸ Ps 33⁶.

St. ii is metr. short, since כְּמוֹ is proclitic (cf. 6¹⁵ 14⁹ al.). Moreover, the sense is obscure. OL *And they* (terrestrial things) *stand forth* (in the light) *like a garment*. But the def. Subj. is lacking (RV supplies *all things*!); and how can *in the light* (בְּאוֹר) be omitted? and what can standing forth *as a garment* mean? Driver explains (continuing the sentence quoted above) 'and the things upon it stand out *each in its proper colour and relief*, like a garment *in folds*'; but there is nothing in the Heb. to suggest the phrases we have ventured to italicize. Others think that the earth is compared to a carpet embroidered with many-coloured designs (reading וְתִצְבַּע or וְתִצְטָבַע *and she is dyed*; cf. Ju 5³⁰ Je 12⁹ and Aram. use of the verb); but לְבוֹשׁ is not a carpet. *Et stabit sicut vestimentum* = וְתִצְבַּע כְּמוֹ לְבוֹשׁ. Adopting this form of the verb, and restoring בְּאוֹר after it, we get the tolerable sense and rhythm: *And standeth in the light as (in) a garment*: cf. Ps 104²: or, pointing לְבוֹשׁ, *like one apparelled*. (Ps 65¹⁴ might suggest וְתִצְטָבַע אֶת לְבוֹשָׁהּ *And she donneth light as a garment*.) Further, in view of the Aram. (Syr.) use of √צבַח, we might possibly read: וְתִצְטָבַע אֶת לְבוֹשָׁהּ *And adorneth herself with light as a garment*.

Ⲯ very differently: ⲡⲥⲱⲛ ⲗⲁⲃⲱⲛ ⲕⲁⲓⲛ (Ⲯⲥ ⲕⲁⲓⲛ) ⲡⲉⲗⲗⲟⲛ ⲉⲡⲗⲁⲥⲁⲥ ⲉⲱⲟⲛ | ⲕⲁⲓ ⲗⲁⲗⲉⲛⲟⲛ ⲁⲩⲧⲟⲛ ⲉⲑⲟⲛ ⲉⲡⲓ ⲕⲁⲓⲛ; cf. 10⁹ ⲡⲉⲗⲗⲟⲛ ⲙⲉ ⲉⲡⲗⲁⲥⲁⲥ. ⲗⲁⲃⲱⲛ ⲕⲁⲓⲛ (ⲕⲁⲓⲛ) may be due to הארץ . . . אחו v. 13; but cf. Gn 2⁷. ⲡⲉⲗⲗⲟⲛ = חֶמֶר as usually (or מִטַּי Is 41²⁵ both); ⲉⲱⲟⲛ = חַיִּית (חַיִּית) = חֲוִיתָם. The language is evidently influenced by Gn 2^{7.8.19} Ⲯ. Perhaps Ⲯ read or guessed at a text something like this:

הַיְצִרְתָּ מִחֶמֶר חַיָּה
וְתִשָּׂם מִמֶּלֶךְ בְּאֶרֶץ

Lastly, we may observe that it would yield a closer parallel to st. i, if we might read רָפַשׁ (Is 57²⁰) *pro* לְבַשׁ (וּ), making the line וְתִצְרֶה כְּמוֹ-טִיט וְרָפַשׁ *And taketh shape like clay and mire*.

v. 15. The distich is perfect, but seems out of place, and may be an intrusion. It is certainly improb. that *their light* can mean darkness, even ironically (Dr). 24^{16.17} does not justify this interpretation. Cf. 18⁵. For st. ii, see Ps 37¹⁷. (Ⲯ makes the verse interrog., reading . . . וְתִמְנַע וְתִשְׁבֵּר וְרָמִים תִּשְׁבֵּר *Didst thou take from the wicked the light | And the arm of the haughty ones didst thou break?*)

v. 21. This ironical remark seems to have been displaced in מ. Following v. 18, it completes the quatrain. Cf. v. 4, 15⁷.

v. 19. מ can hardly mean *Where is the way to the dwelling of light?* as RV (= מִשְׁכַּן-אֹר). The ה of הִרְרָךְ might be dittogr. of the preceding ה. But *the way* (to where) *light dwelleth* (cf. 1 K 13¹² 2 K 3⁸) is not exactly parallel to *the place of darkness*. אִיזָה הִרְרָךְ is prob. due to v. 24, which begins so. We may either read אֶרֶץ pro הִרְרָךְ after ט (ποία δὲ γῆ ἀλλύζεται τὸ φῶς;), *Where is the land where Light dwelleth?* or more simply אִיזָה יִשְׁכֵּן אֹר *Where dwelleth Light?* Light and its negation are regarded as separate entities, each having its own proper abode, from which it issues in its turn to cover the earth.

v. 20. Might be understood ironically: *For thou takest* (i. e. *conductest*) *it unto its bourn* (or *territory*: fines), | *And discernest the paths to its house*. For לָקַח אֵל of *taking* to a place, see Nu 23²⁷. Cf. B. There is no reason to alter either verb. The rendering of RV: *That thou shouldst take it, &c.*, is also possible: cf. B Ut ducas unumquodque ad terminos suos, | et intelligas semitas domus eius. (ὅτι εἰ ἀγάγῃς με = בִּי תִקְחֵנִי is not prob.)

v. 22. Snow and Hail, again, like Light and Darkness, are regarded as independent substances (not as forms of water), amassed in unknown 'storehouses', whence God brings them forth for His purposes.

sawest thou: or didst or canst thou see? הִרְאִיתָ as in v. 17. But ט ἐόρακας, B *aspexisti* suggest רָאִיתָ. (In st. i ἔπι = עַל pro מֵאֵל.)

v. 23. *I reserved for the time of stress*: cf. 21³⁰. So B Quae praeparavi in tempus *hostis* (= III. צָר). An leg. צָרָה ut Ps 37³⁹ al. ט ἐχθρῶν צָרִים. By God's ordinance the elements play a part in the drama of human struggle and conflict: cf. Jos 10¹¹ Ju 5^{20f}. Is 28²¹ 30³⁰ Ps 18^{13ff}. 77^{17ff}. Ex 14²¹. (Was the original rhythm לָעֵת צָרָה שָׁשְׁקֵתִי לָעֵת צָרָה?) ט ἀπόκειται (GA pl.) δέ σοι εἰς . . . , *And hast thou them laid up for . . .?* A mistaken paraphrase.

v. 24. Cf. v. 19. מ = either *Where is the way* (to where) *the light* (= lightning, 37^{3.11}) *divideth itself?* or *Where is the way* (along which) *the light, &c.* (= B Per quam viam spargitur lux etc.). B seems to transpose the verbs of the two stichi, as it continues with *dividitur aestus super terram?* But ט πόθεν δὲ ἐκπορεύεται πάχνη (GA φῶς) = אִי מִזָּה יִהְיֶה קֶפֶר *Whence cometh the hoar frost?* cf. 2² 41¹¹ v. 29 for the equated words. This looks like a variant of v. 29; but st. ii ἡ διασκορδάννυται νότος (= קָרִים Ex 10¹³ 14²¹) εἰς τὴν ὑπ' οὐρανόν; = מ. (If πάχνη = קִיטוֹר here, as in Ps 119⁸³, it would be strange that ט should use it again (v. 29) to represent the totally different קֶפֶר.) The idea of *the east wind* (15²) being *scattered* over the earth cannot be regarded as appropriate or natural. The winds may scatter things, but are not themselves scattered. The verb פָּיַן Hi. is used 37¹¹ 40¹¹, app. in relation

to lightnings or thunderbolts (cf. also Ps 18¹⁶). We might therefore read *בְּרָקִים* pro *קָרִים* and *וַיִּפֹּן* (or *וַיִּשְׁרִיפֵן*) pro *וַיִּפֵּן*: *And (Which) scattereth lightnings upon the earth.* It seems possible, however, that both in v. 19 and here *הִדְרֵךְ* has displaced *יִדְרֵךְ*, in the rare poet. sense of *marching on or forth* (cf. Nu 24¹⁷ Ju 5²¹). In that case, we might read

אֵי-מִזְהָה יִדְרֵךְ אֹרֶךְ
מִפִּינֵי בְרָקִים עַל-אֲרֶץ :

Whence marcheth forth the lightning | Scattering flashes over the earth? (*יחלק* and *ישכן* v. 19 being regarded as conjectural supplements after the corruption of the previous word).

v. 25. The words seem to imply a material conduit (*חעלה* Is 7³), conveying the water of the torrential rains (the 'downpour') from the celestial ocean above the Firmament. *שִׁטְףָּה* *overflow, flood*, Na 1⁸, is correctly paraphrased vehementissimo imbri by *Ⲕ* and *ἑταῶ λάβρω*, *violent rain* by *Ⲭ*. *bolts*: reading *לַחֲוִי* plur. (cf. Zc 10¹) pro *ⲙⲓⲟⲩ* *Ⲭ* (*ὁδὸν δὲ*) *κυσσοιμῶν* (*And a way*) of *uproars* (Epic word; *ἄπ.* in *Ⲭ*). But cf. 28^{26b} (same Heb. st.).

v. 27. *the desert waste*: see 30³. St. ii *ⲙ* lit. *And to make sprout the outgrowth (or growing-place) of herbage.* Instead of *מִצֵּה* *outgoing* it is better to read *מִצֵּה* *out of the dryness*, i.e. the parched land or arid desert: see 30³. Perhaps rather *צִמָּה* (?) *צִמָּה* (?) *the thirsty*: Is 44³. In that case, render: *And to make the thirsty ground sprout grass* (dupl. Accus. ut Ps 147⁸).

v. 28. The 'rain' here may perhaps mean the gentle showers falling in drops (cf. st. ii), as distinct from the torrential downpour of v. 25. The ideas of paternity and generation, so strange to us in such a connexion, would not appear so to the ancient world. (In Sumerian *𒂗𒂗* A, 'water', is also 'seed', 'to beget', 'father', &c.) According to the transparent myth, Heaven is the husband of Earth.

ⲬⲔ Who is the father of rain? in closer agreement with the parallel stichus. *the drops of dew*: so *Ⲭ* *רְסִימִי טִלָּה* (cf. Ct 5²); *Ⲕ* *stillas roris*; *Ⲭ* *βώλους δρόσον*, *lumps of dew* (cf. Eccles 22¹⁶); *Ⲭ* simply *ⲛⲉⲕⲣⲁⲗ* *the drops* (of rain?). *ⲁⲓⲗⲓ* *ἄπ.* may be etym. akin to *עֲנֹל* *round*, *עֲנִיל* *ring*, &c. (*√גל*, *ע, א, גל*, Preform. Cf. *גלל* *roll*).

v. 29. For *קָרָה* *ice* see 6¹⁸ 37¹⁰. Prim. *√קר*; cf. *קָרָה*, *קָר* *cold*. But the original meaning may be *smoothness, cleanness, brightness, whiteness*, rather than *coldness*; cf. *קָרָה* *make bald* = *פָּלַח* *shave* = *פָּלַב* (*Intern. Tril.*) *be white*; Sum. *𒊕𒊕* | *𒊕𒊕* | KAR-KAR, *glitter*.

who bare it: or *who begat it*. If a *mother* were intended (cf. st. i), *יִלְדָּהּ* would be more natural than *יִלְדָּהּ*. But *הוֹלִידָהּ* was *begat* in the last verse (where *Ⲕ* *Quis genuit*, as here; cf. also *Ⲭ*).

v. 30. *stiffen*: reading יתקפאו, of which יתחבאו *are hidden* might perhaps be a mishearing in dictation; cf. Ex 15⁸ קפאו תהמות *The Deep* congealed or became solid; chap. 10¹⁰ Hi. *didst curdle me* like cheese; קפאון ice, Zc 14⁶. מ admits of the rendering *As with stone* the waters are hidden; but *are covered* or *shut in* would be more natural, and יתחבאו is not a good parallel to יתלכרו, st. ii, which recurs, 41⁹(AV17), of the *sticking together* or closeness of the crocodile's scales, and may be regarded as an Arabism: cf. تَلَكَّدَ become matted together, of hair; *stick or cleave to*, of dirt; Conj. 5 تَلَكَّدَ (= התלכר) *it clave together, one part to another; he became thick and compact* in flesh (Lane). It is evident from 41⁹ that לכר may be used as a syn. of רבק *cleave* or *stick to* (cf. also 41¹⁵(23)). Others would transpose the two verbs of the verse; but 'The surface of the Deep is hidden' does not seem a likely statement. Cf. B In similitudinem lapidis aquae durantur, Et superficies abyssi constringitur. C Like stones the waters become hard (מתקשין); perhaps reading יתחזקו pro יתחבאו.

If we do transpose the verbs, we might perhaps read יתרברו for יתלכרו; getting the sense

*As with stone the waters are bespread (or confined),
And the face of the Deep is hidden.*

Cf. Is 7¹⁶, or Arab. جَدَّ shut in, confine.

G's version is altogether off the lines both of the Heb. and of probability. It seems to have read

בְּיָבֵל (י) מִים יַחַת
וּפְנֵי תַהֲוֹ מִי־כֶלֶה:

Cf. Is 44⁴ ῥέον ὕδωρ; Is 29²¹ ἀδύκοις; chap. 11²⁰.

In st. ii perhaps rather (יַחַת) וּפְנֵי תַהֲוֹ מִי־הַתִּיךְ (ετηξεν: cf. Na 1⁶).

Thus G ἡ καταβαίνει ὥσπερ ὕδωρ ῥέον; | πρόσωπον δὲ ἀσεβοῦς τίς ετηξεν; (so G^{MA} but G^B ετηξεν) seems to imply M as read in a partially defaced text.

v. 31. For the constellations named in this verse, see notes on 9⁹. It is natural to read מענדות bonds (cf. the verb 31³⁰ Pr 6²¹) instead of מ מערנות delights (אπ.); cf. G συνηκας (התשביל) δὲ δεσμὸν Πλειάδος. I התקטור ישירי כִּמְתָא Dost thou bind on the chains of Kīmah? (What are these 'chains'? Are they the links that bound the Seven Sisters together in a single group or cluster, or perhaps fastened them to their place in the Firmament?) But B Numquid conjungere valebis micantes stellas Pleiadas? suggests a different pointing of מ מערנות), as if the word were derived from מער quiver, tremble, and so twinkle, or sparkle. C Dost thou shut (the door) in the face of Kīmah?

St. ii. the fetters: מ משכות απ. supposed to mean the cables with which the rebel giant is dragged across the sky. But the phrase מוסר פתח

(12¹⁸) and the question *וּמִסְרוֹת עֶרֶד מִי פָתָה* (39⁵) suggest the reading *מִשְׁרוֹת* = *מִסְרוֹת* *bonds* or *shackles*. *Ἡ καὶ φραγμὸν* (= *מִשְׁוֹבֶת*; Is 5⁵) *Ῥώωνος ἤνοιξας*; differs from *Ῥ* in vocalization only. *Ῥ gyrum* Arcturi, the *ring* (or *course*) of Arcturus; cf. *Ῥ Or the path* (*שְׁבִיל*) *of the Giant hast thou seen?* *Ῥ And the cords which draw Orion* (*נִפְלָא* cf. *נִפְלִים* Gn 6⁴) *will thou loose?*

v. 32. *מָזְלוֹת*, *Ῥ Μαζουρόθ* (*מִזְרוֹת*), usually identified with *מָזְלוֹת* 2 K 23⁶ (*Ῥ τοῖς μαζουρόθ*; *Ῥ duodecim signis*), is probably a corrupted form of the name of some single star or constellation, rather than that of the Zodiac, or the Babylonian Stations (*manzazu, manzaltu, mazaltu*) of the Great Gods (3 R 59, 35a; Creation Tab. V al.). The parallelism requires this; and it is supported by the Sing. Suff. of *בַּעְתּוֹ* *in his season*. So *Ῥ Numquid producis Luciferum in tempore suo*; *Ῥ עֵנְלָתָא* (*עֵנְלָתָא*) *the Wain*; but *Ῥ נִשְׁטָרִי מָזְלָא* (cf. 9^o v. 38) = *מָזְלוֹת*. What the original term was can no longer be determined with certainty. It may well have been partially assimilated to *Mazzaloth* by some scribe or editor who took their identity for granted. S. Jerome seems to have connected the word *מָזְלוֹת* or (*מִזְרוֹת*?) with *זָהָר* *shine*, Ar. *زَهَرَ* *id.*, of the heavenly bodies, perhaps *مَزْهُور* *mazhûr, shining*; cf. *أَزْهَرَةُ* the planet Venus. In Is 14¹² he has *Lucifer* for *הַיָּלֵל* *The Shining One*. Conjecture in such a case appears almost hopeless; but if we are to think of a single star, we may perhaps suppose a *מָרוֹק* = Arab. *مِزْرَاق* *mizrâq, a lance*. The Babylonians knew of a Lance-star, *kakkab mešrê*, Sum. MUL KAK-SIDI; an expression which is also equated with *šukûdu* and *tartaḫu, spear* or *javelin*. Cf. a passage in the Hunting-inscription of Assurnâçirpal, 1 R 28, col. 1, 13-15, which reads: *Ina ûmât kuççi ḥalpê šûrîpi, ina ûmât nîpiḫ MUL KAK-SIDI ša kîma êrê iḫûdu*, 'In the days of cold, frost, snow, in the days of the (heliacal) rising of the Lance-star, which glowed like (burnished) copper'. The appearance of this star in the morning twilight was thus associated with the winter season. It has been identified with Antares, the principal star in Scorpio. However that may be (the Chinese call *β* Boötes 天矛 *T'ien-mau, Heaven's Lance*), it is perhaps possible that *מָזְלוֹת* has grown out of *מָסְרוֹת* (*Masrô*), which in Hebrew might represent the Assyr. *Mašrû* (cf. *šāpîru* = *סָפִיר*, *šakan* = *סָקָן*, *šîgaru* = *סִיכָר*, and T. A. *zûkin*, an attempt to reproduce in cuneiform the Canaanite pronun. of *סָקִין* = *sâkin*). St. ii ap. OL *And the Bear with her children, wilt thou lead them?* The Arabs call the four great stars of this constellation *نَعَش* *Na'sh, the Bier*, and the three stars of the tail *بَنَاتُ نَعَش* the Daughters of the Bier, i.e. the mourners following it. Hence Gesenius proposed to read *נָעַשׁ* both here and in 9^o, as an apocopated form of *נָעַשׁ* = *נَعَش*; which is certainly an attractive conjecture, though it would seem to require *בְּנֵיהָ* > *בְּנֵיהָ* (as to *נَعَش* *f*, see Lane). *Ῥ And the Clucking-hen*

(i.e. the Pleiads; וְנִתָּא, which others suppose to mean Ursa Minor) *with her brood will thou lead?* (It is at least a coincidence, if nothing more, that *ki*, 'the fowl', is the animal associated with Mao, the Pleiads, in Chinese astronomy.) ☞ *Or dost thou stand before* (or *preside over?*) 'Īyāthā (= עֵיש pointed עֵיש or עֵיש; cf. אֵיב Arab. 'Ayyūb). ☞ evidently read 'face *pro* בְּנִי' Amid all the uncertainties of the text, we may perhaps hazard the conjecture

הַתְּצִיא תִּמּוּז בְּעֵתוֹ
וְעִשְׂתָּר (ת) עַל-בִּנָּהּ תִּנְחֶם:

*Canst thou bring forth Tammuz in his season,
And comfort Ishtar for her son?* (cf. Je 31¹⁵).

The reference would be to the return of spring, and the revival of vegetation from the death of winter. In Babylonian myth Ishtar was (among other things) Venus, the Evening Star (cf. ☿ *Vesperum*); and it seems possible that Tammuz (DUMU-ZI, *Du'ūzu*, *Dūzu*, also *Tamūzu*), her spouse and son, may have had some legendary connexion with the Morning Star (☿ *Luciferum*), although none such has yet been established. (Tammuz and his fellow-god NIN-GISH-ZI or GISH-ZIDA stand 'in the gate of Anu', the god of Heaven, in the legend of Adapa.) However that may be, Ursa Major is out of the question, since, as Burney has pointed out, the four stars or constellations appear to be introduced as betokening changes of weather by their rising and setting (the whole context, vv. 22-38, relates to such changes); whereas Ursa Major never sets, but is always visible in the northern sky, and could not therefore be supposed to have any meteorological significance. (If, as Burney thinks, *EB* s. v. STARS, עֵיש is the Pleiads and כִּימָה Canis Major, the Great Dog which lies at the feet of Orion the Hunter southward, perhaps כִּימָה = כִּינָה, with interchange of n, m, such as we find elsewhere, and כִּינָה may be compared with the Aryan base *KWAN*, Gk. κυν-, Lat. can-, Chinese 犬 k'üen, F. k'ëing, hound, Irish and Gaelic cu, dog, Welsh ci, Chinese 狗 kou, J. ku, dog. The last is the sixteenth of the 28 Chinese Zodiacal signs = α, β, γ Aries. Cf. also Sum. UR-KU, *kalbu*, dog.)

v. 33. For *the laws of Heaven* see Je 33²⁵ (cf. 31³⁵). Perhaps הִיעֲרַת (cf. v. 12): *Didst thou appoint the Heavens laws?* (or *impose decrees on the Heavens?*). So Ps 104¹⁹ might be read שָׁמַשׁ יַעַר מְבוֹאוֹ *The sun He appointed its setting-place*. We get much the same sense if we point the verb as Pi. הִירְעַת: *Didst thou make the Heavens to know laws?* (so also Ps l. c.). But ☞ *Knowest thou τροπὰς οὐρανοῦ the turnings* (i.e. the solstices) or *changes* (of weather) *of heaven?* a doubtful interpretation. ☿ *Numquid nosti ordinem caeli?* ☞ *Knowest thou the law* (νόμος) *of the heavens?* ☿ continues: *Et pones rationem eius in terra?* (= מִשְׁפָּטוֹ *pro*

משטרו); but 𐤔 quite differently ἡ τὰ ὑπ' οὐρανὸν ὁμοθυμαδὸν γεγόμενα; = בארץ (שנעשו?) תשים אדם יחד מעשים; omitting תשים (ἐθου may have fallen out of 𐤔). The adv. יחד = ὁμοθυμαδὸν ten times in Job (יחדו = ὁμοθ. three times also). Possibly 𐤔 read or guessed מעשיו *his works* pro משטרו, which is an obscure ἄπ. 𐤔 Canst thou set שטריה דגלגוליה (acc. to ChWB *sein kreisendes Himmelsgewölbe*) upon the earth? but בארץ makes any such reference improbable; otherwise we might compare the Assyr. phrase *šitir šamē* (also *šitirtu šamāmi*), meaning the starry firmament ('The writing of Heaven') in astrological sense. משטר, which OL renders *rule, authority* ('of the heavens over the earth'; but? the Suff.), in form corresponding exactly to the Assyr. *mašṭaru*, 'a writing', 'inscription', can hardly be correct, unless it be supposed to mean (written) decree (leg. משטר?). We propose משפטר *thy statute, ordinance*, parallel חקות: Or dost (didst, canst) thou lay thine ordinance on Earth? (cf. 𐤔).

v. 34. *whelm* (lit. *cover*) thee: so 𐤔 𐤖𐤕𐤔; but 𐤔 ὑπακούσεται σου = תעניך. 𐤔 appears to have read קילך (ב) לעב | התקרא יענך | וְשָׁטַף מִים יַעֲנֶךָ; cf. v. 25 (שטף = ὑετός λάβρω). For שטף מים see Ps 32⁶. This may indicate a real variant. St. ii 𐤔 repeats 22¹¹ verbatim.

v. 35. St. ii 𐤖 Et *revertentia* dicent tibi, Adsumus. The added word seems to make the sense clearer. Has וישבו fallen out before ויאמרו? This would agree better with the verbs of st. i. The lightnings would naturally say, 'Here we are!' i.e. ready to do thy bidding, either when they came at call (which would imply ויבואו . . . התקרא in st. i), or after they had fulfilled one task and returned ready for another. But perhaps the metre is against this (cf. 23⁵ 37¹⁹); and logical precision need not be pressed in poetry.

v. 36. RV *Who hath put wisdom in the inward parts? Or who hath given understanding to the mind?* But, as Driver remarks, a reference to the intelligence of man [in general] is not favoured by the context. If we could be sure that מוחות meant *kidneys* (so 𐤔 פְּלִיין and Jewish interpr.), we might read וְגַ' מי שת[לך] וְגַ' *Who hath set thee wisdom, &c.*; or simply add the Suff. to the word and read בְּמַחֲתִיק in *thy reins*, as Gesenius virtually did when he rendered the stichus thus: *quis renibus tuis indidit hanc sapientiam?* sc. qua omnia illa cognita et perspecta habes. 𐤔 gives the same rendering in the equally difficult Ps 51⁸ (the only place where the word recurs). The kidneys (כליות) are associated with the mind Je 12² Pr 7¹⁰ 16⁷ al.; and in Chinese *sin fuh shén ch'ang*, 'heart and belly, kidneys and bowels' = the whole mind. Antiquity knew nothing of the real functions of the heart and reins; and the brain is not mentioned in OT at all. In st. ii we might perhaps read לְשֹׁכֵל (= לְחִכָּל) *to a fool* instead of 𐤔 לְשֹׁכֵי (cf. 𐤔 μεμωραμένω); cf. Ec 1¹⁷ שכלות. The verse would thus be a sarcasm: cf. v. 21. As, however, the context is concerned with the clouds and connected phenomena, it has been sup-

posed that טחות may mean *dark or heaven-covering clouds* and שכו *cloud-appearances or shapes* (Aram. סכא see, look out); and that the idea of the verse is that the clouds, by their motions and varying shapes, evince intelligence! Those who can may accept this view. It is not much more probable than the identification of שכו with NH שכו *gallus* (3² st. ii: *Or who gave to the cock-of-the-wild understanding to praise his Lord?* 1 is more sensible with ללבא *to the heart*). In all probability, both בטחות and לשכו are corrupt. The curious translation in G (τίς δὲ ἔδωκεν γυναῖξιν ὑφ' ἄσματος σοφίαν ἢ ποικιλικήν ἐπιστήμην; *Who gave to women spinning-craft or broidering skill?*) app. reads טות women who spin (see Ex 35²⁶ f.) for טחות, and perhaps שכל skill (cf. G μεμωραμένω = the same letters pointed differently: vid. supr.) for שכו. G Who put wisdom in concealment (בכסיה? בכסיה; cf. Ps 51⁸). Or who gave form (חונא) to the understanding (= בטחות ut M; (שכו לבינה)?)

v. 37. *Who counteth (mustereth?) the clouds by wisdom?* Cf. Ps 147⁴; לכוכבים . . . מונה; Is 40²⁶. The idea seems to be that of mustering them skilfully like a flock. Perhaps, however, we should read יפרש = יפרש spreadeth out (cf. 36²⁹ 37¹⁶). B Quis enarrabit caelorum rationem (= M, om. בחכמה). G = M; perhaps pointing יקפר. waterskins (נבל): or jars, pitchers. tilteth (ישביב): or poureth out; a possible Arabism (سكب pour out, both Trans. and Intr.). So here only in OT. The שכב is etym. *cause to bend, bow, or incline, make bending, &c.*; being derived from the Causative or Factitive ש and כב = קב, נב, bend, bow, &c. Possibly, ויכלי שמים מי ישפוד. *And the streams of heaven (Is 44⁴) who poureth out?* (cf. Ps 22¹⁵). G οὐρανὸν δὲ εἰς γῆν ἐκκλινεν; = (?) מי ישביב. B Et concentum caeli quis dormire faciet? = M (but taking נבלי in the sense of *harps* or *lutes*, and thinking of 'the Harmony of the Spheres'). G Who numbered the clouds in his wisdom? And the pillars of heaven who set up? (Perhaps תמרי pro מנבלי and יציב pro ישביב.) 1 Who shall count the Seven Heavens by wisdom; And the measures (בילות; but Ms בילות curtains) of the heavens who shall lay out (or set up; ישר) = M. 2 Who shall count the stars of the heavens by wisdom; And the clouds which are likened to the waterskins of the heavens, who shall lay out? (מן ישביב; ut M). Neither 1 suggests any difference of reading. נבלי cannot mean *meteor* (cf. Assyr. nablu, 'fire'), if only because of v. 38. It seems possible that v. 36 is a variant of v. 37, or vice versa (repetition of חכמה, vv. 36^a 37^a, with || בינה in 36^b but not in 37^b). Verse 36 may once have read:

מי ישפר עבות בחכמה

או מי נבלי שמי' ימנה

Who telleth the clouds by wisdom,

Or counteth up the waterskins of heaven?

v. 38. Lit. *in the pouring* (בַּצֶּקֶת Infin. of יָצַק *pour, cast*, as in Ex 38²⁷; used Intrans. as in 1 K 22³⁵) *of the soil into the casting*; i.e. into solid lumps. (בַּצֶּק *to swell* is improb. here.) יָצַק and דָּבַק occur together again, 41¹⁵, in a similar sense. This determines the meaning here.

In st. ii, which is metr. short, יָחַד *together* may have fallen out at the end, or perhaps דָּבַק Adv. Infin. before יִדְבְּקוּ (41⁹). For רִנְנִים *clods* see 21³³. ℣ Quando fundebatur pulvis *in terra* looks as if ℣ read באֶרֶץ instead of לְמוֹצָק; cf. ℣ κέχυται δὲ (℣^A γὰρ) ὥσπερ γῆ (= באֶרֶץ) κοῖα. So also ℣ Who poured the dust upon the earth (עַל אֲרֶעָא)? But ℣ When the dust was founded for a foundation (אִישְׁתַּאֵם לְשִׁיתַּאֵם; cf. v. 4) = מ. In st. ii ℣ (Et glebae compingebantur) agrees with מ. So also ℣ And the clods (אֶרֶץ יִשְׁתָּא 21³³) *clave together*. ℣ And the cliffs (שְׂקִיפָא) *who fashioned*? The text of ℣ is uncertain and prob. corrupt: κεκόλληκα (℣^A -κεν) δὲ (℣^A γὰρ) αὐτὸν ὥσπερ λίθω κύβον (℣^A κύβον λίθοις). Did ℣ read אֲבָנִים אֲבָנִים וְכַאֲרֵב אֲבָנִים *And like a cairn of stones* (cf. 1 Sa 20¹⁹) and point יִדְבְּקוּ?

v. 39. *satisfy*: lit. *fill the life* (= soul 33^{18,20} Ps 143³; and so *appetite, desire*; cf. נָפֶשׁ 23¹³). ℣ ψυχάς. ℣ animam. Cf. Pr 6³⁰ (מָלֵא נֶפֶשׁ). The more usual phrase is מָלֵא בֶטֶן *fill the belly* (20²³). ℣ פֶּרֶן סוּתָא *food* = מַתִּיָּה. ℣ δρακόντων = פִּתְנִים (20¹⁶) or תְּנִינִים (7¹²) *pro* כְּפִירִים by confusion of letters.

v. 40. *in their lairs or haunts*: במְעוֹתָם (מ + Suff.): 37^{8b} Ps 104²². The addition of the Suff. improves both metre and sense. So ℣ ἐν κοίταις αὐτῶν. ℣ gives for the whole verse: *Who multiplied the animals in the wild*? (reading מִי יִשְׁנִיא בַּמִּדְבָּר חַיִּית *pro* 'כִּי יִשְׁחוּ בַּמְעוֹן' חַיִּית, with חַיִּית repeated by inadvertence from v. 39^b).

The Heb. מְעוֹנָה, מְעוֹנָה *dwelling-place* has nothing to do with Arab. عَان *help*. Cf. perhaps Sum. EN, E, EŠ, *house*, or UN (from GUN), *dwelling* (šubtu). ℣ in antris = בְּמַעְרוֹת *in the caves* (dens of wild beasts, Is 32¹⁴). St. ii ℣ Et in specubus insidiantur (parallel to *in antris*); a paraphrase. ℣ om.; ℣ ut מ. ℣ ἐν ὕλαις, *in brushwood* = מ. בַּסִּכָּה *prob.*, which should perhaps be בְּסִכָּם *in their covert or thicket*: cf. Je 4⁷ id. 25³⁸ Ps 10⁹ 76³. The verse resembles 37⁸. The conjecture בְּסִכָּה seems needless. מ. לְמוֹ-אֲרֵב looks strange; cf. בְּמוֹ-אֲרֵב 37⁸, and see the note there. Leg. either לְאֲרֵב *to lie in wait*, or בְּמַאֲרֵב *in ambush* (= ℣ ἐνεδρεύοντες).

v. 41. A tristich; but st. iii may be marginal. Would the young 'wander' (℣ faint) from the nest if left unfed? We should perhaps read: יָפְעוּ מִבְּלִי אֲכָלָה *They scream for lack of food*. But the objection to a tristich remains, unless we suppose that a line has been lost; e.g. וְיָבִיא אֵלָיו טָרֶף *And who bringeth him the prey*? as st. ii.

cry to El: cf. Ps 147^{9b}. ℣ πρὸς Κύριον = אֵל יְהוָה. ℣ πλανώμενοι τὰ σῖτα ζητοῦντες = יָתְעוּ לְבָקֵשׁ אֲכָל: Ps 104²¹ chap. 39²⁹ (τὰ σῖτα = אֲכָל). *They wander to seek for food* may be right.

Chapter 39.—The division is quite arbitrary, and far from happy. The same general subject is continued—the marvels of the animal world as ordered by God not man.

v. 1. St. i appears to be metr. overweighted, unless we point עַת־לָרֶת, so as to secure but three stresses for the line. Even then, יַעֲלִי־סַלַע (here only: cf. Ps 104¹⁸) is questionable as representing a single stress; cf. e.g. 13⁴. Further, the recurrence of יַרְעֵת עַת לָרֶת in v. 2^b is suspicious. We might perhaps read סַלַע הַיַּעֲרָה *Didst thou fix the time for the chamois?* (cf. 1 Sa 20⁵). The phrase עַת לָרֶת (cf. Ec 3²) would then be a marginal gloss. תַּאֲנֶת *rutting-time* (Je 2²⁴) is not a prob. substitute for it. St. ii add ! *And* (ⓈⓈ δὲ) or אִם *Or* (Ⓢ vel).

v. 2. Instead of st. ii (Ⓢ *Et scisti tempus partus earum?*) Ⓢ gives: ὠδῖνας δὲ αὐτῶν (v. 3^b) ἔλυσας (v. 5^b); = וְהַבְלִיָּהוּן תַּפְתָּח *And their pangs dost thou loosen?*

v. 3. *They bow*; sc. in travail: 1 Sa 4¹⁹. *They liberate*: תַּפְלְטָנָה (21¹⁰; cf. מַלֵּט Is 34¹⁵) *pro* מַפְלַחְנָה *they cleave or split* (16¹³). So Ⓢ pariunt (cf. 21¹⁰ vacca peperit). St. ii lit. *Their pains* (Ho 13¹³) *they send forth*; i.e. their young, the cause of their pains—a quite possible metonymy, though apparently not found elsewhere. Others would transpose יִלְדֵיהֶן—חֲבַלֵיהֶן (Ⓢ—הֵם; 11 codd. Kenn. הֵן—); but this involves an unlikely change of Subj. in st. i (*They bow*; *their pains pierce them through*). Ⓢ ὠδῖνας αὐτῶν ἐξαποστειλεῖς = 'חֲבַלֵיהֶם תַּשְׁלַח' = Ⓢ. Ⓢ et rugitus emittunt (app. taking 'חֲבַל' in sense of *cries* of pain). Instead of st. i, Ⓢ gives us ἐξέθρεψας δὲ αὐτῶν τὰ παῖδιά ἐξω (A ἀνευ) φόβου; = יִתְרַבֶּה יִתְרַבֶּה or something similar. Illegible text? But in Ⓢ the whole verse appears thus: *And when they bow and bring forth*. Possibly פְּרִי fruit or בְּנֵי sons has fallen out before חֲבַלֵיהֶם, as st. ii is metr. short: *The fruit (or sons) of their sorrows* (cf. Gn 35¹⁸) *they let forth*. But a more satisfactory suggestion will be found in the next note.

v. 4. St. i has four stresses. It seems prob. that יַחֲלֵמוּ (leg. וְיַחֲלֵמוּ) belongs to v. 3^b, which would then run: *Their pains they cast forth, and are well*; i.e. after delivery they recover health (Is 38¹⁶) at once; an appropriate reference to the ease with which such animals bring forth their young. The verb חָלַם (cf. Syr. حَلِم strong, well), like the n. פֶּרֶר (Aram. פְּרָא the open country, is an Aramaism. *Pro* יַחֲלֵמוּ Ⓢ ἀπορρήξουσιν, 'break away'; cf. Ⓢ separantur = יִפְרְרוּ? but יִנְמְלוּ Ⓢ are weaned (*Their sons grow up and are weaned*; for the verse). לָמוּ Ⓢ *ad eas* is prob. right (cf. Ⓢ αὐτοῖς) > Dat. Ethic. The adult offspring forsake their mothers for good. *Pro* בָּבֶר Ⓢ ἐν γεν(ν)ήματι = בִּפְרִי; Ⓢ (pergunt) *ad pascuum* = (בְּדֶבֶר?) במדבר (יעברו).

v. 6. *the salty waste*: reading אֶרֶץ מַלְחָה *the land of saltiness* (Je 17⁶, cf. Ps 107³⁴) *metri gratia*. Ⓢ om. אֶרֶץ. Ⓢ ἀλμυρίδα, *saltiness* (Diod.) and *salt soil* (Theophr.). Ⓢ in terra salsuginis.

v. 8. *he rangeth*: pointing יְתֹר pro מְאָר. יְתֹר. The verb (Nu 13^{2,16} al.) means *to search* or *explore*; and is perhaps cogn. c שׁוּר *to see, look at*. ὁ κατασκέπεται; 𐤔 circumspicit; 𐤔 אֶלִּיל *explores* (so Nu 13²). 𐤔 *In the multitude* (of mts. is his pasture); mispointing יְתֹר *abundance*. 𐤔 montes pascuae suae = הָרֵי מִרְעָהוּ.

v. 9. *The wild ox* (*Bos Urus*), רִים, or רִאם (Nu 23²² al.), is the *rīmu* or *rēmu* of the Assyrian inscrr. The name is perhaps trilateralized from the Sumerian RU(M), *to thrust or knock down* (*nakāpu*), written 𒍪𒍪 (𒍪 *throw down* + 𒍪 *bull*), specially used of butting animals. Assurbanipal says: *Bēlit unākīp nakirēa ina qarnāteša gašrāte*, 'Beltis knocked down my foes with her mighty horns' (Abp 9⁷⁸). Cf. also 𒍪𒍪𒍪 RI (RIM?), *to cast down* (*ramū*), and 𒍪𒍪 RIM, *enemy* (*ābu*). ὁ μονόκερως; 𐤔 rhinoceros; but 𐤔 𐤔 רִימָא, רִימָא (= מ). The Arabs give the name to the *Antilope Leucoryx*; but the context shows that no antelope can be intended here (cf. also Is 1³ Pr 14¹). In st. ii read עָלִי pro עֵל- metr. gr.

v. 10. St. i has four stresses, and is otherwise questionable. It cannot mean RV; and if it could, *Canst thou bind the wild-ox with his band in the furrow?* (so 𐤔) is poor sense. The 'binding' or harnessing would be done *before* the 'furrowing' or ploughing began. The repetition of רִים is obviously superfluous (ἄ om.). ὁ δῆσεις δὲ ἐν ἰμᾶσι ζυγὸν αὐτοῦ = עָלִי הַתְּקִשְׁרֵנוּ בְּעֵבְתִּי Wilt thou bind on with cords his yoke? (ζυγός = עֵל 24 times. But cf. Is 5¹⁸; Ps 2³ עֲבוֹתֵינוּ = τὸν ζυγὸν αὐτῶν; also Eccles 33³¹.) 𐤔 Numquid alligabis rhinocerotā ad arandum loro tuo? (ad arandum = paraphr. of בַּחֲלֵם *in the furrow?*). 𐤔 Dost thou bind the yoke upon the neck (קֶרְלָא *nape*) of the wild-ox? This lends some colour to the suggestion בְּעֵנְקוֹ הַתְּקִשְׁרֵנוּ Wilt thou bind on his neck the cord? (assuming an Aramaism עֵנְק = אֹנְקָא, and transposing חֲלָם and 'עֵנְקוֹ' st. ii). For st. ii ὁ gives ἡ ἐλκύσει σου αὐλάκας ἐν πεδίῳ; = אִם-יִשְׁדֹּר חֲלָמֶיךָ בְּשָׂדֶה Or will he drag thy furrows (31³⁸ Ps 65¹¹) in the field? 𐤔 Or dost thou plow (פָּדָא *drive the yoke or plow*) in the rugged place? But 𐤔 aut confringet glebas vallium post te? = מ. 𐤔 implies מ in both stichi. (For בְּלִמְתָּא or בְּלִמְתָּא = עֲמָקִים cf. v. 21 בְּנִלְמָא = בעמק.)

Evidently the text is uncertain. We may perhaps offer the conjectural emendation:

הַתְּקִשְׁרֵנוּ בְּעֵבְתִּי עָלֶיךָ
אִם-יִשְׁדֹּר חֲלָמֵי אֲרָמְתֶּךָ:

*Canst thou bind him with the cords of thy yoke?
Or will he harrow the furrows of thy land?*

Cf. 40^{29b} Is 28²⁴ (וַיִּשְׁדֹּר אֲרָמְתוֹ). 'Will he harrow the valleys (cf. Ps 65¹⁴)

behind thee? ' is unlikely ; unless the meaning be ' behind thy back ', i. e. when left to himself (cf. v. 11).

v. 11. \mathfrak{B} Numquid fiduciam habebis in magna fortitudine eius = $\text{הַתְּבַטָּח בְּרַב כֹּחַ}$ *Will thou trust in the greatness of his strength?* yields a better rhythm ; but $\mathfrak{G}\mathfrak{S}\mathfrak{I}$ support \mathfrak{M} (בּו and כִּי both enclitic). *Thy labour* : i. e. thy fieldwork, or possibly thy produce (cf. v. 12).

v. 12. Q יָשִׁיב seems preferable to K יָשִׁיב *he will return or come home*, when his work is done. Cf. $\mathfrak{G}\mathfrak{B}\mathfrak{I}$. (\mathfrak{S} *Dost thou trust him to purge thy floor, | And gather in thy seed?* app. reading $\text{יִזְרָה גֶרֶן וְזָרַע יֹאסֵף}$.) St. ii \mathfrak{M} is too brief for sense and metre. It may be supposed that, owing to similarity of letters, דָּן *corn* has fallen out before גֶּרֶן . This would give us *And gather in the corn of thy threshing-floor*. Or we might read : $\text{וְנִרְנָה דְּנֶנֶךְ יֹאסֵף}$ *And into the thr. gather thy corn* (cf. Mi 4¹²). \mathfrak{B} *et aream tuam congreget?* = \mathfrak{M} . So \mathfrak{G} .

v. 13. The context (vv. 14–18) shows that the ostrich, with its apparent lack of parental instinct, its proverbial stupidity, and its marvellous running powers, is intended ; but no ingenuity can extract any reasonable sense from this verse as it stands in \mathfrak{M} . RV is simply childish. The \mathfrak{A} which introduces st. ii indicates a double question, such as we have in vv. 9, 10 ; 11, 12. We propose

(ה)בבת יענה תתעלם

(ו)אם תאהב חסרת עצה :

Joyest thou in the ostrich, | Or lovest her that lacketh counsel? בַּת יַעֲנָה is the usual name of the ostrich (30²⁹ plur. בַּת הַיַּעֲנָה Dt 14¹⁵) ; but יַעֲנָיִם (La 4³ Q only) is not prob. here, if only because of the fem. Sing. in vv. 14 ff. We might perhaps read נַעֲלַסְתָּה *hast thou rejoiced?* pro \mathfrak{M} נַעֲלַסָּה , but Ni. occurs nowhere else, while Hithp. is found Pr 7¹⁸ in a sense that suits the parallel line. With חֲסֵרֶת עֵצָה cf. חֲסֵר לֵב Pr 7² al. (fem. of חֲסֵר here only).

\mathfrak{G} $\pi\acute{\epsilon}\rho\upsilon\chi\acute{\epsilon}\varsigma\ \tau\epsilon\rho\pi\omicron\mu\acute{\epsilon}\nu\omega\nu$ ($\mathfrak{G}^{\text{acc. ca}} + \nu\epsilon\epsilon\lambda\alpha\sigma\alpha$, i.e. נַעֲלַסָּה translit.), $\epsilon\acute{\alpha}\nu\ \sigma\upsilon\lambda\lambda\acute{\alpha}\beta\eta\ \acute{\alpha}\sigma\iota\delta\acute{\alpha}\ \kappa\alpha\iota\ \nu\epsilon\sigma\acute{\sigma}\acute{\alpha}$ = $\text{אִם הִרְתָּה חֲסִידָה וְנָצָה}$! ($\sigma\upsilon\lambda\lambda\alpha\mu\beta.$ = הָרָה as oft ; the other words translit.). $\tau\epsilon\rho\pi\omicron\mu\acute{\epsilon}\nu\omega\nu$ = רִנְנִים (pts.) : Zc 2¹⁴. Did \mathfrak{G} read אֲפָרִי (Syr. *bring forth*) for אֲבָרָה ? \mathfrak{B} *Penna struthionis similis est pennis herodii* (the heron) *et accipitris* (v. 26) = $\text{בְּנֵף יַעֲנָיִם ? נִמְשְׁלָה עִם־אַבְרָת}$ (see La 4³, \mathfrak{B} sicut struthio = כִּיעֲנָיִם Q). Cf. \mathfrak{I} *The wing of the cock of the wild which lauds and praises* (cf. \mathfrak{I} 38³⁶), *is it the pinion of the stork (or heron) and the hawk* (Levy : *and its plumes*) ? = \mathfrak{M} ? \mathfrak{S} בְּנֵף רִנְנִים = $\text{בְּנֵפִי שִׁבְחִין}$; understanding רִנְנִים of shouting or singing praise to God (cf. Ps 5¹² al.) : cf. \mathfrak{I} . It renders : *The kenfai-šabbāhīn magnifies (or rouses) herself and soars (!), and comes and nests (!)*. About ostriches the poet was evidently better informed than his translator.

v. 14. *leaveth her eggs to the earth* : cf. v. 11^b Ps 16¹⁰ לְשֹׂאֵל . \mathfrak{B} *in*

terra; but Θ εἰς γῆν = \mathfrak{M} . *layeth them*: תָּנִיחֵם pro תְּחַמֵּם = Θ θάλπει, מחממה, \mathfrak{B} calefacies. But \mathfrak{I} תְּדַגֹּר *collect* or *heap up*; sc. her eggs: Is 34¹⁵. Did \mathfrak{I} read תְּחַמֵּר *heapeth* (NH Aram.)? Cf. Heb. הֶמְרָה *a heap*. And *heapeth them on the dust* makes good sense; but the point is that the ostrich takes no care at all for her progeny, but leaves them to chance. (\mathfrak{B} *When she forsaketh her eggs on the ground*, tu forsitan in pulvere calefacies ea, *wilt thou perchance warm them in the dust?* is ingenious, but hardly correct.)

v. 15. *press it*: or *squeeze* and so *crush* it: זָרַר Ju 6³⁸ Is 1⁶. *It*; i.e. one or other of the eggs. Or the fem. Sing. may be Coll. Θ σκορπιεί = תִּקְרָה (pts.); but \mathfrak{B} (rectè) *conculcet ea*.

v. 16. The verb masc. cannot be right, with verbs and Suffixes fem. preceding and following. We must either point תִּקְשִׁיחַ Infin. Abs., or c 2 codd. Kenn read תִּקְשִׁיחַ *she deals hardly with* . . . *her young*: בָּנִים is used of eggs and young birds Dt 22^{6f}. לֵלֵא (making them) *into none of hers* (OL) or *according to not hers*. But it is simpler to read בָּלֵא (Ob 16): cf. \mathfrak{B} Duratur ad filios suos quasi non sint sui. Θ ὥστε μὴ ἐαυτήν (?) ἐαυτῇ) = לֵלֵא לָהּ. \mathfrak{I} *She warms* (broods; שִׁוְחָה) *over the sons* that are not hers (יִלְיָהּ); Θ *She has multiplied the sons* that are not hers (ut \mathfrak{I}); app. reading השְׁוִיחָה pro תִּקְשִׁיחָה (error of dictation?). Θ \mathfrak{I} \mathfrak{C} favour תִּקְשִׁיחָה > תִּקְשִׁיחַ. In view of Is 63¹⁷ תִּקְשִׁיחָה לְבָנוּ (the sole recurrence of the verb), לֵעֲלִיָּהּ לֵבָהּ תִּקְשִׁיחָה *She has hardened her heart to her* (unhatched: cf. 3¹⁶) *young* seems possible.

St. ii lit. *Fruitless* (For emptiness or naught) *is her labour without fear* (i. e. apprehension of possible mischances and provision against them). But a verb יִנְעָה would be more natural (cf. Is 65²³ Le 26²⁰, also Is 49⁴): \mathfrak{B} Frustra laboravit; Θ εἰς κενὸν ἐκοτίασεν ἄνεν φόβου. \mathfrak{M} can hardly mean: 'Though her labour, in laying and sitting on the eggs, be in vain, she is unconcerned about it' (Driver) = לִרְיָק יִנְעָה בְּלִי-תַפְחָר. The point is that she is careless about the safety of her eggs (v. 14); she lacks foresight to provide against danger (v. 17). We may suggest לִרְיָק: יִנְעָה לְהַפְרִיחַ *In vain hath she laboured to have young*. הַפְרִיחַ Denom. from אֶפְרָח *young bird* (but cf. 14⁹); cf. Ar. فَرَّخَ 2. *to hatch*: or בְּהַפְרִיחַ *at laying*? or even לְהַפְרִיחַ (Arabism).

v. 17. It is hardly necessary to remark that popular ideas about the ostrich are based upon imperfect observation. The habits of this bird are peculiar, but neglect of its young is far from being one of them. Three or four hens deposit their eggs in the same nest or hole in the soil; and the male shares with them in the duty of brooding. A number of eggs are dropped about outside the nest, which are afterwards broken to feed the young when hatched. This may explain v. 14. (See *Encyc. Brit.*, s. v. Ostrich.) *made her forget*: הִשָּׁחָה. The expression is rather

strange. We should rather have expected *has withheld from her*. \mathfrak{B} *Privavit enim eam Deus sapientia*; \mathfrak{G} $\delta\tau\iota$ κατεσιώπησεν αὐτῇ ὁ θεὸς σοφίαν (= החשה? Ne 8¹³); \mathfrak{S} again השניא *has multiplied*; but \mathfrak{I} as \mathfrak{M} .

v. 18. *What time in the race she flieth*; or *When she flieth along in the race*: reading כעת במרוץ האביר \mathfrak{M} כעת במרום תמריא pro כעת במרוץ האביר. The comparison of the $\mathfrak{A}\pi$. תמריא with Ar. مَرَى is altogether improb. (see Lane Suppl. p. 3019: 'The wind *tamrî-ssahdāba* draws forth the clouds'). On the other hand, the Denom. אבר Hi. *to wing*, i.e. *work or ply the wings* occurs, v. 26, of the flight of the hawk, and might be used here of the swift 'flying', i.e. running, of the ostrich (cf. \mathfrak{I} טִיָּסָא = טוש 9²⁶). Cf. also \mathfrak{I} 5⁷ 20⁸ (עוף = טוס). That the poet did not think of the ostrich as 'soaring on high' (as \mathfrak{I} seems to do) is evident from st. ii.

במרום *in the height*, whether of the air or of high ground, suits neither the bird nor its hunters. It is on the plains of the desert, not among the mountains, that the running powers of the ostrich are seen at their best. Read therefore בַּמְרוֹץ and cf. Ec 9¹¹. \mathfrak{G} ἐν ὑψέῳ ὑψώσῃ = במרום תרום; cf. \mathfrak{S} במרום תתרים אין דקלא *In the height she raises herself* like a palm-tree (כתמר; a double rendering). \mathfrak{B} in altum alas erigit; perhaps to suggest the flapping of the bird's wings as it flies along the ground.

vv. 13-18 are starred in Hexapl. and are said to have been wanting in the original text of \mathfrak{G} ; but there seems no sufficient reason for rejecting a section which is quite in character with the others, and as lively and striking as any in the chapter.

v. 19. *strength or prowess* (נבורה). *Terror*: אֵימָה (v. 20) pro רַעְמָה \mathfrak{M} $\mathfrak{A}\pi$., usually identified with רַעַם *thunder* (26¹⁴ 39²⁵). \mathfrak{G} φόβον = אימה (9³⁴ 41⁶ al.), \mathfrak{S} וְיָנָא *armour* (a guess?); but \mathfrak{I} תוקפא *might* (= רַעְמָה? a good parallel to נבורה). Leg. fort. רום *haughtiness* (Is 2¹¹) vel רומה (Mi 2³). The tossing of a horse's neck might inspire fear; but רעם or רעמה *thunder*, however appealing to the imagination and however poetical it may sound, is really inappropriate here, for the simple reason that a horse's neck or mane emits no sound, whereas the רעם and its deriv. always denote some kind of sound (cf. \mathfrak{B} aut circumdabis collo eius *hinnitum*? i.e. 'neighing' or 'whinnying'). The same objection lies against rendering רעמה (רעם) *vibration*, which is supposed to be equivalent to *quivering mane* (OL). In this sense רעש would suit better than רעם; but the mane is a feature of lions as well as horses, and does not seem to be either distinctive or poetical enough without further qualification.

v. 20. St. i is metr. short. Perhaps ארץ or אדמה has fallen out before (or after) כארבה: *Dost thou make him shake the earth like the locust?* Cf. Jo 2⁴⁻¹⁰, where the locusts are compared to horses, and earth and air tremble and quake at their onset. Or, since 'running' is repeatedly ascribed to the locusts (Jo 2^{4.7.9}), *Iahvah's 'army'*, we might

read *התריצנו בארץ כארבה* *Dost thou make him run on the earth like the locusts?* *Numquid suscitabis eum quasi locustas?* (חעירנו?). *περιέ-
θηκας δὲ αὐτῷ* (cf. v. 19^a) *πανοπλίαν*; (= *התעטנו חליצה*? cf. 2 Sa 2²⁰ Is 61¹⁰)
bears little resemblance to *מ*. St. ii is almost certainly corrupt. Lit.
The glory (or majesty) of his snorting is a terror. So *gloria narium
eius* *terror* (pointing *נַחְרֵי* *נַחְרֵי* *nares eius* 41¹² pro *מ נַחְרוֹ* *אπ*); cf. *א*
The splendour of the chain of his nostrils is a terror. The analogy of the
context, however, requires a second question: cf. *ס* *Or dost thou terrify
him with terror?* (*ס* is dubious). We suggest *התורנו נַחַת רַעְמָה* *Dost
thou teach him his snort of thunder?* (*רַעְמָה* v. 19^b trs. Je 8¹⁶ chap. 12⁷⁻⁸
Is 28⁹). (*ס* *δόξαν δὲ στηθέων αὐτοῦ* = ? *וְהוֹד חַרְיוֹ*: Aram. *חדי* = *στῆθος*.
Is *τόλμη* *ס* *τόλμη* an error for *τολμᾶ*: *And the glory of his breast dost
thou dare?*)

v. 21. St. i *מ* is metr. too long with four stresses. Leg. *בַּכּוֹ*, and
transpose *בַּעֲמֶק* to st. ii (cf. *ס*). *He paweth*: leg. *יַפּוֹר* *fodit* c *ס* *ס* *ס*
pro *מ* plur. The distich thus becomes:

יַחְפּוֹר וַיֵּשֶׁשׁ בַּכּוֹ
בַּעֲמֶק יֵצֵא לְקִרְאָת־נֶשֶׁק

*He paweth and exulteth in his strength; | He goeth forth into the valley
to face arms.* Cf. Ju 5¹⁵ Ho 1⁵ Is 61¹⁰ al. *שִׁישׁ ב'.* For *נֶשֶׁק* 20²⁴ Ps 140⁸.
ס *Digging in the plain he prances, | And goes forth into the plain in
strength.* *ס* appears to repeat *בַּעֲמֶק*; but *εἰς πεδίον* may represent
another expression, e.g. *בַּנַּחַל*, which we actually find in *ס* (*He paweth
in the vale and exulteth in the wady | And goeth forth to the encounter in
arms*). *ס* connects *לְקִרְאָת נֶשֶׁק* with the next verse.

v. 22. *He laugheth at fear* (*פַּחַד*), and is not terrified (*scared, dismayed*),
besides being something of an anticlimax, does not suit the parallel
stichus. If we read *רֶמַח* pro *פַּחַד* we get a good parallel: *He laugheth
at the spear, &c.* After *נֶשֶׁק* *arms* or *battle*, v. 21, the mention of
particular weapons is natural; and this is continued in v. 23. *ס* has
συναγῶν βασιλεῖ (but *ס*^{ac.aA} *βέλει*) prob. = *לְקִרְאָת נֶשֶׁק יִשְׁחַק*. Possibly
ס substituted *נֶגֶשׁ* *ruler* or *lord* (Is 3¹² 60¹⁷ Zc 10⁴) for *נֶשֶׁק*. Three codd.
have *פַּחַת* *pitfall* instead of *פַּחַד*; which might perhaps be understood of
pits dug in the battlefield to hamper cavalry. So *ס* *נוֹמְצָא* *pit*. If this
be right, *יַחַת* might be from *נַחַת* > *חַתַּת* (21¹³): *He laugheth at the pitfall
and descendeth not* (into it). Some think that *ס* *βασιλεῖ* = *לַפַּחַת* (the
word being mistaken for *פַּחָה* constr. *פַּחַת* *pasha*); which does not seem
very probable. *ס* om. *וְלֹא־יַחַת* (a good paronomasia with *לַפַּחַת*).

v. 23. *rattleth*: *מ* *תִּרְנֶה* *אπ*. The more usual form *תִּרְנֶן* (*רַנֵּן*) has
been proposed; but *רַנֵּן* may be defended on the analogy of *הִגָּה*, *הִגָּה*,
קֶצֶה, *קֶצֶץ*, and the Aram. *רִנָּא*, *רִנָּן* to *think*. Moreover, the suggested

division of the letters תרן האשפה (pro תרנה אשפה מ) is improbable, because אשפה *the quiver* (Is 22⁶ only; elsewhere c Suff.) is not found c Artic., and all the other instruments of war mentioned in the context are anarthrous. ט ἐπ' αὐτῷ γαυριᾷ τόξον καὶ μάχαιρα = קשת עליו תרנה קשת : תרנב. ט's Heb. text may have been corrupt here; but ט prob. failed to understand להב and כירון (the latter also in 41²¹). The verb γαυριᾶν (= שיש v. 21) occurred 3¹⁴ (οἱ γαυριῶντο ἐπὶ ξίφεσιν = הכנים חרבות למו:), where ט evidently misread לנים pro בנים. This favours the reading תרנה here. X has חרבא שנגא *the sharp sword* for להב flame = flashing blade or head (cf. Ju 3²² 1 Sa 17⁷). For אשפה X has זינא *the weapon*; but W כטירקא *pharetra* rightly. B (st. ii) *vibrabit hasta et clypeus* is interesting, as suggesting a verb pro להב, which indeed one would have expected.

v. 24. *In his eagerness: or rage:* ברגו: cf. ט καὶ ὀργῇ. ברעש ורגו מ; but one or the other of the two nouns must be a gloss, as this gives a line with four stresses. B *Fervens et fremens sorbet terram* = מ (so SX). *he diggeth into the ground:* i.e. makes holes by pawing it in his impatience to charge. The verb ינמא, AV RV *he swalloweth* (cf. Gn 24¹⁷ Hi. *let drink*), is usually compared with Aram. נָמַע, נָמָא *to sip or suck in* (X v. 30 = ילעלעו); cf. B sorbet: and this is understood of galloping swiftly (cf. S רחט על ארעא *he runneth over the ground*). But the charge does not begin before the trumpet gives the signal; and X גומתא בארעא *he makes a pit in the ground* appears to refer the verb to Aram. גומתא, NH גומתא *pit or hole*. We might even read ינמין *he digs* (Aram. נָמַץ) pro מא. St. ii M can hardly be right. A verb is desiderated after כי יאמין (cf. v. 12, 9¹⁶). And if we read בקול pro מ קול, the sentence will naturally mean *And he trusts not in the sound of the trumpet* (cf. 4¹⁸ 15^{15, 22, 31} 24²² 29²⁴). The sense might perhaps be: *He does not 'believe in' the sound of the trumpet*; i.e. he is so impatient to be off, that he thinks the signal will never be given. X = M. S *And he is not afraid of the sound of the horn*. ט *And he will not believe until the trumpet have signalled*. But *He does not stand still at the sound of the trumpet* would suit the context better; and perhaps the Hi. (or Ni. ?) of אמן may bear this sense here, though it is not so used elsewhere. Cf. Ex 17¹². In any case, ולא יימן ולא ישמאל, בקול שופר *And he turns not to the right nor to the left, &c.*, is non-metrical and pure prose.

v. 25. The repetition of שופר is suspicious, and the phrase בדי ש' (supposed to mean *As often as the trumpet soundeth* = השמיע) is anomalous. X במיפת שופרא *With enough of the trumpet* = מ; but S בקלא (אמר) *At the sound (he saith)*, omitting שופר. This may suggest the reading בקולו *At the sound of it*; cf. ט ἀλλοτριγγος δὲ σηματούσης (λέγει εἰς), *But when trumpet signalleth, &c.* We might read במורשמע *At the sound* (Ps 150⁵ || תרועה), or perhaps מדי שמע or ישמע. *As often as*

he heareth it; but the required sense seems rather to be *The moment he hears it*.

The verse, as it has reached us, is a tristich; and, as the zeugma *he scents the battle, the thunder . . . and the shouting* seems rather too bold, sense as well as metre may justify the assumption that a line has fallen out after st. ii (unless st. i be somehow a variant of v. 24^b, which seems possible); e.g. לֹא-יִחַת מְקוֹל גְּבָרִים *He is not daunted by the cry* (cf. Is 31⁴) *of the warriors*, or לֹא-יִתְּנֵנוּ קוֹל נֹב' *The cry of warriors daunts him not*. In st. iii טב = מ; but ט gives *And makes the princes tremble* (מוֹזֵעַ) *with his neighing* = וִירָעַשׁ שָׂרִים בַּחֲרוּעָה, while ט has the strange equivalent σὺν ἄλματι καὶ κραυγῇ (*From afar he gets scent of war*) with a bound and a cry = וְתִרְעָשׁ עִם-רַעַשׁ וְתִרְעָשׁ pro מוּ וְתִרְעָשׁ.

v. 26. *ply his wings*: יאבר *make wing, wing it, wing his way*, or simply *fly* (cf. v. 18^b note) > *soar* (יגביה עוף, cf. v. 27, 5⁷, but also Is 46³¹). ט εσθηκεν ἰέραξ, *Doth the hawk exist?* = ט (ה) (hath the hawk come into being?); both prob. reading יברא (or נברא) *is the hawk created?* pro מוּ יאבר (why not יאביר?). *And spread*: וַיִּפְרֹשׁ or וַיִּפְרֹשׁ pro וַיִּפְרֹשׁ. The bird flies south at the coming of winter. (After ἀναπετάσας τὰς πτέρυγας ט adds the gloss ἀκίνητος, *motionless*; which may imply for εσθηκεν the more usual meaning *stands still* or *stops* (יעמד pro יאבר); i.e. the bird hangs motionless in the air, looking southward.)

v. 27. St. ii וְיִי appears to be corrupt; and this is borne out by ט, which makes a single tristich of this and the following verse:

אֶם-עַל-פִּיךָ יִגְבִּי(י)ה נֹשֶׁר
וְאֵיךְ עַל-קִנָּה תִּשְׁכֵּן וְתַחֲלֹן
עַל-שֵׁן סֹלֶעַ וּמִצּוּרָה:

At thy command doth the eagle (or griffon-vulture 9²⁶) *mount up* (sc. עוף? 5⁷) *And the vulture* (נֹשֶׁר = אֵיָה 28⁷) *on her nest alight and lodge* | *On the point* (ἐξοχῇ = שֵׁן *tooth* here only; cf. 1 Sa 14⁴) *of the crag and fastness* (τὸ ἀποκρυφῶ *hiding-place?* but ἡ δὲ ὄχρωματος?) Thus ט om. ירים and יסלע, besides reading ואיה pro ובי מ. ט Upon the word of thy mouth is the eagle lifted up? (נִתְהַרֵּם = וְיִגְבִּי = ט ἡ οὐρα) | *When he raiseth his nest* (בי pro ובי) *to the crag* | *And alighteth and lodgeth on the tooth of the crag?* (Thus another tristich; but טב not so.) The objection to ט's נֹשֶׁר v. 27^b is that the following verses refer to a single bird which, like the נֹשֶׁר αἰετὸς of st. i, is of the masc. gender. Perhaps, therefore, we should emend v. 27^b by reading וְלֹךְ instead of וְיִי: *And for thee set high his nest?* (cf. Je 49^{16b}); or else וְכִבְרֹךְ *And at thy word, &c.* It may be noted that מ st. ii is metr. defective, having only two stresses, besides being grammatically dubious. Then we supply עַל- before יסלע v. 28; and יסלע² need not be regarded as dittogr., since it emphasizes

the idea of inaccessible rocks (cf. B). The proposal to make a distich of the two verses by reading

אִם-עַל-פִּיךָ יָרִים קִנּוֹ
וַיַּחֲלִנּוּ עַל-שֹׁן-סֹלַע וּמִצּוֹרָה:

*At thy command doth he set high his nest,
And lodge him on tooth of crag and fastness?*

makes the whole section (verses 26–30) refer to the hawk (יָי) only. But v. 30^b is characteristic of eagles and vultures (נֶשֶׁר) rather than the hawks (cf. 9²⁶ Pr 30^{17,19} Mt 24²⁸). Moreover, st. ii in the suggested form is metrically overweighted.

v. 29. *searcheth*: חָפַר, lit. *diggeth* (v. 21, 3²¹ Gn 21³⁰ Jos 2⁸). *see far away*: or *to a distance*; *to what is far off*: cf. v. 25, 28²⁴ 36³: > *behold it* (i.e. the food) *afar off*. So ט; but טו from afar (ἀόρρωθεν, de longe) *his eyes look out* (σκοπεύουσιν, prospectant).

v. 30. B *Pulli eius lambent sanguinem* (om. 1 ad init. recte: dittogr.); ט *لَجِمَ* *lap* or *lick up*; X *גָּמַעַן* *sip* or *suck in* (cf. v. 24); ט^A *ἐστομ-σμένοι*. Hence it is proposed to read יִלְעָלְעוּ (√ *לעע* or *לוע*) pro מֵי יִלְעָלְעוּ אֵפ. But lapping, licking, and sucking are not bird-actions. We might read יִבְלַעוּ *swallow* or *gorge* (20¹⁵ al.); or יִלְעוּ (cf. ט: Ob 16 is dub.) or יִלְעָלְעוּ, in the sense of drinking. (√ *לע* = LAG = Sumerian 𒂗𒅗 NAG *drink, give drink*, Assy. *šatû, šaqû*.) ט *φύρονται ἐν αἵματι*, *are mixed* (or *wetted, defiled*) *with blood* (= יִלְבָּשׁוּ acc. to ט 7⁵).

St. ii מֵהוּא שֵׁם הַחַלְלִים וּבִאֲשֶׁר חָלְלִים *And where the slain are, there is he* is terse and vivid, but not a close parallel to st. i. The letters sufficiently resemble וּבִשֶׁר חָלְלִים יִשְׁבְּעוּ *And are glutted with the flesh of the slain* (cf. Ez 39¹⁷⁻²⁰). Possibly יִשְׁאֲפוּ *are fain for*: cf. 5⁵ 7².

Chapter 40. v. 1. *Iahvah*: ט + ὁ θεός = אֱלֹהִים (Gn 2⁴ al.); app. combining a suggested substitute with the original reading. The verse is starred in Hex. Cod. 1 (Kenn. 431) om. The Versions make verses 1–5 the conclusion of chap. 39; which is certainly more suitable (cf. 40^{6,7} c 381³).

v. 2. The pointing of מֵי seems questionable. If the meaning of st. i be *Will the caviller* (or *faultfinder* OL) *still contend with Shaddai?* (Dr), why the Infin. Abs. (הִרְבִּי), so used nowhere else in the book, instead of the usual Impf. (הִרְבִּי)? And why is עוֹד *still* (or some equivalent word) omitted? Moreover, the אֵפ. *reprover* is very dubious. ט *Μὴ κρίσιν μετὰ Ἰκανοῦ ἐκκλινεῖ*; = הִרְבִּי עִם-יִסֹּר *Shall strife with Shaddai end?* (סור Am 6⁷). Cf. also B *Numquid qui contendit cum Deo* (= רָב Is 45⁹) *tam facile conquiescit?* (= יִסֹּר *turns aside, gives up*). X appears to have read הִרְבִּי עִם-יִסֹּר *Will he who contendeth with Shaddai be admonished?* This is rather attractive; esp. if we read for

st. ii יַעֲנֶה אֱלֹהִים וּמוֹכִיחַ אֱלֹהִים *And is he who chideth Eloah answered?* ☩ *Many are the counsels of God* (= רַב עֲמֻשָּׁדִי סוֹד) | *And he who reproveth God giveth answer* (= וּמוֹכִיחַ אֱלֹהִים יַעֲנֶה). St. ii מַי is lit. *The reprover of Eloah should answer it* (viz. the argument of chaps. 38–39). ☩ *should answer Him*. But it yields a better parallel to treat st. ii also as Interrogative (cf. ☩ ἐλέγχων δὲ θεὸν ἀποκριθήσεται αὐτῇν;). The original form of the verse may have been

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: ומוכיח אלוה יענה

Is the disputer with Shaddai corrected | And the critic of Eloah answered? (For עם ריב see 9^s 13¹⁹ 23⁶; and for יענה Ni. 11² 19⁷.) The meaning will be: Are you now satisfied, or do you require further proof of the folly of arguing against the Supreme?

v. 4. *I am little*: or *light, slight, insignificant, of small weight or account*. The √קל may be recognized in שִׁקֵּל, 𐤒𐤍𐤊, 𐤒𐤍𐤊: *lift up, weigh* (make hang), Assy. šaqālu. The primary Root is probably the Sum. 𐤒𐤍𐤊 GAL *to lift* (našā). 'Light' = easy to lift.

☩ τί ἐτι ἐγὼ κρίνομαι, νοουθετούμενος καὶ ἐλέγχων Κύριον ἀκούων τοιαῦτα οὐθὲν ὦν; (= שִׁמְעֵ כְּהֵן קִלְתִּי | יוֹסֵר וּמוֹכִיחַ יְהוָה | לִפְנֵי עוֹדְדִי רַב); app. prefixing a variant rendering of v. 2 to קִלְתִּי. For the equations cf. 13¹⁹ Pr 9⁷.

v. 5. *Once . . . And twice*: Ps 62¹² cf. ch. 33¹⁴. *repeat it*: אֶשְׁנֶה pro מַי אַעֲנֶה *answer*. The vb. תִּנָּא תִּשְׁנֶה Assy. šand, *do* (or *say*) *twice, repeat*, is of the same origin as שְׁנַיִם *two*, and is also cogn. c תאם *twin* (Intern. Trilit. from TAM=TAN=SHAN); cf. the Sum. TAM, TAN, DAM, *brother, companion, spouse*, and TAB (= TAM), *companion, twin, to double, repeat*; and the Chinese shwan, shan, san, *to bear twins, shwang, two, a pair*, and the old Egyptian sen, *two, sen, brother, companion*.

Some would transpose verses 4–5 to precede 42²; and cancelling v. 6 (= 38¹) and v. 7 (= 38³), they would transfer verses 8–14 to follow immediately on v. 2. Considering the manifold uncertainties of the text, we prefer the traditional arrangement.

v. 6. *out of the stormwind*: leg. מִן־הַפַּעֲרָה ut 38¹. ☩ ἐκ τοῦ νέφους = מִן־הָעָב (38³⁴ al. Ps 104³) or מִן־הָעָנָן (38⁹ al.). Cf. 38¹. ☩ *out of the clouds*. For cloud and whirlwind combined in Theophany see Ez 1⁴ and cf. Na 1³.

v. 7. *like a man*: so מַי כְּגִבֹּר, ☩ ὥσπερ ἀνὴρ, ☩ sicut vir; but ☩ הֵיךְ גִּבֹּרָא = כְּגִבֹּר *like a mighty man* or *champion*, and so ☩.

St. ii should perhaps be אֶשְׁאֲלֶךָ וְאַתָּה הוֹדִיעֵנִי. So also 42⁴. (Or אֶשׂ' אֶשׂ הָעֵץ *I will ask, and teach thou me wisdom*. Cf. Is 28⁹ 40¹⁴.) Cf. ☩ σὺ δέ μοι ἀπόκριναί

v. 8. הָאֵף Gn 18¹³ ch. 34¹⁷. ☩ Μη = אֵל; but cf. 15⁴ תִּפְרֵא יֵרֵא *annul*, where also הָאֵף Interrog. should prob. be read; cf. ☩). For תִּפְרֵא

make void, frustrate, cf. also 5¹² Is 14²⁷. Eyob had all along affirmed his own innocence, and maintained that God was dealing with him unjustly (cf. esp. 27²⁻⁶). On current theories he could not logically do otherwise. (Ⓢ softens תרשיעני *dost thou make me wicked*, i.e. *condemn me as guilty of injustice*, 9²⁰ 10² 15⁶ al., into *thinkest thou that I have dealt at random or perversely*—ἄλλως—with thee?)

v. 9. *Hast thou*; reading אַם Num? pro מִן אִם Or *hast thou* ..., as the second member of a Disjunctive Question (*Utrum—An*); cf. 34¹⁷. Ⓢ *Et si habes* ... implies מִן; so also אִין. But Ⓢ אִת לך *Hast thou?* arm: וְרוּעַ as five times in Job. אִרוּעַ once (31²²); cf. Aram. אִרְעַ.

v. 10. *grandeur*: גִּבְהָה *loftiness*. Ⓢ δύναμις = גִּבְהָה (12¹³ +): so Ⓢ. Ⓢ in sublime erigere = גִּבְהָה Imperat. (pts.).

v. 11. 'Scatter the outbursts (or overflows) of thine anger' is strange. If lightnings be intended (OL), בְּרָקִים בְּאַפְּךָ or בְּרָקִי אַפְּךָ would be more natural. For הִפִּיץ see 37¹¹ 38²⁴ Ps 18¹⁵. Ⓢ *Pour out* (אֲשׁוּר) *the fury of thy wrath* suggests שִׁפּוֹךְ (Ho 5¹⁰ Is 42²⁵ La 4¹¹, ch. 12²¹ al.) = הפִּיץ misread backwards (?). But Ⓢ *Disperge superbos in furore tuo* | *Et respiciens omnem arrogantem humilia* gives a better parallel. Ⓢ is peculiar: ἀπό-στειλον δὲ ἀγγέλους ὀργῇ = שְׁלַח מַלְאָכִים בְּאַפְּךָ (Ju 9³¹ et saepius): cf. Ps 78⁴⁹ עֲבַרְהָנוּ אֲפֹ חֲרוֹן בָּם יִשְׁלַח מַלְאָכָיו רָעִים | מִשְׁלַחַת מַלְאָכָיו רָעִים. St. ii πάν (Ⓢ^A πάντα rectius) δὲ ὑβριστὴν ταπεινώσον = מִן sine רָאָה et 1² et Suff. Verbi = הַשְׁפִּיל וְכָל נֹאֵה הַשְׁפִּיל which some have adopted. But הַשְׁפִּילוּהוּ improves the rhythm and gives a more lively sense: *And every proud one—bring him low!* Did Ⓢ read אֲפָרִים (= ἀγγέλων, Ps 78²⁵) or צִירִים (Pr 25¹³) pro עֲבַרְהָנוּ in st. i? For the former, cf. 24²² 34²⁰. *Scatter the mighty* (or *haughty*; ? רִהָבִים? Ps 40⁵) *in thine anger* would be a fair parallel (cf. Ⓢ).

v. 12. מִן repeats נֹאֵה כָּל רָאָה (v. 11^b), and 12^a looks like a mere variant of 11^b. The poet may have intended to lay emphasis on the overthrow of the proud. Both stichi are good metre as they stand. But Ⓢ omits 12^a, and Ⓢ ὑπερήφανον δὲ σβέσον = ? וְרָם הוֹד(ע)ך; cf. 38^{15b} and Is 21² וְרָם הוֹד(ע)ך = ὑβριστὴν (= נֹאֵה v. 11^b) καὶ ὑπερήφανον. Instead of הַכְנִיעוּהוּ *humble him* Ⓢ gives וְתִפְרֹץ and *shatter him!* but Ⓢ *et confunde eos*. St. ii מִן וְתִפְרֹץ ἄπ. Since a ✓ הִרָץ is unknown in Semitic, we must either point וְתִרָץ (Aram. דִּכָּךְ; but no Aph.), or read וְרִיחַ or וְרָץ and *crush (down)* (for דָּכָא see 4¹⁹ 6⁹ 19² al.). The Ar. هَدَمَ = هَدَمَ *pull down* buildings seems apocryphal (see Lane Suppl.). *where they stand*: or *in their place*: see 34²⁴ 36²⁰ Ex 16²⁹ al. Cf. Ⓢ *et contere impios in loco* uo; Ⓢ *And throw down the sinners in their place* (בְּרוֹכַחֲתוֹ); Ⓢ *And pulverize the guilty in their places* (בְּאַתְרֵיהֶוּ). Ⓢ (haud recte) ὁγήσον δὲ ἀσβεῖς παραχρῆμα = וְהִמָּק רִשְׁעִים פְּתָאם (cf. Zc 14¹²).

v. 13. Cf. Is 2¹⁰ *hide thyself in the dust!* Also Gn 35⁴ Ex 2¹² (*hide* = *bury*). It is difficult to believe that בִּטְמוֹן can be correct ad fin. (cf. טָמַן).

ad init.). The context suggests that 'She'ol, the dark and hidden abode of the dead' (Dr), is meant. Cf. \mathfrak{B} *Et facies eorum demerge in foveam*; \mathfrak{C} *And their faces imprison in the dust!* (سُودًا كَحَسَا). \mathfrak{L} *Their faces* כְּבוֹשׁ בְּטוֹמָעַן = \mathfrak{M} ? \mathfrak{C} τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἐμπλησον = (La 3¹⁶) וּפְנֵיהֶם הִשְׁפַּע בְּקִלּוֹן or (Ps 83¹⁷) וּפְנֵיהֶם מִיָּא קִלּוֹן. Cf. also 10¹⁵. We might read בְּצִלְמוֹת (?) הַחֹמָה וּפְנֵיהֶם הַחֹמָה *And their faces hide thou in darkness* (or בשאול in She'ol or בְּאַבְדּוֹן in Abaddon 26⁶ al.); or, keeping חֲבוּשׁ *And their faces bind about* (= enwrap, shroud) *with darkness* (בְּעִפְתָּהּ? בְּעִלְמָה?). See Ez 16¹⁰ for the constr. NE 127 *kullat lénšēti itúra ana títí, 'All mankind had returned to clay' may perhaps suggest* חֹמָה בְּטִיט *conceal in clay*.

v. 14. St. i גַּם־אֲנִי אֹדֵךְ is metr. defective (two stresses only). Leg. אֲנִי־גַם־כִּי־אָז For then (emphat.) *I also, &c.* Cf. 11¹⁵ 13²⁰ 22²⁶.

St. ii. Cf. Ps 44^{4b} Is 59^{16c}. The irony of this and the preceding verses appears somewhat irrelevant. Eyob has never made any such claims. That God does, in fact, always destroy the wicked (cf. vv. 11–13) had been the steady contention of the Friends. Eyob had argued from his own case that, when He pleases, He destroys good and bad alike, without difference or discrimination. The description of the hippopotamus and the crocodile (40¹⁵–41⁸⁴) might véry naturally follow immediately upon that of the other creatures, ch. 39; in which case 40^{1–14} would be an editorial interpolation.

v. 15. *the riverhorse* = Gk. *hippopotamus*; the most prob. meaning of the Heb. בְּהֵמוֹת qs 'the monster-beast' or 'the super-cow' (*Plur. Intens.* of בְּהֵמָה *beast* or *cattle*). Ps 73²²⁺ (with which cf. ch. 7¹² תִּנֵּן). The word has been referred to a supposed Egyptian *pehemaut*, compounded of p *the* + ih *ox* + mw *water*; but no such compound has yet been found in the Eg. monuments. $\mathfrak{B}\mathfrak{C}\mathfrak{L}$ Behemoth, ut NPr. \mathfrak{C} θηρία *Plur.* et ἐσθίουσιν in st. ii (\mathfrak{M} recte יֶאֱכַל *Sing.*); so \mathfrak{L} בְּעִירְיָא, at seq. יִכּוֹל. St. i is non-metrical and prosaic: 'Lo, now, Behēmōth *which I made* along with thee' (\mathfrak{B} Ecce Behemoth quem feci tecum), i.e. thy fellow creature. \mathfrak{C} ἀλλὰ δὴ ἰδοὺ δὴ θηρία παρὰ σοί (*beside thee*) om. אֲשֶׁר עָשִׂיתִי recte. But corruption has gone further than the addition of this gloss. The monster would hardly be 'beside' the poet at the time of writing (παρὰ σοί = *beside thee*, or *apud te*, or *coram te*). The word עֹמֵךְ (prob. due to reminiscence of Ps 73²² עֹמֵךְ הַיִּיטִי *the beast of the reeds* = the crocodile). We might then restore קֶהָה בְּהֵמַת קֶהָה *the brute of the reeds*; no bad name for the hippopotamus. Or we might suppose אֲשֶׁר עָשִׂיתִי עֹמֵךְ to be a gloss on an original מַעֲשִׂי *my work*. Possibly, however, the altered word was עָלָה *coming up* (scil. from the water; cf. Gn 41² Je 49¹⁹); הִנֵּה־נָא בְּהֵמוֹת עָלָה *Lo, now, the riverhorse cometh up!* presenting a picture of the huge animal climbing up from the river-bed to graze on

the banks : cf. st. ii *Grass, like the oxen, he eateth* (Is 11^{7b}). The hippopotamus, we are told, still abounds in many of the river-courses of Africa ; and its food is chiefly rank grasses and aquatic plants. It can walk quite rapidly under water along the bottom of rivers ; and climb up steep banks and precipitous ravines with ease (EB. s. v. *Hippopotamus*).

v. 16. *in the thews* בְּשָׁרֵי (šp.); but ὁ ἐπ' ὀμφαλοῦ = B in umbilico ; so בְּפֶתַח כְּרִיסִיהָ. (B give only *and his strength in his side(s)* for the whole verse.) Cf. Ez 16⁴ שָׁרֵךְ *thy navel-string* ; Ct 7³ שָׁרֵךְ ὁ ὀμφαλός σου. The context suggests the meaning *sineus, muscles, or thews* for this šp. The שָׁרֵךְ seems to denote *hardness, firmness, strength* ; but the original idea may have been that of *binding, being bound*, as in the case of other words denoting strength ; cf. שָׁרָה Assy. šaršarratu, 'chain' (Sum. SHER, *to bind*).

v. 17. ὁ ἔστησεν οὐρὰν ὡς κυπάρισσον, *He set up a tail as a cypress* ; B Stringit (*he draws tight*) caudam suam quasi cedrum ; but בָּפַף *he bends* ; B וָקַף *he sets up or erects, &c.* The meaning of the šp. יִחַפֵּץ is far from clear. OL *he bendeth down (extendeth down stiffly) his tail like a cedar* (comparing Ar. حَفَضَ *he lowered a thing* : e.g. a bird its wings). But why *like a cedar* ? The cedar is a tall (Am 2⁹) straight tree, with widespreading branches ; a frequent symbol of majesty and strength. It seems a ridiculous exaggeration to compare the short thick tail of the hippopotamus, with its few tufts of hair at the end, to such a stately tree. Such a comparison suggests a mythically gigantic creature rather than an animal actually existing in ancient or modern times ; but there is nothing mythical in the rest of the section, nor any touch incongruous with a poetical description of the hippopotamus. Lane, however, registers another meaning of حَفَضَ, viz. *he remained, stayed, or abode in a place*. Regarding יִחַפֵּץ as an Arabism in this sense, we may render : *His tail is as rigid (firm or inflexible) as a cedar*. An Intrans. > a Trans. verb is required by parallelism ; and the simile ceases to appear inapt, in view of the short, round, stiff-looking tail of the animal (see the engravings in Smith's BD).

St. ii. *The muscles or sineus* (בָּרֵי 10¹¹ Gn 32³³ ; cf. Sum. GID, *long, extend*) of his thighs are interlaced or woven together, close-knit (leg. פָּחְרוּ יִשְׁרָנוּ וְ פָּחְרוּ שְׁרָנוּ pro פָּחְרוּ יִשְׁרָנוּ ; Qr פָּחְרוּ). B nervi testicularum eius perplexi sunt ; cf. B *The veins of his testicles are intertwined* (וְתִנְּנָהּ) ; see פָּחְרוּהִי וְנוֹג' Le 21²⁰ פָּחְרוּ = (אִשָּׁךְ) ; but such a fact would hardly be open to observation of the living animal. We must therefore accept the equation of the šp. פָּחַר with the Ar. فَجَدَ thigh. B renders : *And erected are the sineus of his loins* (وَقَدْ سَبَّحَتْ) : according to PS فَمَسَبِل means *testiculus ; femora ; venae iugulares* !). For שָׁרֵךְ = Aram. שָׁרֵךְ, see La 1¹⁴ Hithp. שָׁרַךְ Pi. Je 2²³ is of the same origin. The prim. Rt. is seen

in אָרג *weave*. Ὡ τὰ δὲ νῆυρα αὐτοῦ (Ὡ^A + ὥσπερ σχοινία) συμπλέκεται = (בְּחִבְלִים) וְיִדְּיוֹ שָׁרְגֵי And his sinews are intertwined like ropes.

v. 18. *tubes*: or *pipes*: אָפִיק: see 6¹⁵ 12²¹ 41⁷.

lengths of wrought iron. As the hollow bones containing the marrow are poet. called 'bronze (or 'brazen') pipes', so the solid ones (*ribs*, &c.) are *beaten lengths of iron* (? מִמַּטּוֹל בְּרוֹל; cf. Ar. *ἡμιπύργος* *iron beaten into a long shape*; i.e. forged into bars: see Lane): another Arabism. מִמַּטּוֹל בְּרוֹל like a *beaten length of iron*; but why the Particle of Comparison (Ἔ om.; cf. st. i), and why not Plur. בְּמַטְלֵי (ut אָפִיק st. i)? If we might read some word denoting *rods*, e.g. מַטּוֹת or even מַקְלוֹת instead of מַטְלֵי, we should be rid of this isolated Arabism. גַּרְמוֹ *his bones* (Pr 17²²; Aram. גַּרְם = Heb. עֵצִים) may perhaps mean here *his limbs*, i.e. his legs. Ὡ *His ribs or sides* (πλευραί = צִלְעָתָיו Gn 2²¹) *are brazen ribs* | *And his backbone cast-iron* (σίδηρος χυτός = מוֹצֵץ בְּרוֹל cf. 38³⁸ 1 K 7¹⁶). מוֹצֵץ or מוֹצֵץ seems at least preferable to מַטְלֵי (hardness and rigidity being the idea > flexibility). Ὡ *Cartilago illius quasi laminae ferreae, His gristle is, as it were, iron plates*. But ἄ *His limbs* (אֲבָרָיו) *are strong as tanks* (פַּעֲיִרִי) *of brass* | *His bones are as a load* (הָיָה מַטְלָאָה) or *bars* (מַטְלָאָה) *of iron*: cf. 1 Sa 17⁶ ἄ מַטְלֵי = מִמַּטּוֹל בְּרוֹל lance. מַטְלָאָה (Regia מַטְלָאָה) connects מַטְלֵי with נִטְלָא (cf. גַּטְלָא *burden* Pr 27³) improbably. Ὡ *His bones are strong as brass and as iron* simply evades the difficulties of the verse.

v. 19. *prime fruit*: the first product of El's creative activity (Dr). For 'ראשית דרכי' see Pr 8²² and cf. Gn 49³. Instead of דְּרָכֵי יָלֵג leg. fort. דְּרָכֵי *my Way* metr. grat. (st. i has four stresses); cf. 41⁴ (1st Pers.) and 26¹⁴ note. Ὡ τοῦτ' ἐστὶν ἀρχὴ πλάσματος (al. ὁδῶν) Κυρίου; Ὡ Ipse est principium viarum Dei (= מ); Ὡ *He is the head of all the creatures of God*; ἄ = מ. Ὡ paraphrase דְּרָכֵי (or perhaps read בְּרָא Gn 5¹).

St. ii is more difficult, and certainly corrupt. מִיָּשׁוּ חֲרָבוֹ Let *Him who made him* (but מִיָּשׁוּ = עָשׂוּ is a solecism) *bring near His sword!* is obvious nonsense.¹ 41^{25(33)}} לְבַלִּי־חַתּ מִיָּשׁוּ הָעָשׂוּ has suggested the correction הָעָשׂוּ לְגִישׁ חֲבֵרָיו *He who was made master of his fellow(creature)s*. The hippopotamus might perhaps be regarded as lord (נִיֵּשׁ *driver* 3¹⁸) of the amphibia, hardly of the land-animals; but what then of the 'leviathan', which is also an amphibious creature, and so far one of his חֲבֵרִים? Ὡ Qui fecit eum applicabit (?) גִּישׁוֹ gladium eius = מ; but ἄ יָקֵרְבַּהּ מִיָּפִיהּ *He who made him, let His sword come nigh!* (יָנִישׁ); Ὡ (God) *Who made him, that he might make war* (לְגִישׁ חֲרָבוֹ = יַבְחֵךְ מִבְּחָל). Ὡ is more helpful: πεποιημένον ἐνκαταπαύεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ (41^{25b}) =

¹ The rendering 'He who made him that he might apply his sword' (i.e. his sharp teeth or tusks which shear off the grass as neatly as a scythe) is little better. As a version of the Hebrew, it is dubious if not impossible, not to mention its grotesque incongruity with st. i.

הַעֲשֵׂי (עֲשֵׂי ?) לְשֹׁחֵק לְרִבּוֹ ? *Made for a jest to His Great Ones* (i. e. the Angels? or perhaps לְחֻבְרוֹ *to His Companions*, in the same unusual sense). Ps 104²⁶ לִוְיָתָן זֶה יִצְרַת לְשֹׁחֵק־בּוֹ *The leviathan whom Thou didst fashion to sport with* may very well have been in the poet's mind. (The comp. vb. ἐγκαταπαύσθαι only here and 41²⁵; the simple form παύειν = שֹׁחֵק v. 29 and eleven times al.; cf. ἐμπαύειν = צַחַק Gn 39^{14,17}.) Possibly he wrote הַעֲשֵׂתִי לְשֹׁחֵק בּוֹ *whom I made to sport withal*; or if מ is right in st. i, עָשָׂה לְשֹׁחֵק בּוֹ *He made him to sport withal*. The metre would be improved by reading הָיָה רִאשִׁית דְּרִבּוֹ | אֵלֶּה עָשָׂה לְשֹׁחֵק־בּוֹ: *He was the firstfruits of His Way*; | *Eloah made him to play with*. Cf. v. 9; Pr 8²².

v. 20. מ lit. *For bûl* (supposed = יָבֹל *produce* 20²⁸ Ju 6⁴) *the mountains bear for him* (cf. Ps 72³) | *And all the living creatures of the field sport or play* (v. 29, Zc 8⁵) *there*: 'without fear', explains Driver, 'because the monster lives only upon grass'. But this last fact has already been stated, v. 15^b; and 'the mountains' are not the usual feeding-grounds of the hippopotamus, nor the playground of 'the beasts of the field'.

The two stichi hang loosely together, without any real parallelism of ideas. It seems possible that the אַּ. בּוֹל = Assy. *bûlu*, beasts, four-footed animals, wild and tame; e.g. *bûl çêri umam çêri . . . ušêlî*, 'The cattle of the field (and) the wild beasts of the field . . . I put aboard' (NE xi. 86). Then בּוֹל הַרִים will be a good parallel to חַיַּת הַשָּׂדֶה in st. ii; and if we point יִשְׂאוּ (or read יִשְׁתְּאוּ cf. Gn 24²¹ + לָהּ), we get the excellent sense *The cattle of the hills gaze at him* (in wonder), which is naturally followed by *And all the beasts of the field are astounded* (חֲשַׁמּוּ 17⁸; יִשְׁחַקּוּ מ; perhaps from v. 19^b; or חֲשׁוּמָם Is 63⁵ 59¹⁶). The land-animals are amazed at the sight of the monster coming up out of the water and grazing on the banks of the river.

Ἡ ἐπελθὼν δὲ ἐπ' ὄρος ἀκρότομον = כְּבוֹא אֶל-הָר (ה) חֲלָמִישׁ; cf. 20²² 28¹⁹ Dt 8¹⁵ ἐκ πέτρας ἀκροτόμου = מִצּוֹר הַחַלְיָה | ἐποίησεν χαρμονὴν τετραπόσιν ἐν τῷ ταρτάρῳ = יִשְׂמַח בְּשִׂאוֹלֵי כָל-חַיַּת הָאָרֶץ. The word τάρταρος occurs nowhere else in either OT or NT (cf. ταρταρώσας 2 Pe 2⁴). Is the text of Ἡ sound, or is there a trace of mythology here? (For χαρμονή = שִׂמְחָה see 20⁵ τετραπ. = חִיָּה Nu 35³). Ἰ = יָבֹל (בּוֹל) וְג; Η Huic. montes herbas (יָבֹל pro כִּי-יָבֹל) ferunt | omnes bestiae agri ludent ibi (= מ om. 1 ad init.). Ἡ And the multitude (בִּי-בּוֹל pro וְרֹב) of mountains bear (sc. fruit? מַעֲבָדִים) for him | And every beast of the field under his shadow lies down (חַתַּת צֶלַע וְיִשְׁכְּבוּ from v. 21).

v. 21. צִאֲלִים *thorny lotus-trees* (Zizyphus lotus) occurs again in the next verse. Ἡ ὑπὸ παντοδαπὰ δένδρα κοιμᾶται. Cf. v. 22, μεγάλα δένδρα (another guess at the meaning of צִאֲלִים?). Leg. fort. מִצּוֹלָה *the deep* (water) pro צִאֲלִים; cf. 41²³ Zc 10¹¹ (of Nile) Ps 69^{3,16} (of a swamp), and בְּצֶה (8¹¹) *marsh or swamp* ad fin. vs. Possible also seems אֶבֶה (9²⁶) or נָמָא *the papyrus* (8¹¹); cf. Ἡ παρὰ πάπυρον, st. ii, and the Egyptian hunting-scene

יָרָן, ὁ Ἰορδάνης (sic ㉔㉕), may easily be a marginal gloss on יָרָן. The correct gloss would have been יָאֵר (Is 19⁷) or הַיָּאֵר *the Nile*. The hippopotamus was unknown in the Jordan valley. For יָצָא *break or burst forth*, see 38⁸. ㉕ here προσκρούσει, *will strike against* (יָצָא or יָצָא); ㉖ influat (cf. ㉗ *floweth*).

v. 24. St. i is metr. short (only two stresses), and is obviously incomplete as regards the sense. ㉗ בעיניו יקחנו lit. *With his eyes he will take him*. RV (= AV marg.) is, as Driver says, contrary to Heb. idiom. It is likely that מִי־הוּא (an emphatic *Who*?) has fallen out after the similar letters פִּיהוּ (v. 23 end), and that בעיניו is a corruption of בְּצִנִּים (cf. note on 5⁵ Pr 22⁵) or בַּצְנוֹת (Am 4²) *fish-hooks* or *barbs* (✓ צָנַן is prob. cogn. c שָׁנָן *sharpen*, צֶן *tooth*); or בְּצִמִּים *with a gin* (but see note on 18⁹; בַּמְצוֹר *with a hunting-net*? 19⁶): cf. בְּמוֹקְשִׁים (ו) st. ii. ㉕ *In his eye will he receive him (it)?* = ㉗. ㉖ In oculis eius quasi hamo capiet eum (= ㉗ + explanatory addition). ㉕ read בְּעֵנָיו pro ㉗ בעיניו: ㉕ *In his clouds will he take him* | *And in his net* (כַּחַץ־יָאֵר) *will he be held or caught* (יֵאֱחָזֵר) *?* ㉗ *In a cloud wilt thou take him* | *And in a net wilt thou hold him* *?* ㉘ בתוקליא ינקוב נחיריה *With snares will he pierce through his nose* *?* = ㉗ c אִפּוֹ recte pro אָף ad fin. ㉙ Et in sudibus (*stakes*) perforabit nares eius. St. ii is suspicious, if only because of באִפּוֹ and תְּקוּב in v. 26. ㉕ suggest (2¹⁰) וּבְמוֹקְשִׁים (תְּ)קְדָמֶנִּי or וּבְמוֹקְשִׁים (תְּ)קְדָמֶנִּי (30²⁷ Ps 18⁶ מוֹקְשֵׁי קְדָמוֹנִי); and the verse may perhaps be restored thus:

מִי־הוּא בַצְנִים יקחנו
ובמוקשים מי יקדמונו

Who with fish-hooks can take him, | And with snares (or baits) who confront him *?* (or *receive him* *?*). It is, however, possible that the verse is a marg. variant or even comment on v. 26, and refers to the capture of the crocodile: *In his eyes he pierceth him* (יִקְבְּנוֹ); or if we keep יִקְח' *he taketh him*; cf. Pr 6²⁵); *With baits he pierceth his nose*. Cf. Hdt. ii. 70 ἐπεὶ δὲ τὸν ὄδον δελείσῃ περὶ ἄγκιστρον κτλ. After swallowing the bait, the reptile is dragged ashore by the rope attached to it. Attracted by the cries of a sucking-pig on the shore, the crocodile meets the floating bait (within which a hook is concealed) as he swims towards the bank. When he is dragged to land, the hunter smears his eyes with mud, and he is then easily dispatched. The marginal note might conceivably refer to this procedure, rather than to spearing in the eye (cf. ㉖): *Through his eyes he takes him*, &c. (= ㉗ c אִפּוֹ pro אָף ad fin.). At the present day the Nubians harpoon the hippopotamus, securing the rope round a tree; or catch the poor creature in covered pitfalls, or by means of a sort of booby-trap.

בְּעֵינָיו cannot mean *in his own sight* (cf. Pr 11¹) = *though he be on the watch* (EB). It must be instrumental, like the parallel בְּמוֹקְשִׁים. Nor is

בִּשְׁנָיו a suitable substitute (מִי הוּא בִּשְׁנָיו יִקְחוֹ Who will take him by the teeth?); for the Heb. supposed would rather mean *Who will capture him* with (instr.) *his* (i.e. the captor's) *teeth*? (cf. Pr 6²⁶), and the idea of seizing the animal, whether hippopotamus or crocodile, by his teeth (יִאָּחֲזוּ 18⁹), in order to cope with or capture him, is not likely to have occurred to the poet or to any sane writer.

v. 25. Chap. 41 begins here in AV. For לִיָּתָן 'Leviathan', here certainly the crocodile of the Nile (described side by side with the hippopotamus, as in Hdt. ii. 68-71), see 3⁸. The word is possibly an old dual of לִיָּה *wreath, circlet*—לִיָּתָן = לִיָּתָן—meaning *Double-coils, Coil upon Coil*, and would thus suggest an animal of the serpent kind, and might easily gather mythical associations; cf. Ps 74¹⁴ (104²⁶ the 'Sea-serpent', probably a huge decapod or cuttlefish) Is 27¹.

Canst thou draw up: leg. הִתְחַמֵּשׁ (מ + ה Part. Interrog.) c Cod. Kenn. 157. Certainly not הָף from v. 24 ad fin. For the verb cf. Gn 37²⁸. B *An extrahere poteris Leviathan hamo | et fune ligabis linguam eius?* C ἄξεις δὲ δράκοντα ἐν ἀγκίστρῳ κλ. S *Wilt thou take the Dragon* (חֲנִין לְשֶׁטֶן Gn 1²¹ Is 27¹) *with a net?* A δράκων is a big snake, either real or fabulous (one with three heads springing from a single neck is described Il. xi. 39 f.). St. ii *And with a cord canst thou sink* (*pull or press down* OL RV) *his tongue?* So M lit. The cord, of course, is attached to the hook. This is not satisfactory. The ancients supposed that the crocodile had no tongue; that organ in these reptiles being attached all round to the bottom of the mouth (EB., s.v. *Crocodile*). The teeth and sawlike tail are their most formidable weapons. We might perhaps read הִתְחַמֵּשׁ עַל-שִׁנָּיו *And canst thou bind cords on his teeth?* (v. 29 Gn 28³⁸). Others would justify תִּשְׁקֶץ by reference to the Samaritan use of the Rt. (נָפַץ bind); but this does not seem prob., as the verb is not isolated in Heb. (cf. e.g. Ez 32¹⁴). תִּשְׁקֶץ would be possible in the same sense (Gn 22⁹). C περιθήσεις (C^A δεσμήσεις) δὲ φορβεῖν περὶ ῥίνα αὐτοῦ (= אָפּוּ from v. 24 fin.). Cf. Pr 7³ קָשְׁרָם = περίθον αὐτούς (C^A σύνδεσον). S *With a cord wilt thou take him* (سُلْ as in st. i) *by his tongue?* (perhaps reading תִּשְׁאָ); I *And with a cord canst thou bore through* (תִּקְרֶה) *his tongue?* B *Et fune ligabis linguam eius?*

v. 26. *a rushen rope or line*; lit. *a rush*, as Is 58⁵ (where C κρίκος, *a ring* or *nose-ring*, as here). B *Numquid pones circulum in naribus eius?* S *Dost thou put a bridle in his mouth?* (فَقْصَافٌ حَصَصَا); perhaps due to reminiscence of Is 37²⁹. I *Canst thou put a hook* (אֲנָקְלָא = ὄγκινος, *uncinus*) *in his nose?* C's *ring in his nostril* would seem to be for the purpose of leading him about, or perhaps rather for ornament; cf. C st. ii *And with an armlet wilt thou pierce his lip?* (ψελίω δὲ τρυπήσεις τὸ χεῖλος αὐτοῦ; = B *Aut armilla perforabis maxillam eius?* but C⁹ χαλινῶ, *with a bridle*; cf. Is 37²⁹). Possibly C may have

been thinking of the Egyptian custom of adorning the tame crocodiles kept in the temples of Thebes and lake Moeris with eardrops (ἀρτήματα) and anklets (ἀμφιδέαι): see Hdt. ii. 69. But the Greek of vv. 25 f. has been influenced by reminiscence of 2 K 19²⁸ (Is 37²⁹): καὶ θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆροσίν σου καὶ χαλινὸν ἐν τοῖς χεῖλεσίν σου: and the passage refers to the difficulty or impossibility of capturing the crocodile by the ordinary methods of the fisherman, owing to its gigantic strength, formidable weapons and armour, and fiercely untamable nature. The question of various readings of the Heb. text, therefore, hardly arises in this instance. (Θ δήσεις is a corruption of θήσεις; חֶחַם *bramble* 2 K 14⁹ should prob. be חֶחַ hook or ring, Is 37²⁹; so eight codd. Kenn. ז as מ: מְסִילָא with a thorn; וְסִילָא in his leap or springing: cf. מְסִילָא spirited?) The sense seems to be: Can you catch a crocodile with hook and line, as you would catch a fish? (V. 24 might very well follow here, if we might restore it somewhat thus:

הַבְּצִמִּים תִּקְחֵנִי חֵי

וּבְמוֹקְשֵׁים תִּחְזֹק בְּאִפִּי

Canst thou take him alive in a trap, | And with bird-snares (Am 3⁵) catch him by the snout?

v. 27. Lit. as B: Numquid multiplicabit ad te preces, aut loquetur tibi mollia: cf. Pr 15¹. When caught, will he beg for mercy or release, in mild conciliatory speech?

v. 28. *Will he make (lit. cut) a covenant or contract with thee?* B Numquid feriet tecum pactum? Will he agree to conditions of perpetual service? *Wilt thou take him:* G B prefix *And*; making the connexion with st. i clearer. Z *Wilt thou sell him for a working slave for ever?* But the sense of the verse seems rather to be: Will he agree to perpetual service, on condition that you spare his life?

v. 29. *a pet sparrow.* צַפּוֹר, like Assy. *iççuru*, is simply *a bird* of any sort. Roman ladies appear to have made pets of sparrows (cf. the well-known elegy of Catullus on the death of Lesbia's sparrow, *Passer deliciae meae puellae, Quicum ludere*, &c., Carm. II, and the use of *Passer*, *passerculus*, as terms of endearment in Plautus); and several varieties of the bird are common in Palestine. The English name is referred by Skeat to the Teutonic base SPARWA, *to flutter*; so that, in spite of the resemblance of sound, it can hardly be related to the Heb *çippôr*, Assy. *iççûru* (= *içpûru* with Regressive Assimilation; cf. Arab. عَصْفُور), which appears to mean *whistler* (cf. Assy. *çapâru*, 'whistle', 'pipe', 'twitter', 'mutter', &c.; Ar. صَفَر to *whistle*, of a bird).

St. ii is metr. short (two stresses). G ἡ δήσεις αὐτὸν ὥσπερ στρουθίων παιδίω; supplies the desiderated parallel comparison: ὥσπερ στρουθίων = כְּבֶת־יַעֲנָה *like an ostrich* (cf. 30²⁹ στρουθῶν, Is 34¹³ στρουθίων). In Pr 26²

כַּצְפוֹר is followed by כְּדָרוֹר like the swallow (ὧ ὥσπερ . . . στρουθί), and כְּדָרוֹר is parallel to צְפוֹר in Ps 84⁴ also (where ὧ has τρυγών, *turtledove*); perhaps, therefore, it may be read here. The context implies some captive wild bird; כְּיוֹנָה like a dove, therefore, seems less suitable, as these birds are too tame to need any 'binding' to prevent their escape. (ὧ's word here παιδίον = 'לְנֶער is due to misunderstanding a scribal abbreviation.) στρουθίον = צְפוֹר elsewhere in ὧ (seven times; e.g. Ps 84⁴ = 83³ ὧ). ὧ And wilt thou keep him for the days of thy youth? misreading כְּעָרוֹתָיִךְ ותשמרנו לימי כְּעָנוֹר (pts.). כְּעָנוֹר like a crane (Is 38¹⁴ Je 8⁷) seems also possible.

v. 30. *partners*: i. e. in fishing (cf. Lk 5^{7,10} μέτοχοι, κοινωνοί). חֲבֵרִים *socii*; so pointed here only. Ὡ amici = חֲבֵרִים. Ὡ ἔθνη *partakers, associates, partners*. Ὡ ἔθνη (by inadvertence from st. ii; or did Ὡ read חֲבֵרִים *foreigners*?). Ὡ seems to have read חֲכָמִים *wise men* pro חֲבֵרִים *bargain about*: יכרו עליו (6²⁷); or *make trade of him*. C Accus. *buy* (Dt 2⁶). With ✓-כר cf. מִכַּר *sell*, and Sum. GAR, *do, put, give, put down* (cf. mgs. of נתן); MUN-GAR, NIG-GAR, *goods, property, treasure* (*makkāru*). Ὡ coincident eum: *cut him up* (= יכרתו); Ὡ ἔσσιτοῦνται, *make a meal of*; ἄπ. כרה III. *give a feast*; cf. 2 K 6²³ and Assy. *iškunu kéréta*, 'they made a feast'). So also Ὡ. Ὡ assemble over him (יָקוּם or יִקְהַל) pro יכרו. Error due to dictation?).

St. ii. *share or divide him*; the Subj. being the partners. Cf. Ex 21³⁵. But Ὡ μεριτεύονται (ἄπ. = μερίζονται) δὲ αὐτὸν Φοινίκων ἔθνη (AC γένη); and Ὡ dividend illum negotiatores? perhaps implying עם *folk* pro מן *between*. בני pro בן would yield a similar sense: *Shall sons of Canaanites* (= Canaanites) *divide him*? i. e. *share him out* (cf. Ex 23³⁵). A closer parallel to st. i. Ὡ And will they divide him among many? (app. rg. כְּרָשִׁין Aram. *multitudes* pro מן *Canaanites or traders*, Pr 31²⁴). The question of the verse seems to be: When caught, is the monster cut up and distributed for sale like a big fish? (presumably for human food: crocodiles, though extremely unpalatable to Europeans, are eaten by the people of the Upper Nile; and the flesh of the native species is sold in the markets of Siam).

v. 31. *spikes*: or *barbs*: שְׁבוֹת ἄπ. cf. (שֵׁךְ), שְׁפִים *thorns* || צְבִינִים Nu 33⁵⁵; Assy. *sikkatu*, 'plug', 'peg', or *šikkatu*, 'point', 'peak', of a mountain; *thorn-hedge* (cf. Is 5⁵); Ar. شَكَّ *pierce through*. The Versions misunderstood the word: Ὡ Numquid implebis *sagenas* pelle eius? (rg שְׁבִכּוֹת *nets*, 18⁸, pro שְׁבִכּוֹת (בְּשִׁכּוֹת); Ὡ Will thou fill his skin with flesh? (בשר); Ὡ Canst thou fill his skin with bowers? (במטללתא = שְׁבִכּוֹת booths = שְׁבוֹת מן). Ὡ πᾶν δὲ πλωτὸν συνελθὸν οὐ μὴ ἐνέγκωσιν βύρσαν μίαν οὐρᾶς αὐτοῦ (Ὡ^A more grammat. ἐνέγκω); a marvellous version, app. rg. שְׁבִכּוֹת (Is 21¹⁶ πλοῖων) pro שְׁבוֹת. Possibly וְכִבּוֹ his tail was a marg. var. of עוֹרוֹ

his skin (suggested by his head in st. ii), so that βύρσαν μίαν οὐρᾶς αὐτοῦ is conflate. 𐤁 may thus represent (זנבו) התמלא כל-שכיויו עורו; πᾶν δὲ πλωτὸν συνελθόν being merely a periphrasis of the plur., and the whole paraphrastic. (Since ἤνεγκε = הביא as a rule, 𐤁 may indicate התבאן; התבאן כל-שכיויו עורו *Could all ships bring his skin?*)

St. ii. 𐤁 Et gurgustium piscium capite illius? where piscatorum (the hut of fisherwomen) would seem more natural. The notion of hut is due to connecting צלצל spear (fr. צלל I. quiver, whizz) with צלל III. shadow (cf. Gn 19^s צל). So 𐤁 And his head with the screen (זנבא) of fishes, cf. 𐤁 v. 22. 𐤁 with the shadow of fire (זנבא scrib. error pro זנבא). 𐤁 καὶ ἐν πλοίοις ἀλιέων κεφαλὴν αὐτοῦ = ראשו (pro 𐤁 דגים fishes) דגים; ובצלצל דגים; taking צלצל to mean a fishing-smack (cf. Is 18¹ Οὐαὶ γῆς πλοίων πτέρυγες = ההי ארץ צלצל כנפים).

v. 32. 𐤁 lit. Set thy hand upon him; | Remember the battle; add not! The meaning seems to be Try it once, and you will never do it again. (Leg. אמרתשם?) 𐤁 nec ultra addas loqui, 'and say no more!'; wrongly supposing לדבר to be the suppressed Infin. But st. ii seems somewhat disjointed, and זכר may be the Infin. (= לזכר cf. Gn 8¹² al.): Thou wilt think of a battle no more (לא pro אל). 𐤁 ἐπιθήσει should be ἐπιθήσεις (𐤁AAC). Perhaps זכר (cf. 𐤁41). After πόλεμον (= מלחמה) 𐤁 adds the explanatory gloss τὸν γινόμενον ἐν σώματι αὐτοῦ (i. e. the 'battle' which the assailant experienced in his own person); while 𐤁AAC add to this καὶ μηκέτι γνώσθω = ואל תוסף.

Chapter 41. Continues the same subject.

v. 1. Corrupt. St. i is metr. short, הן being always a proclitic (8^{19,20} 13¹ al.). 𐤁 lit. Lo, his hope hath proven false (Pr 30⁶); cf. 24²⁵ Hi. The word לַחֲמוֹ of his assailant (cf. Ps 35¹), or בּוֹ יִלָּחֶם of him that fights against him, may have fallen out after the preceding מלחמה (40³²): The hope of his assailant proveth vain! (תחלת לחמו pro תחלתו).

𐤁 οὐδὲ ἐπὶ τοῖς λεγομένοις τεθαύμακας; = st. ii (rg. תפילת). 𐤁ACvid.Nc.a prefix οὐκ (οὐχ) ἐόρακας αὐτόν; which does not help much as a substitute for st. i (= הלא חיותו pro תחלתו). 𐤁 Ecce spes eius frustrabitur eum, Lo, his hope will disappoint him (= יכזבנו Pi. or Hi.?). St. ii 𐤁 מל מראיו יטל הגם אל-מראיו Even at his appearance will he be thrown? (RV inserts a 'not'; but see Heb.). The ה is dittogr. from the previous word, and must be omitted. מראיו his visible form or appearance (Gn 41²¹) = מראיו. The crocodile is such a terrible-looking creature that his would-be assailant is 'knocked down', as we say, at the very sight of him. 𐤁 Et videntibus cunctis praecipitabitur (= יטל מראיו; cf. Is 8¹⁶): כל pro מ אל ut saep. 𐤁 οὐδὲ δέδοικας ὅτι ἡτοίμασταί μοι (𐤁A σοι); = v. 2^a. 𐤁 renders the verse: Lo, loosed is thy foot | And also God will bear his bitterness (= יטל מראיו | וגם אל מראיו = corruption of 𐤁).

v. 2. St. i. RV *None is so fierce that he dare stir him up* makes good sense, but is hardly warranted by the Heb., is a bad parallel to st. ii, and ignores the fact that the stichus is metr. short (two stresses), and that אכזר (30²¹) prob. refers to the beast rather than to the man. The line may be restored thus *הוא אכזר מי יעירו* *He is fell; who shall arouse him?* (וא pro לא and מי pro כי, as is almost demanded by the following ומי הוא לפניו (וא Ketib pro Qerî יעירו). Then naturally follows st. ii: *ומי הוא לפניו* *And who (emph.) before him can stand?* (לפני pro לפני, c 27 codd. et MSS.). The proposed *לא יזכר* *He remembers not* (40^{32b}) leaves st. i metr. short, and is otherwise not much better than the fanciful *מלאך נר* *A hostile Angel* (pro אכזר). Ὁ οὐδὲ δέδουκας ὅτι ἡτοίμασταί μοι; = לא יזכר (תירא? תפחד?) כי עתיד לי (cf. 3²⁵ 9²⁸ 15²⁸); corrupt reading of M. In st. ii τίς γάρ ἐστιν ὁ ἐμὸς ἀντιστάς; = M. B Non quasi crudelis suscitabo eum = לא כאכזר אעירו M pro לא אכזר כי יעירו M; Quis enim resistere potest vultui meo? = M. T *He is not cruel because* he rouses him | *And who (emph.) before him shall take his stand?* S *He will not go far when he is roused* | *And who is there that shall stand before me?*

v. 3. St. i is again too short. M cannot mean *Who hath first given unto me (??), that I should repay him?* (RV). By reading *מִי־הוּא קִדְמִי* *Who hath ever faced him and remained whole?* (or *מִי־הוּא יִקְדָּמֶנִי* *Who can face him and remain whole?*), we restore the balance of the metre, and get rid of the dubious Hi. (cf. Am 9¹⁰), as well as of the awkward reference to God (cf. v. 2^b). See 9⁴ 30²⁷. Ὡς ἡ τίς ἀντιστήσεται μοι καὶ ὑπομνεῖ (= *וְיָמִי יִקְדָּמֶנִי וְיִשְׁלָם*; cf. 9⁴ 22²¹ S). St. ii M lit. *Under all the heavens to me he (belongs)* does not cohere with what precedes. S as M; but T attempts better sense with *Is not all under the heavens mine?* and B with *Omnia quae sub caelo sunt, mea sunt* (both trs. תחת כל). Ὡς εἰ πάντα ἡ γῆ οὐρανὸν ἐμὴ ἐστιν, *If all the earth is mine* (connecting this as Protasis with v. 4!). For ἡ γῆ οὐρανὸν = ארץ see 2² 34¹⁸ 38^{18.24} 42¹⁵; = תָּבַל 34¹³; = תחת שָׁמַיִם Dt 25¹⁹ 29²⁰. Instead of *לִי־הוּא*, however, *לֹא־אֶחָד* *not one* (14^{4b}) or perhaps *לֹא־הוּא* (but cf. Je 5¹¹), or *לֹא־הָיָה*, *he exists not*, there is none such.

v. 4. In M st. i has only two stresses, while st. ii has four. The metrical balance may be restored by transferring דבר to st. i. Then, instead of the dubious *בדיו his parts*, i.e. members (see note on 18¹³), read *מדיו his dress, garb*, esp. *military array*: see 1 Sa 4¹² 17³⁸ (where שריון also occurs as here, v. 5). בדיו due to reminiscence of 11⁸ *מדים* *בדיו* *I will not be silent about his array* agrees with what follows in v. 5 *לבושו his warrior's apparel or cloak*; cf. 2 Sa 20⁸ 18^{1.2}). St. ii should be *וְחֵיל וְנִיבָרְתּוֹ* (ו) *And his might and the strength of his outfit* (or *accoutrements*). Both *נִיבָרְתָּה* (39¹⁹) and *חֵיל* (Ps 33¹⁷)

are used of physical strength; and the *vox nihili* חֵן may be exchanged for the latter with some assurance. For עָרְבוּ we might substitute עָרֵיו *his attire*, if it were not sufficiently justified by עָרָה בְּדָרִים *an outfit or suit of clothes*, Ju 17¹⁰. Cf. עָרָה || לָבַשׁ 40¹⁰. Ὁ οὐ σωπήσομαι (= מ לא־אֲחֲרִישׁ) δι' αὐτόν (= בְּיָדוֹ ? pro מ בְּרִיו); καὶ λόγον δυνάμεως ἐλεήσει τὸν ἴσον αὐτοῦ = עָרְבוּ יְהוָה וְדָבָר וְדָבָר נְבוֹרוֹת יְהוָה *And with a word of power he will favour his equal* (dupl. accus. ut Ju 21²²: ἴσον: cf. 28^{17,19} יַעֲרֹכֶנָּה = ἰσωθήσεται αὐτῇ) = text of מ slightly altered. B Non parcam ei (?) לא־אֲחֲרִישׁ עָלָיו (?) בְּעָרְוִי et verbis potentibus (וְדָבָר וְדָבָר נְבוֹרוֹת) et ad deprecandum compositis (וְלֹאֲחֵן ! עָרִיף). C And I will not keep silence on (חַלַּשׁ) *his strength* | And on the sinews of his might. X takes בְּיָדָיו as *idle talk* (11³) or *lying* (בְּדַבְּרֵיהֶם), and renders עָרְבוּ וְחֵן by וּבְעֵיתָא דְעֵלְיָהּ *and the entreaty that is upon him*; app. an allusion to the fabled 'crocodile tears' (חֵן connected with חָנָן as in C B).

v. 5. Lit. *Who hath stripped off or removed* (נָלָה Is 22⁸ 47² of removing a covering or veil) *the face of his coat* (i. e. his skin, 30¹⁸)² exposed the skin by stripping off the armour of scales which covers it. Read prob. נָלָה (י om. post י); so C τίς ἀποκαλύψει κτλ. B Quis revelabit faciem indumenti eius? But the idea required by the context (st. ii) is rather that of penetrating or piercing through the hard surface; and Is 36⁶ (וּבִּיא וְנִקְּבָה *it will go into his hand and pierce it*) suggests the reading יָקַב pro נָלָה: cf. v. 26. (יָקַב fr. נָקַב seen in מִנְּבֵל, Ar. مِنْبَل *a toothed sickle* is also conceivable: *Who can gash the surface of his coat?*) In st. ii we must read סָרִינוּ *his body-armour or coat of mail* C ὁ ὥρακος αὐτοῦ (so Je 46⁴; = שָׂרִינוּ 1 Sa 17^{5,38} שָׂרִי Is 59¹⁷. See also v. 18 infr.) pro מ רָסְנוּ *his halter or bridle*. It is absurd to suppose that 'his double bridle' (RV) can mean his two rows of teeth. סָרִינוּ is a suitable parallel to לְבוּשׁוֹ (1 Sa 17³⁸ Is 63^{1,2}). The obvious answer to the question of RV *Who shall come within (?) his double bridle?* is, Anyone who chooses—at his own risk. *go into* means *penetrate*, as in Is 36⁶. The expression *his double mail* might perhaps denote his scales and hide together (Dr); but more probably the meaning is that his armour is twice as strong as any coat of mail, and quite impenetrable (as we might speak of a sevenfold shield). B Et in medium oris eius quis intrabit? (perhaps reading בְּלֵב or בְּקֶרֶב pro בְּכַפַּל, and supposing that רֶסֶן might mean the *place* of the bridle, i. e. the mouth: cf. X). C recte εἰς δὲ πτύξιν ὥρακος αὐτοῦ τίς ἂν εἰσέλθοι; C And when the net falleth, &c. (בְּנָפֶל pro בְּכַפַּל; מַצּוּד, רֶשֶׁת, or some other syn. pro רֶסֶנוּ). X as M (*Into the doubling of his halter*, i. e. the place where it doubles, *who durst enter?*—Levy CHWB s. v. פְּרוּמְבִּיא = φορβεῖα compares χαλινοί, *bits*, and also *the corners of a horse's mouth where the bit rests*).

v. 6. *his mouth*: reading פִּי 15³⁰ 23¹² al. or פִּיהוּ 3¹ 35¹⁶ 40²⁸ pro מ פִּי *his face*. So C. Cf. the parallel *his teeth*. *can open*: Impf. יַפְתַּח pro

פתח. So Θ τίς ἀνοίξει, \mathfrak{B} Quis aperiet; but \mathfrak{I} as \mathfrak{M} . (Θ wrongly divides these vss.: *Who openeth the circle of his teeth, the terror that is in the valley* = $\text{אימה : בנאווה } \mathfrak{M}$ or אימה גיא pro \mathfrak{M} : $\text{אימה : בנאווה } \mathfrak{M}$.)

v. 7. 'Crocodiles', we are told, exhibit 'a partial dermal skeleton, developed in the leathery integument, consisting of numerous square bony plates, keeled in the centre, and forming a complete dorsal shield' (EBr s.v.). This confirms the conjecture גִּידָה *his back* (1 K 14⁹) or גִּידָה *id.* (Pr 10¹³ Is 50⁶) pro \mathfrak{M} גִּידָה *pride*. (גִּידָה *dorsum* does not occur elsewhere in Job: see note on 30⁵.) *His back is furrowed with shields*; a picturesque description of its appearance. Lit. *His back is gullies* (or *water-courses, channels*) of (i.e. formed by) *shields* (i.e. shield-shaped plates). For אִפִּיק see notes on 6¹⁵ 12²¹ 40¹⁸ and cf. Is 8⁷ Ez 6³. The grooves between the rows of bony plates running along the animal's back are compared to the gullies between mountains.

The use of the word אִפִּיק , however, seems questionable; and a verb would conduce to perspicuity, e.g. יָכַפוּ (1⁵ 19⁶ and 1 K 7²⁴): *His back shields encompass* (or *enclose*); possibly, perhaps, in view of Ex 14²² 15⁸, גִּידָה *His back is hardened* (10¹⁰) *into shields*. In any case, it is the 'shields', not the hollows between their rows, that are important to the armature of the crocodile. St. ii is also difficult. סָגַר Sing. must refer to גִּידָה , not to מַגְנִים 'א' Plur. (OL, RV). \mathfrak{M} סָגַר הַחֹתֶם צָר (*Shut is a narrow seal!*) is really meaningless. It certainly cannot mean *closely joined* (?) *as with tight seal* or (pointing צָר הַחֹתֶם) *with seal of flint*. We may perhaps read צָר בְּחֹתֶם צָר *They (the shields) shut it in as (with) wall of flint*. 'Seal' (9⁷ 14¹⁷) is not likely, for a seal could be broken. Verses 8, 9 describe how closely the 'shields' are set.

Θ τὰ ἔγκατα αὐτοῦ ἀσπίδες χάλκειαι | σύνδεσμος αὐτοῦ ὥσπερ συμρίτης λίθος. גִּידָה treated as an Aramaism (גִּידָה , גִּידָה *middle, the inside, viscera* or 'inwards'); cf. Ps 51¹² ἐν τοῖς ἐγκάτοις μου = בְּקִרְבִּי . But 21²⁴ τὰ ἔγκατα αὐτοῦ = עֲמִינִיו (!). ἀσπίδες χάλκειαι, cf. 40¹⁸ πλευραὶ χάλκειαι = אִפִּיק נְחָשׁ (!). Θ (for the verse) *His mouth is fastened and bound and sealed*. \mathfrak{B} Corpus illius quasi scuta fusilia, | compactum squamis se prementibus (גִּידָה pro \mathfrak{M} גִּידָה ; מִצָּר מִגִּידָה might account for *quasi scuta fusilia*, cf. 1 K 7³² (33) ad fin., and for ἀσπίδες χάλκειαι also, if we might suppose χάλκειαι to be a scribal error for χωνευταί : thus מִצָּר pro \mathfrak{M} אִפִּיק). In st. ii \mathfrak{B} perhaps read צָר בְּחֹתֶם צָר *enclosed with tight (צָר) seal* (qs Coll. = the plates or 'shields'); or $\text{צָר בְּמַחְבֵּת צָר}$ *shut in with an enclosing plate* (cf. Ez 4³ Ct 8⁹), regarding צָר as Ptcp. of צָר (Ps 139⁵). \mathfrak{I} st. i: גִּידָה פְּצִירָא *Like the swell of ponds (or rivers) are its scales* = גִּידָה פְּצִירָא (cf. \mathfrak{M}); st. 2 (v. צָר) $\text{אֲחִיר בְּחֹתֶם צָר}$ *shut in with a close seal*. Θ σύνδεσμος (Θ^A καὶ σύνδεσμοι, Θ^{AC} σύνδ. δὲ) αὐτοῦ = צָר (!) pointed $\text{וְסָגַר$? ὥσπερ συμρίτης λίθος = כְּמוֹ-שֹׁמֵר *like adamant* (?) pro \mathfrak{M} כְּחוֹתֶם צָר . Σμίρις Diosc. or σμύρις Hesych. is said to

be Corundum or emery powder. The phrase is only found here. (Schol. σφραγὶς στενὴ = M.)

v. 8. Lit. *One to one they approach* (Constr. Is 65⁵); i.e. the 'shields' are set close, side by side. *space*: or *interval*: pointing רִמָּה (Gn 32¹⁷) pro מִרְחַם *wind or air*. (This and the last verses were wanting in G originally.)

v. 9. This verse is an evident var. of v. 8. Cod. Kenn. 34 omits it, and it is starred in G^H. *clinging*: lit. as 38³⁸ *they are joined*. *They hold together*; see note on 38^{30b}.

v. 10. *his snorting*: lit. *sneezing*. Point עֲשִׂישָׁתִּי Sing. c עֲשִׂישָׁא > Plur. מִ. The word happens to be ḥp. in OT, but the Root עֲשִׂשׁ *to sneeze* occurs in Ar., Aram., Eth., as well as NH. It is doubtless an onomatopoeia. The allusion of the stichus may be to the flash of the spray shot up in the sunlight from the reptile's nostrils (cf. vv. 11 sqq.). It is curious to note that the Ar. عَطَسَ *to sneeze* means also *to dawn*, and الْعُطَّاسُ is *the daybreak*. For יוֹהָ see 31²⁶ Is 13¹⁰. עֵ And his orbs (eyes) מְלִילָה are filled with light | And his eyes (חֲסִידָה) are as the rays of dawn (אֶחָד); cf. Sum. ZALAG shine, firelight, and (אֶחָד id.). A better parallel; but how did עֵ read עֲשִׂישָׁתִּי? אִישׁוֹן 'the pupil of his eyes'? The crocodile's red eyes 'are said to appear gleaming through the water-before the head comes to the surface' (Driver).

v. 11. *flames*: לִפְרִים lit. *torches*. Perhaps *flashes*; cf. Ex 20¹⁸ Na 2⁵. (The לִפְרִים may be cogn. c נָבַט Assy. nabāṭu, to shine.) עֵ λαμπάδες καίόμενοι, *burning torches*. עֵ perhaps chose λαμπάς (12 times) to represent לִפְרִים because of the likeness of sound. *sparks*: כִּדְרוֹתֵי (ḥp.) from לִפְרִים = Ar. كَذَّ *emit fire* (of firestick); akin to לִפְרִים in קָדַר be kindled, קָדַר bore, kindle, קָדַר strike fire, and קָדַר, קָדַר, קָדַר be kindled, burn.

escape or slip out: יתמלטו (19²⁰ only). Whether we retain מִ (and a verb of motion suits the || יתלכנו), or read יתלהטו (ḥp. Hithp.; cf. v. 13) after עֵ (cf. B Sicut taedae ignis accensae), which is less prob. (as is also the treatment of the כ in כִּדְרוֹתֵי as Caph Compar. ap. E B), Ε και διαρριπτοῦνται (Is 62¹⁰⁺) ἐσχάται πυρός lends some support to מִ (διαρρ. = יִטְּלוּ or יִתְּלוּ ḥp.??; cf. 16¹¹). ἐσχάται, *hearth, brazier, firewood, altar*, which represents some eight other Hebrew words in Ε, may well equal כִּדְרוֹתֵי here. עֵ has a double rendering: And there go forth out of his mouth torches | *Like coals of fire, and like sparks of fire which are flaming*.

v. 12. *like a boiling pot*: כִּדְרוֹתֵי נִפְחָה lit. *like a pot blown* (under); i.e. with breath or bellows (מִפֶּחַ Je 6²⁹); cf. כִּדְרוֹתֵי נִפְחָה id. Je 1¹³ and כִּדְרוֹתֵי נִפְחָה a blown furnace or crucible Eccles 43⁴. There is a difficulty about the last word in the verse. מִ וְאִנְיֹן and rush(es) 40²⁶ gives no good

sense, at first sight. Possibly, however, the rushes are the fuel which, when blown into a flame, cause the pot to boil and steam. Perhaps באגמון (cf. Zc 12⁶). St. ii ap. $\text{ס} \text{וְהַמֵּלָא וְהַמֵּלָא} \text{וְהַמֵּלָא}$ like the flame round a pot which is heated; ו sicut ollae succensae atque ferventis; ז $\text{כִּיפָא דְעֵבֶר דְּנִפְיָא דְדִירָא דְיֵד דְּהִיךְ}$ like a boiling pot which makes a jet (Wasserstrahl, Levy). Perhaps an Arabism أَنُوج (أ the fire burned fiercely, flamed or blazed) might be suggested pro אֲנֻמוֹן : Like (or As of) a pot blown and blazed under, or blown under and heated. Ϝ (καπνὸς) καμίνου καιομένης πυρὶ ἀνθρώπων = נֶפֶשׁ נְחָלִים כּוֹר בְּעֵר בָּאֵשׁ נְחָלִים; reading כּוֹר pro כְּדוֹר (which is suspiciously like כִּדּוּרִי codd. כְּדוּרִי v. 11), and perhaps anticipating the נחלים of v. 13.

v. 13. his breath: נֶפֶשׁוֹ; not his fury (OL); cf. vv. 10–12. ו recte: Halitus eius prunas ardere facit. There can be little doubt that נֶפֶשׁוֹ, Assy. *napištu*, orig. meant *breath*. (Cf. the analogy of רֵיחַ breath, wind, spirit, and רֵיחַ scent or smell, str. what is inbreathed or inhaled = נֶפֶשׁ Is 3²⁰ = Assy. *nipšū*, smell, odour: *čiru ilečín nipiš šammu*, ‘A serpent smelt the scent of the herb’, NE xi. 304. The vb. *nappāšu* is to breathe, blow, and also to expand, broaden; breathing expands the chest: cf. *šittu kīma imbari inappuṣ elišu*, ‘Sleep like a (sudden) blast bloweth over him’ (NE xi. 210). The prim. Root may be Sum. $\text{E} \text{U} \text{U}$ PESH, *nappāšu*, *rapāšu*. Cf. also נִשַּׁף to blow.) Ϝ ἡ ψυχὴ αὐτοῦ ἀνθρώπου (נֶפֶשׁ תְּלֵהָב exc. ante ולהב). St. ii = v. 11 st. i. The verse may be a variant of that. ‘No smoke without fire’, says the proverb. The comparison of the monster’s hot breath, steaming from nose or mouth in the sunlight, to smoke and sparks, is intelligible; and travellers’ tales may have made him a fire-breathing animal. The poet probably depended on report for his description of the crocodile.

v. 14. ‘The vertebrae of the neck bear upon each other by means of rib-like processes, the neck being thus deprived to a great extent of its mobility; hence the difficulty experienced by crocodiles in turning’ (EBr s. v.) St. i: so $\text{ו} \text{ו} \text{ו} \text{ו} \text{ו}$. For יָלִין *abides* see 17² 19⁴ Is 1²¹.

St. ii: boundeth Panic: יָרִידִין דְּאֶבְרָה. Both words ἀπ. The former might be an Aramaism (דִּין ד Pr 23²⁴ exult; Syr. ܕܝܢ leap or dance for joy). So $\text{ס} \text{וְהַמֵּלָא וְהַמֵּלָא} \text{וְהַמֵּלָא}$ exsultat timor, and ז דְּאֶבְרָה = מ . But Ϝ τρέχει = יָרִידִין *runneth* may be right for the verb. Instead of the noun דְּאֶבְרָה (= דְּאֶבְרָה Dt 28⁶⁵) faintness, faintheartedness, Ϝ gives ἀπώλεια = אֲבֵדוֹן 26⁶ 28²²; which, though adopted by some, does not suit here, since it means the Place of Perdition (syn. She’ol). Besides, ἀπώλεια = אֵיר 21³⁰ 30¹² 31³ Pr 1²⁶ al., and many other Heb. words: see, e.g., 11²⁰ 20^{5,28}. Ϝ^A has ἐκλιμία, extreme hunger; ו egestas, want: both prob. representing דְּאֶבְרָה. Perhaps רָעָדָה trembling (4¹⁴) may be suggested; but no change is really necessary. Cf. Hab 3⁵. The reference

to the neck seems rather strange; and a line like *בצעדו ילך עו* *In his steps* (= Behind him; cf. Dan 11⁴³) *marcheth Fierceness* (or *απ. Quaking, Panic?*) would improve the parallelism.

v. 15. *מפלי בשרו* *the fallings or hanging parts of his flesh* is very doubtful (מפל Am 8⁶⁺). The crocodile has no visible loose flesh. We may perhaps read *בש' כפלי* *the folds* (or, according to the Eth. use of the Root, *the parts*; but cf. v. 5) *of his flesh*. The verb *דבקו* should be pointed as Pu. *דִּבְקִי* (cf. v. 9 38³⁸), since the Qal is not used abs. in Job (see 19²⁰ 29¹⁰ 31⁷). Cf. *Membra* carniū eius cohaerentia sibi; *ἡ σάρκες δὲ σώματος αὐτοῦ κεκόλληται* (= Pu.); *שִׁלְדֵי בְּסָרִיָּה מְתַדְּקִין* (*The lumps (?) of his flesh stick together* (cf. Syr. *جذع carcase, trunk*); but *Ἐ Goodly* (*محبس*) *is his flesh and fat* (= *וכרי?*); a guess at a defaced text. St. ii. *It* (i.e. his flesh) *is firm* (lit. cast 28²) *upon him, it cannot be shaken*; as it might, if it hung loose. *Ἐ καταχέει* merely mistakes *יציג* as Impf. instead of Ptcp. But *Mittel* contra eum *fulmina* appears to read *יִבְרֹק* or *יִבְרֹק* (Ps 144⁶) *pro יציג*, and *יִבְלִי יִפְטוּ* (*et ad locum alium non ferentur*; a paraphr.) *pro בלי יפוט*. The word *יצוק* (repeated twice in v. 16) certainly seems dubious; and *Ἐ^H*, stars the whole stichus. *וְהוּא יִתְיַסֵּר עָלָיו דְּלֵא תוּצָה* = *וְהוּא יִתְיַסֵּר עָלָיו דְּלֵא תוּצָה* and *he is supported* (connecting *בל ימוט* with v. 14: *וְלֹא יִלָּחֵט* *And his heart quakes not*).

v. 16. Instead of the repeated *יציג* (3^{ce}; unique in the book), we seem to require here other words expressive of hardness and solidity, e.g. *חזק* or *קשה*. Thus we might restore

לבו קשה כמראבן
חזק (יחזק?) מפלח תחתית

His heart is solid as a stone | And harder than the nether millstone: cf. Ez 2⁴ 37⁹ Je 5⁸. Perhaps *יצוק* should be kept in st. i; or *שָׁרִיר* *firm, solid*, be read as an Aramaism (cf. Syr. *ܫܪܝܪܐ solid rock*). *Ἐ πέπηγεν, is solid* (= *נצב* Ex 15⁸; or *קפא* ibid.); in st. ii *ἔστηκεν, it stands firm* (= *יצג*? cf. Gn 43⁹ 2 Sa 15²⁴ *וְיִצְיִקוּ*): both prob. represent *וְיִצְיִקוּ* (*יציק*). *Ἐ* did not understand *פֶּלֶחַ millstone* (Ju 9⁶⁸), which it renders *ἄκμων, an anvil*. The phrase *ἄκμων ἀνήλματος, a stubborn (unmalleable) anvil* occurs only here. *Ἐ Cor eius indurabitur* (*יצק* cf. 11¹⁵ *stabilis*; 22¹⁶ 37¹⁸) *tanquam lapis | Et stringetur quasi malleatoris incus* (*יצק* from *צוק* I. cf. 37¹⁰ and Aul. Gell. *mare gelu stringi et consistere*; and *מַחֲתָה* or *מַחֲתָה* *pro מַחֲתָה*). *Ἐ = מ.* *Ἐ st. ii: Ἐ ὥσπερ ὁ λίθος* *And firm as flint* (= *כמורחלמיש?* *pro כפלח תחתית*).

v. 17. Read (with many codd.) *משאתו* *pro משתו* *and point either* *משאתו* *At his uprising* (= *Ἐ cum sublatus fuerit*), or rather perhaps *משאתו* *At his majesty* (cf. 13¹¹ 31²³); or *משאתו* *At his storming* (30¹⁴ Pr 3²⁵) or onset. *Ἐ* *from fear of him* (cf. *Ἐ* 31²³). In view, however, of La 3⁴⁷

וְהִשָּׁבַר הַשָּׂאת (codd. שׁ וּ) and st. ii מִשְׁבַּר, we may prefer to point מִשָּׂאתוֹ *At his noise* or *uproar*. The noise will be that of his rush or breaking through the reeds, since the crocodile utters no cry (though the poet may have imagined or heard that he does): cf. בְּנֵי נֶחַח Nu 24¹⁷ = בְּנֵי שָׂאוֹן Je 48⁴⁵. We may then restore in the parallel stichus, which in מ is metr. short (two beats only), מִשְׁבָּרִים מִן מִשְׁבָּרֵי אֲבָרִים. We thus get a fairly satisfactory verse:

*At his noise heroes are afraid,
At his crashing the brave take to flight.*

This involves little or no change in st. i; and, as regards st. ii, אֲבָרִים exc. p. שְׁבָרוֹ owing to similarity of letters. For אֱלִים (so וּ *angeli*; cf. Pss 29¹ 89⁷ Is 9⁷ Ez 31¹¹ 32²¹ al.) some codd. have אֱלִילִים (Ex 15¹⁵ Ez 17¹³). וּ מִשְׁרָרִים *the strong* (Aram.) pro מִשְׁבָּרִים and יַחְתָּאוּ pro יַחְתָּאוּ. *Miss or lose themselves* = are bewildered, lose their heads, is questionable, in view of the mg. of חָטָא Hithp. in the only other occurrences (Nu 82¹ 19¹² al.), viz. *to purify oneself* (see וּ). The Eth. use ጠጥረ: aufugit (Gn 16^{6.8}) may give the true sense here (Burney), though that meaning is isolated in OT. מִן-חֲבָרִים app. reading יַחְתָּאוּ *he finds them guilty*. וּ renders the verse very strangely: στραφέντος δὲ αὐτοῦ φόβος θηρίους τετράποσιν (40¹⁵) ἐπὶ γῆς ἀλλομένοις = ? בְּשָׂבוֹ מְנוֹרָה לְחַיָּה | בְּעַפְרָן מִשְׁחָקָה? (due to misreading of similar letters). But possibly ἀλλομένοις is an error for ἀλωμένοις = מִן יַחְתָּאוּ (so also in Eth.).

v. 18. Leg. אֶם-תִּשְׁגֶּהוּ pro מִשְׁגֶּהוּ (ungrammat.) c וּ וּ; or simply תִּשְׁגֶּה c וּ, in the same sense (so cod. Kenn. 180). The rare בלי *not* should prob. be בל as in v. 15. *Should the sword reach him, it standeth not*; gets no hold; fails to penetrate his hide and glances off.

In st. ii מִפֶּסֶע *a dart* is very doubtful; and the same may be said of שָׁרִיָּה *javelin* (?). Both are ἄπ. λεγόμενα. A verb is wanted > the three nouns. Note also the Asyndeton. Cf. וּ (text incert.) and וּ *The spears of captains he beareth*; יִשָּׂא pro מִסַּע and שָׁרִיָּה pro שָׁרִיָּה! (cf. וּ^{ac.c} δόρυ ἐπιηρμένον = חֲנִית נִשָּׂאת: Οὐ μὴ ποιήσωσιν = מַעֲשִׂוֹת; so that וּ's text here is conflate.) וּ has only *Neque hasta neque thorax* (וּ θώρακα, וּ^A θώραξ). וּ also seems to have thought of נִשָּׂא, for it has מִרְיָתָא *the spear and the sling that lifteth stones*, and the cuirass (וּשָׁרִיָּה). We might perhaps read חֲנִית תִּפְסַע מִשְׁרִיָּה *The spear starteth off from his mail* (cf. Nu 11³¹ נִסַּע); or מַעֲזָה שָׁרִיָּה *The spear-head breaks off from the shaft*, or מַטֵּה חֲנִית שָׁבַר *The staff of the spear is broken*.

v. 19. Perhaps רִקְבָּה > רִקְבֹן (נ dittogr.); וּ ξύλον σαθρόν, וּ lignum putridum. (Neither word occurs elsewhere.)

v. 20. The rhythm is inconsistent. There would appear to be only two beats in st. i, but four in st. ii. יָרֵךְ *arrow* may have fallen out before בֵּן in st. i; and in st. ii we should perhaps read בָּנִי for אֲבִנִי (cf. Zc 9¹⁵). *Vir sagittarius* probably = מ; but *Ὁ οὐ μὴ τρώσῃ αὐτὸν τόξον χάλκειον* = לֹא־תִחַלְּפֵנִי קֶשֶׁת נְחֹשֶׁת : see 20^{24b} *Ὁ*. *Ὁ* *He fleeth not from the bow*. יִרְדָּא רֶשֶׁתָּא = מ. St. ii *Ὁ ἡγηται μὲν πετροβόλον χόρτον* (cf. v. 19²³) = לָקַח יֶחֱשֶׁב אֶבֶן קֶלַע. *Ὁ* thought a *ballista* was intended. Cf. Wisd. 5²² ἐκ πετροβόλου. *Ὁ* *both* read נִחְשָׁבִי *are accounted* (cf. *Ὁ*) *pro* מִנְּחִיבֵי *are turned*; but cf. v. 21^a. *Ὁ* rightly as מ: In stipulam versi sunt ei lapides fundae.

v. 21. *Ὁ ὡς καλάμη* = מִכֶּשֶׁת. (*καλάμη* = קֶשֶׁת Ex 15⁷ and in five other places; never = קֶנָּה, which is *κάλαμος* 40¹⁶ and twelve times al.) מִנְּחִיבֵי should be נִחְשָׁבֵי in agreement with the Sing. Subj. (cf. *Ὁ ἁλογίσθη αὐτῷ*). תִּוְתָּה || פִּידוֹן must be some kind of missile, e.g. *dart* or *javelin* > a *club* (RV). It may be a Hebraized form of the *tartaku* of Assyrian historical texts, which probably means a sort of light spear or javelin (certainly a missile weapon: see Lehmann *Šamašsumukin*, p. 67, l. 22). Possibly, however, תִּוְתָּה is a corruption of רִמַּח *spear*, incorrectly written רִומַח plené. *Ὁ σφύρα* (א^{c.a} σφυραν א^{c.c} σφυραι), i.e. σφῦρα, *hammer*, *mallet* (Ju 4²¹ מַקֶּבֶת Is 41⁷ פִּטְיִשׁ); cf. *Ὁ* Quasi stipulam aestimabit *mal-leum*; יִרְדָּא נְרִיָּא *clubs* (but the Syr. *ܢܪܝܐ* is *axe*). *Ὁ* transposes the two stichi, and seems to read תְּהוֹם *the deep* *pro* תִּוְתָּה: *He laughs at the spear* (ܐܬܠܐ) | *And the Deep is counted to him as the dry land*.

רָעַשׁ *shaking* (*Ὁ σεισμοῦ* ut Am 1¹); cf. 39²⁴. *Ὁ* Et deridebit *vibrantem* hastam. *Ὁ πυρφόρον* (sc. *δῆστον* or *βέλεος*) a *fire-bearing* shaft or bolt (= מִבְּדוֹן); cf. Ar. *كَلَبَ emisit ignem*, and בִּידוּרִי v. 11. יִרְדָּא רִמְחָא *noise of the spear*.

v. 22. Lit. *Under him* (are) *the sharpest of potsherd*s; app. meaning the scales of his belly, which leave an impression on the mud where he lies. (בִּידוֹר = חֶדֶר *sharp* here only.) This agrees with st. ii: *He spreads* (17¹³) *a threshing-sledge* (Am 1³) *upon the mire*. The implement intended is still used in Syria; 'a board, about 7 ft. long by 3 ft. broad, set underneath crosswise with sharp pieces of hard stone or basalt, which, being drawn round the threshing-floor by a yoke of oxen, shells out the grain, and cuts up the straw into chaff' (Driver). *Ὁ ἡ στρωμνὴ αὐτοῦ*, *his bed* (17¹³) is a paraphr. of תַּחְתָּיו *that which is under him*, and implies no different reading; and the same may be said of *ὀβελίσκοι ὀξεῖς*, *sharp spits* (or *obelisks*; cf. *Ὁ*) = חֲדָרֵי חֶרֶשׁ: *Ὁ* Sub ipso erunt *radii solis*. Both identify חֶרֶשׁ with חֶרֶס *the sun* (9⁷). *Ὁ ὀξυντήρες* *sharpeners*, *Ὁ σιδήρια* *iron tools* *pro* *ὀβελίσκοι* are other unhappy guesses at the meaning of חֶדֶר. יִרְדָּא חֲדָרֵי הַיָּד חֲדָרֵי הַיָּד *Under him are stones which are sharp as*

a *potsherd* = מ. (S om.) In st. ii B gives *Et secernet sibi aurum quasi lutum*, *And he will set apart for himself gold as it were mire*; app. reading יַפְרָר pro יִפְרָר and taking חרוין as G χρυσός (Pr 8^{10.19}), though the word does not occur elsewhere in Job. G is even more marvellous: πᾶς δὲ χρυσὸς θαλάσσης ὑπ' αὐτὸν ὥσπερ πηλὸς ἀμύθητος, *And all the gold of the sea is under him like untold clay!* = ותחתיו כל חרוין ים כמו טיט רב (cf. 27¹⁶ 36²⁸ ἀμύθ.). ים of the sea is evidently from the next line. I מיך דהבא ימִיך דהבא He spreads (?) the pure gold upon the mire. (The emendation חָרַשׁ חֲרוּרֵי הַחֵת He hath broken the sharp weapons of the smith seems superfluous after vv. 26–29. The simile of the verse is surely apt and pictorial enough to satisfy us.)

v. 23. *maketh boil*: Hi. Cf. 30²⁷ Pu. צוֹל, the Root of מְצוּלָה, מְצוּלָה, *deep water, the deep*, is perhaps to be compared with צָלָל Assy. *çalālu*, *sink, be submerged* (מצולה = *place of sinking?*). The Nile may be meant both by this word מְצוּלָה and by ים *the sea* (Is 19⁵ Na 3⁸). In st. ii מַיִם he makes is prob. right; cf. Gn 13¹⁶ for the Constr. The suggested יָשִׁים he wastes is certainly no improvement, as it spoils the parallelism. Both stichi refer to the trail of froth and foam which marks the monster's movement through the water. כִּמְרִקְחָה like an ointment-pan; viz. when it bubbles and throws up white scum in boiling down the oil and spices to be compounded. G ἡγγηται (יִהְיֶה) δὲ τὴν θάλασσαν ὥσπερ ἐξάλ(ε)ιπτρον (as an unguent-box); B paraphr. Et ponet (= יָשִׁים) quasi cum unguenta bulliunt (B adds ים *mare* to st. i agst. metr. and sense). I יָמַי יִשְׁוֶי הַיָּם יָמַי יִשְׁוֶי הַיָּם The sea he makes like a pan = מ. S om. Possibly we should read כַּקְלָחַת like a cauldron (|| to כַּפִּיר: cf. Mi 3⁸).

v. 24. Further description of the appearance of the water as the long reptile swims through it. There seems no reason for changing a word in st. i, except that we might add the 3rd Pers. Suff. to נָתַיב a path and read נָתַיְבִי his path or track; the ו having perhaps fallen out before the following י. Behind him shineth his track (or, Behind him he maketh his path shine; יֵאֵר may be either Trans. or Intrans.): i.e. he leaves a track of glistening spray behind him. Cf. B Post eum lucebit semita = מ; I בְּתַרְוִי יֵאֵר שְׂבִילָא. To read יֵאֵר the Nile pro יֵאֵר is to substitute prose for poetry.

St. ii: *The Deep might be reckoned white-haired*; a beautiful simile for the 'hoary foam' of the troubled water. Point יִהְיֶה מִן הַיָּשָׁן (v. 21; Is 29¹⁷). S וְכַף הַיָּבֵשׁ כִּי לֹא יִשְׁכָּח And as dry land the Deep is reckoned to him; reading לִיבִשָּׁה pro לִשְׁבִּיהָ: i.e. he is equally at home in the water or on the land: a good sense, but not a good parallel to st. i. B aestimabit abyssum quasi senescentem = מ. So I יֵחֹשֶׁב הַחֹמָא יֵחֹשֶׁב הַחֹמָא לִשְׁבִּיבָה. G (om. st. i) app. gives a double version of st. ii: *And (he regards) the Tartarus (lowest depth?) of the abyss as a captive* (ὥσπερ αἰχμάλωτον = בְּשִׁבְיָה pro לִשְׁבִּיבָה; cf. Is 52²); *He reckoned the abyss as*

a walk (εἰς περίπατον, cf. Ez 42¹¹). In view of this we might perhaps hazard the conjectural verse :

אפיק יאור נתיבו
יחשב תהום לשבילו :

The bed of the Nile is his pathway ; | He regardeth the Deep as a road :
cf. Ps 77²⁰. But מ suits the context better, and is far more poetical.

[The שִׁיב / ساب, Assy. šābu, was originally a colour-term, denoting bright, white, whitish, grey, esp. of the hair ; cf. 3 R 65, 7^b : *If his head be full of grey hairs*, &c. (SAG . DU-su šībāti malī), said of a newborn child (Omen-text). The analysis may perhaps be the Factitive שִׁיב, שִׁיב, + אב bright, white, &c., which we see in אבב Assy. abābu, ebbu : cf. also perhaps שִׁבב, šabdbu, 'blaze', שִׁבִּיב flame 18⁵.]

v. 25. earth : עפר as 19²⁵. his like or likeness : מִשְׁלֵּי ἄπ. ὁμοιον αὐτῷ ;
B potestas quae comparetur ei. ὁ hardly suggests מִשְׁלֵּי (KB). Perhaps we should point מִשְׁלֵּי (Is 52⁵ Je 30²¹) : *There is not on earth one that ruleth him* = his master. ὁ And his power on the dust walketh (reading אֵין wrongly for מֵין and app. מִחֵלֶךְ for מִשְׁלֵּי). אֵין שׁוֹלְטָנִיָּה his ruler (cf. Mi 5¹) ; cf. st. i.

St. ii is very dubious. מ seems to mean *He who was made for or into* (Ju 8²⁷) a lack-fear or fearlessness (חַת fear Gn 9²) ; but both metre and parallelism are defective. B ut מ : qui factus est ut nullum timeret. א (whom He made that he might not be broken, scil. with fear : cf. 1 Sa 17¹¹) = paraphr. of מ. ὁ ποιούμενον ἐγκαταπαύεσθαι ὑπὸ τῶν ἀγγέλων μου = ὁ 40^{19b} ; see the notes there. The angels are introduced because it seemed irreverent to speak of the Creator as 'sporting' with His creature. The anomalous הָעֵשִׂי (it should at least be הָעֵשִׂי Ex 3¹⁶ 38²⁴) cannot be accepted ; and לִבְלִי חַת מֵ לִבְעַל חַיִּית (why not לִבְלֵהוֹת ? cf. note 26²⁰), is hardly convincing. *He who was made a lord of beasts* is a phrase without parallel in the OT, and coheres but awkwardly with st. i. ὁ seems to have read לִשְׁחַתְּבִלִי (הָעֵשִׂי) Who hath made for the Pit of Destruction every high one that he seeth ; connecting the words with v. 26^a (cf. Is 38¹⁷). and perhaps omitting חַת. Upon the whole we incline to prefer : אֵלֹהִים עֲשָׂהוּ לְשִׁחְקֵבֵי : (There is nothing like him on earth ;) *Eloah made him to play with.* The poet is utterly at a loss to account for the existence of such a strange outlandish creature, and can only suppose it to be a kind of freak or sport of the Creative Power.

v. 26. מ lit. *Every high one he seeth* = B Omne sublime videt = אֵין כָּל גִּבְהָא יִרְאֵי (cf. ὁ supr. cit.) = ὁ πᾶν ὑψηλὸν ὁρᾷ. But this is manifestly an unsuitable sense, not to mention the suspicious אֵין and the metrical shortness of the stichus. We might accept the corrections אֵתוּ and יִרְאֵי (cf. Ec 12⁵) : *Him every high (or haughty) one feareth.* But perhaps we should read יִנְאֶה וְרָם עַל-כָּל-גִּבְהָ וְרָם Above all that is high and lofty

he is exalted; or בָּאָרֶץ on the earth may have fallen out after גָּבַהּ, or even the emphatic Adv. Infin. גָּבַהּ (He is supremely exalted; cf. Ex 15¹).

The phrase בָּנִי שָׂחִין recurs from 28⁸⁺; see the note there. Levy CHWB cites from Sifri a saying about Rome: מַלְכוּת זוֹ מִשְׁתַּחֲצֶת וּמִתְנַתָּה וְגו' *This kingdom was proud and haughty, &c.* The Prim. Root may perhaps be recognized in Sum. 𐤀𐤕𐤁 𐤀𐤕𐤁 ĠA-ZA, ĠAZ, *bear, lift*, e.g. SAG-ĠUL ĠAZA, *mukil rēš limutti*, 'lifting a head of enmity', i.e. *hostile*; said of the Seven Evil Spirits. The Ar. شَخَصَ *to rise* (of a star) may be a loan-word. Or, since Heb. שָׂחִין, in the only other place where it occurs, denotes beasts of prey, such as the lion, we might compare ĠAZ, ĠAŠ, *to smash, break in pieces, kill* (=GAZ; cf. SA-GAZ, *robber, bandit*). The ש is, as usual, Factive.

It should be noticed that st. ii has four stresses, while st. i has only two. Possibly the verse is an interpolation. The statement that an amphibious and ungainly reptile like the crocodile is monarch of all the wild beasts seems very improbable (cf. Pr 30³⁰ Dan 4^{7ff.17} Pr 19¹² 20² Ju 14¹⁸ 2 Sa 1²³). If, however, we make the slight change of אֵל for אֶת־ in st. i (as elsewhere), and read וַיִּמְלֶךְ pro הוּא מֶלֶךְ, st. ii, we arrive at a verse which is metrically correct and forms a passable conclusion to the whole: *El seeth every high one* (cf. 28²⁴); | *And is sovereign over all the sons of pride* (including the crocodile). 𐤁 super universos filios superbiae. 𐤄 And he (the crocodile) *hath become king over every creeping thing* (𐤁𐤕𐤁 𐤁𐤕𐤁) suggests שָׂחִין pro שָׂחִין; cf. Gn 1^{20.21} Le 10⁴¹. Cf. also 𐤁 And he is king over all sons of fishes (בָּנֵי בִּיּוֹרִי); cf. Gn 1²⁶); and 𐤁 αὐτὸς δὲ βασιλεὺς πάντων τῶν ἐν τοῖς ὕδασι. But 𐤁 βρομώδους, *stinking thing* = שָׂחִין (Le 11^{10.41}).

Chapter 42. Realizing his own ignorance and impotence, in view of the inexhaustible wonders of the natural world, Eyob now makes humble submission to the absolute Lord of All.

v. 2. Clearly we must read יִדְעָתִי c 𐤁 oīda, 𐤁 Scio, 𐤁 יִדְעָתִי, Qerî and numerous codd. pro יִדְעָתִי. Eyob confesses God's omnipotence: *Scio quia omnia poles*; so 𐤁. In st. ii leg. מְאֻמָּה c 𐤁 ἀδυνάτει δέ σοι οὐθέν > 𐤁 𐤁 𐤁 מְאֻמָּה *device or purpose* (21²⁷). The former suits the parallelism better. In any case, יִבְצֵר 𐤁 (Gn 11⁶) should be הִבְצֵר. *Nothing is cut off or shut off from Thee*; i.e. unattainable by Thee. (𐤁 looks like a labialized form of 𐤁.) If the meaning were *No thought (or purpose) is hidden* (cf. Je 33³) or *withheld from Thee* we should expect כִּלְ-מוֹמָה: cf. 𐤁 (et nulla te latet cogitatio) and 𐤁.

v. 3. The non-metrical interpolation מִי־זֶה מַעֲלִים עֲצָה בְּלִי־דַעַת (reminiscence of 38² with מַעֲלִים pro מַחֲשִׁיךְ and om. בְּלִי ante 𐤁); cf. 𐤁 𐤁 must, of course, be rejected, as making the verse an incoherent tristich and interrupting the connexion of thought: *That being so* (Thou being what Thou hast now shown Thyself to be in Knowledge and Power), in

my ignorance I have spoken too boldly on things beyond my grasp. Cf. Pr 30¹⁸ Ps 131¹. ☞ Therefore hast Thou shown me what I have not understood | And I have not known what things were too great for me. ☞ τίς δὲ ἀναγγελεῖ μοι ἃ οὐκ ᾔδειν | μεγάλα καὶ θαυμαστὰ ἃ οὐκ ᾔπιστάμην ; Possibly the verse should be restored as follows :

לִּבְךָ הִגַּדְתִּי לֹא־אֲבִין
נִפְלְאוֹת מִמֶּנִּי לֹא־אֶדַע :

*Therefore thou hast shown me what I discerned not,
Wonders beyond me that I knew not.*

v. 4. Another interpolation. St. ii (metr. short) occurred 38^{3b} 40⁷. For st. i see 33³¹. It is perfectly irrelevant, and greatly weakens the effect of the emphatic statement which follows (v. 5), if 'Job repeats, in line 1, the substance, and in line 2 the actual words, of God's challenge to him in xxxviii. 3, prior to confessing (v. 5) his inability to meet it, and retracting (v. 6) his former presumptuous utterances' (Driver). If the verse were genuine, it would naturally be taken to mean a demand for further discussion; but such a demand would absolutely contradict the spirit of the context (vv. 2, 5, 6).

v. 5. *By mere hearsay* : לְשִׁמְעֵי אָזְנוֹ according to ear-hearing : cf. Is 11³ לְשִׁמְעֵי אָזְנוֹי. The verse obviously contrasts mere hearing about God with personal vision, viz. the Theophany of 38¹ in which Eyob recognizes the fulfilment of his confident hope that he would one day 'see God', Who would 'stand up on the earth' and openly vindicate His servant's innocence (19²⁵⁻²⁷).

mine own eye hath seen Thee : עֵינֵי רָאִיתִךָ : cf. 19²⁷ וְעֵינֵי רָאוּ.

v. 6. The effect upon Eyob of the vision of God. מֵאֵם cannot mean either AV or RV. The text is evidently corrupt, and st. ii is metrically short. מֵאֵם cannot mean *I abhor myself*, nor yet *I reject (it)*, viz. what I have spoken (Driver; cf. RV marg. *loathe my words*). An Object is certainly required if מֵאֵם here is to *reject* (5¹⁷ 8²⁰ 9²¹ 19¹⁸ 30¹ 31¹³ al.); and עָל usually means *to repent of* some action (Am 7^{3.6} Je 8⁶), and can hardly express *repent (sitting) on dust*, &c. Cf. Jon 3⁶ וַיֵּשֶׁב עַל־אֲפֶר ; Lk 10¹³. We have, however, already had an instance of another מֵאֵם (Aram.), meaning *to run, flow, melt away* (7⁵ Ps 58⁸ Ni.; cf. Tg. Ps 38⁵ מֵאֵסִי). We might therefore point מֵאֵסִי *I dissolve*; cf. ☞ διὸ ἐφάβλισα (= מֵאֵסִי 31¹³) ἐμαυτὸν καὶ ἐτάκην, *Wherefore I slighted myself and melted*—a conflate rendering. Then, with the further change תַּחְתִּי *in my stead* or *place* (cf. 36²⁰ 40¹² notes; Hab 3¹⁶), or possibly תַּחְתִּיךָ *under Thee* (Mi 1⁴) *pro nihilo*, we have a good line: *Therefore I begin to melt on the spot*. According to ancient belief, the sight of God must cause instant dissolution (Gn 16¹³ Ex 3⁶ 1 K 19¹³ Is 6⁵ also Gn 32³⁰ Ju 13²² al.). Even the mountains 'melted at the Presence of God' (Mi 1⁴ Ps 97^{4.5}, cf. Is 64¹):

much more might flesh and blood, the unstable substance of poor humanity, be expected to do so.

Ⲯ's form of st. ii is ἡγημαι δὲ ἐγὼ ἐμὲ αὐτὸν γῆν καὶ σποδόν. This might represent וְנִחַשְׁתִּי לְעָפָר וְנִחַשְׁתִּי לְעָפָר And take myself for dust, &c. (ἡγέομαι = חשב five times in Job, 13²⁴ 19¹¹ 33¹⁰ 41¹⁹ 35²?); or perhaps וְדָמִיתִי or וְאֶדְמָה And I become like Is 14¹⁴ (which would account for Ⲯ ואשתוק = וְאֶדְמָה or וְדָמִיתִי and am still). But if our restoration of st. i is right, we may suppose that st. ii was originally a reminiscence of 30¹⁹: וְאֶתְמַשֵּׁל (or וְנִמְשַׁלְתִּי Is 14¹⁰) כַּעֲפָר וְאֶפֶר And I (am) become like dust and ashes; a natural result of dissolution. (Ⲯ Therefore I will be still | And shall be raised to life—ⲛⲥⲣ—on the dust, &c. Ⲛ Therefore I despised—ⲙⲁⲓⲥⲓⲧ—my riches | And was comforted for my sons who are dust and ashes!) The idea that Eyob needed repentance for his presumptuous language, and that he expressly admits it in this final utterance, finds explicit statement in Ⲛ: Idcirco ipse me reprehendo | et ago poenitentiam in favilla et cinere. That idea is, however, wanting in ⲮⲮⲚ; while, as we have seen, the text of ⲙ is questionable on grounds both of grammar and metre. That the hero of the poem, for whose moral excellence Iahvah Himself vouches in the Prologue (1^s 2^s), and whose language about God, which so greatly shocked the three Friends, actually receives the stamp of Iahvah's approbation in the very next verse (v. 7), should here fall into an agony of penitence, is extremely improbable. It would, in fact, stultify the main argument of the book, which hinges on the assumption of Eyob's perfect integrity and piety.

THE PROSE EPILOGUE.

Iahvah declares Eyob to have been right in his contentions as against the Friends, and bids them seek his intercession on their own behalf, lest punishment befall them (vv. 7-9). Eyob is restored to twice his former prosperity, and dies in a good old age (vv. 10-17).

v. 7. *Iahvah*: Ⲯ ὁ Κύριος. Ⲛ om. bis. The prose-narrative relating the happy conclusion of the trial of Eyob naturally reverts to the Divine Name used in the Prologue.

these words: Ⲯ prefixes all (πάντα = כל), which may well be right. Instead of *Mine anger is hot against thee and against thy two friends* Ⲯ gives ἡμῶντες σὺ καὶ οἱ φίλοι σου = רַעֲיָךְ וְשְׁנֵי רֵעֶיךָ. Cf. 1²¹ 2¹⁰. (A remarkable substitution; perhaps preserving a real v. l.) of *Me*: ⲙ אֲנִי = עָלִי; cf. Je 27¹³. For אֲנִי used in different senses in the same verse, cf. 1 Sa 3¹². But Ⲯ ἐνώπιόν μου, Ⲛ coram me (so Ⲯⲙ) = לִפְנֵי: cf. 1 K 3^{22b}, Ju 11¹¹. The variant makes little or no difference to the general sense. Eyob had spoken quite honestly of God's dealings with man; the three Friends, in their anxiety to maintain the doctrine that all calamities are penal visitations, had ignored notorious facts of human

experience. (The omission of all reference to Elihu would seem to indicate that he played no part in the original drama: see *Introd.*) נְכוֹנָה *what is fixed, certain, right or correct*; a syn. of אֱמֶת: Ps 5^{10†}. ἄληθές; B rectum; 𐤒 𐤍𐤏𐤋𐤁 justice. Cf. 𐤍 right, true, Gn 42¹¹ Nu 27⁷ al. (The Sem. 𐤍 kânu 𐤒 be fixed, established, and so to be, is probably identical in origin with Sum. 𐎶 GIN or GEN, kânu, kunnu, 'stand firm', 'establish', kēttu, 'right', 'truth', 'justice'; also alâku 'to walk', as involving the upright position. The primitive form of the character is a human foot, which naturally symbolizes either standing fast or motion.)

v. 8. *seven bullocks and seven rams*: Nu 23^{1,29} Ez 45²³. Eyob was to act as priest: cf. Gn 12^{7,8} 22²⁻¹⁸. If Iahvah was originally a designation of Sîn, the moon-god, and identical with El-sheba', *the god Seven*, under which title he may be supposed to have been worshipped at Be'er-sheba' (see Burney *Judges*, pp. 43 f. 249-53 ff.), we may see a reason for the number of the sacrificial victims required by traditional use for His burnt-offering. Such ideas were, however, remote from our author's mind and age. To him sun, moon, and stars are alike subordinate to Iahvah (see 9⁷⁻⁹ 25⁵ 31²⁶); sacred numbers were probably a matter of ritual tradition about the original significance of which he felt no curiosity; and he appears to use the various Divine Names transmitted from the past as mere poetical variants of each other. But as in the Prologue he traces the misfortunes of his hero to the initiative of Iahvah, so he ascribes to Him (the God of prophetic revelation) the personal intervention which satisfies Eyob (38¹; cf. Gn 22^{1,11,14}), and his subsequent restoration to health and wealth.

for his intercession I will accept: lit. *for his face I will lift up* (Gn 19²¹ 1 Sa 25³⁵). Pro 𐤌 𐤁𐤏𐤍 𐤁𐤏𐤍 leg. 𐤁𐤏𐤍 𐤁𐤏𐤍 (at ἡ ὀψὲ ἐν μὲν κατλ. = 𐤌). *that I may not wreak destruction upon you*: reading פְּהֵלָה (Le 26¹⁶) or פְּלִיָּה (Is 17¹⁴; plur. five times in Job, 18¹¹ al.) pro 𐤌 𐤁𐤏𐤍 𐤁𐤏𐤍 folly (2¹⁰), which seems too strong a term for the inconsiderateness of anger. G paraphr. *For, save on his account, I would have destroyed you*; but B ut non vobis imputetur stultitia = לְבַלְתִּי יִחְשַׁב לָכֵן נַבְלָה. I *that I may not do to you קִלְנָה a shameful act* (Dt 22²¹). G *that I put you not to shame* (וְלֹא יִחְשַׁב לָכֵן נַבְלָה). Regarded as a mere *façon de parler* or popular phrase, 𐤌 may be right: *that I may do you no fool-mischief, play no fool's trick with you, do you no foul wrong, by dealing with you like a נַבְלָה*. (Or cf. Ps 18^{27b}.)

The closing sentence of the verse is repeated, perhaps accidentally, from v. 7. G varies it thus: *for ye spoke not against my servant Eyob a true thing*; B has *ad me* = אֵלַי instead of *coram me* this time.

v. 9. *and Zophar*: 𐤏𐤐𐤑 c codd. mult. and 𐤏𐤐𐤏 (exc. 1 post 1). 𐤏𐤐𐤑.

v. 10. The Trans. use of שׁוּב in the phrase שׁוּב שְׁבוּת *to turn the captivity* of a nation or individual (Ps 126^{1,4}) and fig. *to restore their fortunes or prosperity* (cf. also Is 52⁸ Ez 16⁵³ Ho 6¹¹ Am 9¹⁴ Na 2³) seems an inexplicable divergence from the ordinary intrans. use of the verb. We should have expected Hi. (cf. the Aram. Aph.). It may be an isolated survival of the vaguer or more comprehensive use of the Root in the primitive stage of the language. (The bilit. √ שׁוּב is possibly identical with Sum. TAB *double, repeat, add, &c.* Cf. the use of שׁוּב to denote the repetition of an action, and the Syr. لَعَب again. To do a thing again may be to reverse it. But perhaps we should rather compare Sum. DUB *go round, surround*; ŠUB *bend, a bow*; ŠUB *turn, turn round* (lapātu) = ŠEB *id.*¹) Q שְׁבוּת, K שְׁבִית *captivity*, Coll. *a body of captives*, or prisoners-of-war, from שָׁבָה (Aram. שָׁבָא, Ar. سَبَا) *to take captive* men or cattle as booty of war, may be compared with Sum. DAB, DIB, *kamú*, 'to take prisoner', ṣabātu 'to seize', 'take', &c. (√ שׁוּב = tab, dab). *his friends*: רָעֵהוּ ut 1 Sa 30²⁶. An רָעֵהוּ? The uncontracted form here only in Job; 32³ has רָעִי. In 12⁴ 16²¹ רָעֵה is Sing. as in Gn 11³ et saep. al.

increased all that was Eyob's to double. Read prob. אֶת־וְעָלָה pro וְעָלָה (cf. Ez 23¹⁴) = עָלָה (Dt 1¹¹). His possessions were doubled, but not the number of his children (cf. 12³).

v. 11. *His brothers, or kinsmen*, members of his tribe, and his *acquaintance* are mentioned 6¹⁵ 19¹³, but his *sisters* nowhere else; cf. 1⁴ 17¹⁴. *feasted*: lit. *eat bread*: Lk 14¹⁵. *condoled . . . and comforted*: 2¹¹. *an ingot*; scil. of silver? The קִשְׁיָה Gn 33¹⁹ Jos 24^{32†} (cf. Gn 23¹⁶) was prob. a definite weight of unstamped metal, used as money. ἑ ἀμνάδα μίαν, one ewe-lamb = B ovem unam, חֶמְדָּה חֶמְדָּה one lamb, سَبَا يَمَلُّ. The Midrash Gen. Rab. 79 gives a triple explanation of מאה קשיטה; viz. *ounces, lambs* (מִלֵּאִים) and *shekels* (סִלְעִים). In Gn 31⁴¹ ἑ δέκα ἀμνάσιν = עֶשְׂרֵת מִנִּים. Was the translator thinking of מִנִּים *manehs* or minas, or was he merely misled by the assonance of the two words? In the case before us, a shekel seems too little, and a maneh (50 or 60 shekels) would hardly be too much for a congratulatory present. Perhaps קשיטה was an old Canaanite equivalent of the Bab. and Aram. מִנָּה; and, like מִנָּה, the word might etymologically denote a definite or specific *portion* of metal (cf. Ar. قَسَطَ *divide up or distribute* property, apportion a tax, &c.). Or should we rather compare Aram. קְשִׁיטָא (קְשִׁיט) *just, right, true*, and Ar. قَسَطٌ, قَسَطٌ *just and a balance* for weighing?

ἑ expands the verse thus: *Now all his brothers and his sisters heard*

¹ שׁוּב has lost the initial sound in Ar. آب *return*. If the primary notion was *bent, rounded*, we might comp. אֹב *skin-bottle*, as a round thing, and אָפָה *surround*, and אָפֶן *wheel* (AP=AB); also, גֹּב, גֹּב, etc.

stibii, refers to the practice of darkening the eyebrows and eyelashes with powdered antimony, as Oriental women still do, to make the eyes appear more brilliant by contrast. Cf. 2 K 9³⁰ Je 4³⁰. 'G's 'Αμαλθείας κέρας, 'Amaltheia's Horn', is more curious than illuminating. The Greek phrase was used proverbially in the sense of 'horn of plenty' (Anacr. 8 al.); and G, not recognizing the word פֶּיךָ, and misreading 'פֶּיךָ for 'פֶּיךָ, may have supposed that the name was *Horn overturned*; scil. in order to pour out the contents, as in the case of the fabled goat or nymph that suckled Zeus, according to the well-known Greek legend. It is doubtful scholarship and mere indulgence of unbridled fancy to interpret the three names as 'Lengthener of Days', 'Shortener of the Thread of Life', and 'Horn of Plenty' ('an astral-mythological allusion; Amaltheia is a constellation'); and to suppose that they 'contain a play upon the Oriental prototype of the three Greek Fates' (Jeremias, *OTLAE*, II. 253 ET.).—These names were evidently intended to suggest that Eyob's daughters were beauties of the first rank (cf. v. 15).

v. 15. Leg. נִמְצָא c 2 codd. and G G B pro M נִמְצָא.

in all the land: or earth, as G ἐν τῇ ὑπ' οὐρανόν, B in universa terra. M להם, אביהם, אחיהם, neglecting the gender of the Pron. Suff. Several codd. correct, reading לָהֶן, &c.

an estate among their brothers: cf. Nu 27^{4,7}.

v. 16. after this: i.e. after giving his daughters their portions; or more prob. after all the events of his restoration. Cf. B post haec. But G μετὰ τὴν πληγὴν, after the stroke (πληγὴ. ἀπ. in Job = מַכָּה or מַגֵּן).

a hundred and forty years: i.e. twice the period of the usual term of life (Ps 90¹⁰); so that in this respect also he was doubly compensated for all his sufferings, and might be considered to have attained to a truly patriarchal age. (Cf. Gn 11^{26,32}. If Eyob was about 65 at the time when his troubles began, he reached the same age as Terah, viz. 205.) G Now Eyob lived after the Stroke an hundred (and) seventy years, and all the years he lived (were) two hundred (and) forty (and eight: G^{acc} AC). According to this, he was 70 or 78 at the time of the catastrophe.

and saw: K וַיֵּרָא rectè; Q וַיִּרְאֶה. four generations: but as only three generations are mentioned, including himself, we must either take בני בני in the wider sense of his sons' descendants or posterity, or suppose that וְאֶת־בְּנֵיהֶם and their sons has fallen out of the text. This last statement was not in the original LXX.

v. 17. sated with life: lit. satisfied with days (Gn 35²⁹ P).

G adds: But it is written that he will rise again with those whom the Lord raiseth. Is this a reference to 19^{26ff}, or to some Midrash? G adds further: He is explained out of the Syriac book as dwelling in the Ausitic

land on the borders of Idumaea and Arabia. Formerly he had the name of *Jobab* (see Gn 36^{38†}). And taking an Arabian wife, he begets a son named *Ennōn*; but he himself was of a father *Zerah*, a son of the Sons of Esau, and a mother *Bozrah* (Gn 36³⁹), so that he was fifth from Abraham. And these are the kings that reigned in Edom, which country he also ruled: first *Balak* the son of *Beor*, and the name of his city was *Dennaba*, and after *Balak* *Jobab* who is called *Job*; and after him, *Husham* who was a Duke from the *Tēmanite* country; and after him, *Hadad* the son of *Barad* (Heb. *Bedad*) who smote *Midian* in the plain of *Moab*, the name of whose city was *Geththaim* (Heb. עֵיִת).

Now the Friends who came to him (were) *Eliphaz* of the Sons of Esau (Gn 36¹⁰), *Baldad* the Tyrant (or Prince Pr 8¹⁶ Hab 1¹⁰) of the *Sauchaeans*, *Sophar* the king of the *Minaeans* (G^A + *Teman* son of *Eliphaz* Duke of *Idumaea*. He is explained out of the Syriac book as dwelling in the *Ausitic* land on the borders of the *Euphrates*. Formerly he had the name of *Jobab*. And his father was *Zareth* from the sunrising). Ζάρε or Ζάρεθ = זָרַח, which means sunrise. These attempts to fix the place of *Eyob* in history obviously depend upon the fanciful identification of the patriarch with *Jobab* (Gn 36 l.c.); but it is hardly necessary to state that the resemblance of the two names is merely one of sound, and that no etymological relation is traceable between them. See *Introd.*

APPENDIX.—ALTERNATIVE VERSION OF CHAP. 3.

CHAPTER 3.—*Afterwards Eyob opened his mouth and
cursed his day.*

1 *And Eyob answered and said:*

3 Perish the day I was born,
And the Night that said, 'A man is conceived!'

4 [*That Day become Darkness!*]
Eloah above heed it not,
And nō Radiance shine upon it!

5 Darkness and Deathshade befoul it!
Clouds settle upon it!

[*Benightings(?) of Day affright it!*

6 *That Night—utter gloom seize it!*
Be it not one among the Days of the Year—
Into the tale of the Months let it come not!

7 That Night become stone-barren!
No joyous birth-shout enter it!

8 Ban it they who curse the Day (?)—
Adept in rousing the Dragon!

9 Darkened be its twilight Stars!
[*Let it wait for the Light and there be none!*]
Let it not look on the Eyelids of Dawn!

10 Because it shut not my womb-doors,
And hid not sorrow from mine eyes.

11 Why began I not to die from the womb—
From the belly came not forth to expire?

12 Wherefore did knees receive me,
And breasts when I began to suck?

13 For now I had lain down, and were still—
I had slept; then rest were mine!

14 With Kings and Councillors of State,
Who rebuilt ruins for their pleasure.¹

¹ Or *builded themselves memorials* (cf. Eg. *hrp*, stela).

- 15 Or with Princes who had much gold,—
 Who filled their houses with silver;
 16 Or like a buried abortion I should be,—
 Like babes which never saw Light.
 17 [*There the wicked cease from troubling;
 And there the weary rest.*]
 18 Together the prisoners repose;
 They hear not the taskmaster's voice:
 19 High and low are there;
 And the slave is free from his lord.
 20 Why is Light given to the suffering,
 And Life to the bitter in soul—
 23 To the man whose way is hidden,
 And Eloah hath 'hedged him about'—
 21 Who wait for Death in vain,
 And dig for it as buried treasure;
 22 Who rejoice to see She'ol,—
 Are glad when they find the Grave?
 24 [*For before my bread my sighing cometh,
 And I pour out my groans like water.*]
 25 If I dread a thing, it cometh upon me,
 And what I fear befalleth me:
 26 I have neither ease nor quiet,—
 No rest, and Wrath cometh.

NOTE.—*Perhaps the last three quatrains should rather be read as follows:*

- 20 Why is Light given to the sufferer,
 And Life to them that are sorrowful,
 21 Who wait for Death, and there is none,
 And who dig for it like buried treasure—
 23 To the man whose way is hidden,
 And Eloah hath 'hedged him about',
 22 Who rejoiceth when he seeth She'ol,—
 Is glad when he findeth the Grave?
 25 For a dread I had, and it reached me,
 And what I feared came upon me:
 26 I was neither secure nor quiet;
 I rested not, and yet came Trouble.

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שפוח	447	תפת	257
שכם	216, 362		

SUMERIAN WITH SEMITIC GLOSSES

- A *mú, mé, banú*, water, beget, 131, 421.
 AG (AGA, AGU) *agú*, crown, 299.
 ANSHU *iméru*, ass, 216.
 EDIN *čerú, edinú*, plain, wilderness, desert, 142.
 EL *ellu*, bright, pure (cf. UL *nabálu*, glitter), 212.
 ELALU *zamméru*, singer, *lallaráte*, outcries, wailing (cf. ILU); ELLU *id.*, 195.
 ER *dímtu, bikítu, bakú*, tears, weeping, to weep, 131.
 EME *lišánu*, tongue, speech; EME-KUKU *ákil qarçi*, slanderer (Sum. *tongue + eat*), 274.
 EME-SIG *qarçu*, calumny, slander (Sum. *tongue + base*), 220.
 EN *enu*, priest, *bélu*, lord, *šarru*, king.
 EN, ENE, *ittu*, time, 176.
 ENEM *amátu*, word (see INIM), 358.
 EN-ZUNA (? ZU-ENNA) *Sín*, the Moon-god, 123.
 ESIR *sulá, sáqu, šulá*, road, street, 232.
 ID, I, *náru*, river, canal, 402.
 ID, ITU, ITI, *arhu*, moon, month, 319.
 IDÉ, *ínu, énu*, eye (also IGI), 415.
 ILU *nubá*, wailing, 195, 378.
 IM, EN, *šáru*, wind, storm, 289.
 IM, IN, *ullušu, šanú*, dye, stain, taint, 241.
 IM-BAL *nabbaltu*, tornado, 289.
 IM-GAL *šátu, méhú*, south, south-wind, 123.
 IM-ĜUL *imhullu*, hurricane, 123.
 IM-SUB *kémašši*, melting-pot (from IM *šítu*, clay), 160.
 INIM *amátu*, word, 358.
 UD, U, *ámu, urru*, day, (*ihu*) *Šamaš*, the Sun, 414.
 U, UA, *šammu*, vegetation, plants, greens, *rítu*, pasture, *mákalu*, food, 131.
 UG (GUG? MUG?) *mítu*, dead, *mátu*, death, 197.
 UĜ = ĜUG = RUG, 169.
 UĜ *ru'tu, rátu*, spittle, UĜ-RIA *rusú, ruhú*, bewitching (*spittle + let flow*), 157.
 UĜ, UĜU, general name for various kinds of insects, grubs, and other vermin (*kalmatu, mánu, sásu, paršu'u*, &c.); UĜ-TUR (DUR), *tultu*, worm, maggot, *ákilu*, moth-grub, 319.
 UL *ullu, ulçu*, joy, 158.
 UR *kalbu, labbu, nešu*, dog, lion, 135.
 UR-KU *kalbu*, dog, 424.
 URIG *urqítu*, greens, 247.
 UZU *šíru*, flesh, 302.
 UZU UR-UŠ, (*šíru*) *tértum ša šíri*, omen from inspection of the flesh, 302.
 USAN, USA, *šittum*, sleep, 294.
 USHUM-GAL *ušumgallu* ('Great Worm'), *bašmu*, a serpent (mythical?), 123.
 BAD *pitá*, open, 146, 152.
 BAD *nisá*, far, depart, 209.
 BAL *nabalkutu, pilaggu*, break through, axe, 183, 196, 360.
 BAL *ebéru*, get over, 410.
 BAL *tabáku*, pour out, 156.
 BAL *dabábu, tamú*, speak, say, 229.

BA-LAG *balaggu*, harp, 349.
 BIL *qalû*, *šarāpu*, BI-BI *šahānu*,
 burn, 114.
 BUL *nāšu*, quake, 290.
 BAR *aḫātu*, side, 183.
 BAR, BA, *parāsu*, *zāzu*, *pitū*, *mišlu*,
 split, divide, open, half, 183.
 BAR *namāru*, *nūru*, *šamšu*, shine,
 light, sun; cf. PAR *namru*, bright,
 190.
 BUR *bāru*, *hurru*, *šuplu*, pit, hole,
 bottom, 184.
 PA . . . Ê *šūpū*, shine forth, 192.
 PAG *esirum ša iṣṣuri*, auceps, cavea
 avium? 298.
 PAR *namru*, bright, shining, 190.
 PESH, PI, *napāšu*, *rapāšu*, breathe,
 blow, expand, *erū*, become preg-
 nant, 245, 453.
 GAB *irtu*, breast, 296.
 GABA-TINU 'hill of life?', 348.
 GABI-RI *šadū*, mountain, 348.
 GAB-RI *maḫāru*, to 'breast', con-
 front, 232.
 ĠAB *bi'su*, *bi'su*, stinking, foul, bad,
 171, 190, 241.
 GIB, GIG, *marṣu*, *murṣu*, *ikkibu*,
 sick, sickness, pain, 237.
 GU *šasū*, *apālu*, *qibū*, speak, 241.
 ĠU BUR, *huburu*, abyss?, 184.
 GUG *samtū*, sparkling? (cf. GUB
 • *ellu*), 337.
 GUN *kišādu*, neck, 167.
 GAD *kitū*, clothing stuff of some
 kind, 245.
 GAD *qātu*?, hand, 248.
 ĠAD *ellu*, *ebbu*, *namru*, bright,
 pure, 231.
 GID *arāku*, be long, 296.
 GAL *našū*, *šaḡdū*, lift, 155.
 ĠAL *garāru*, flow, run, 357, 369.
 ĠAL *zāzu*, split, halve, 183.
 GUL *abātu*, *ubbutu*, perish, destroy,
 208.
 ĠUL *limnu*, bad, hostile, 290;
zāru, hate, 273.
 ĠUL *šulputu*, destroy, 208.
 ĠUL *ḫidūtu*, rejoicing, 195.

GAM, GAN, *kaṁāsu*, *kaṁāšu*, *qa-*
dādu, bend, bow, 177.
 GEME, GEM, *sinništu*, *amtu*, *ar-*
datu, woman, maid; GEME-
 DUG *kunnū*, greet (or treat)
 tenderly, 371. (Cf. GEN, GÊ,
amtu.)
 GEN, GÊ, *šerru*, *la'ū*, *ṣiḫru*, little,
 weak, 301.
 GUM, ĠUM, *ḫamašu*, *ḫašdū*, grind,
 pound, 247.
 ĠIN *ṣalmu*, dark, 146.
 ĠIN, GI, *qanū*, reed, 146.
 ĠIN *šadū*, mountain?, 182.
 GAR *šakānu*, *šarāqu*, make, put,
 give (cf. MUN-GAR *makkāru*,
 goods), 447.
 GAR *uḫḫuzu*, *esēru*, *abbuttu*, *lānu*
 (= INGAR), enclose, bind, fetter,
 wall, 202.
 ĠAR, GISH-ĠAR, *eṣēru*, *uṣurtu*,
 enclose, bounds, 202.
 ĠĪR *birqu*, lightning, 232.
 GI-RIM *ellu*, *samtū*, clear, pure, a
 gem (cf. RIN *ellu*), 337.
 GISH *išātu*, fire, 232.
 GISH, GESH, *iṣu*, tree; GESH-
 TIN *inu*, *karanu*, vine, wine
 ('Tree of Life'), 371.
 GUSH-KIN *ḫurāṣu*, gold, 337.
 KA *pām*, *pū*, *appu*, mouth, face, 220.
 KA-GÁL (*pīt pīt*), 'Open-mouth',
 123.
 KASH *lasmu*, fiery, impatient?,
 146.
 KESH *riksu*, bond, 226.
 KA-ZAL *tašīltu*, pleasure ('ace-
 bright'), 231.
 KA-SHU-MAR, KA-SHU-GAL,
appa labānu, to cast down the
 face (in prayer), 229.
 KIN *šitēū*, seek, look for, attend to,
 383.
 KU(N), KUKKU, KU-KU, *ṭābu*,
dašpu, good, sweet; KU *matqu*,
 mead or metheglin: cf. ĠIN
ṭābu, 273.
 KU, KUÊ, *akālu*, to eat, 131.
 KU-BABBAR, *kašpu*, *ṣarpu*, silver,
 337.

- KAR, *kāru*, wall, 202.
 KAR-KAR *nabātu ša ūme*, shine of day, 421.
 KUR *šadū*, mountain, 239; KUR-GAL *šadū rabū* (title of a god), 291.
 KUR, KURUM (i. e. KURU), *paqādu*, look after, entrust, &c., 385.
 KUR *nakru*, enemy, 385.
 DA(G), DA; cf. DA-GAL *rapšu*, broad, 412.
 DAB, *lamū*, *saḥāru*, surround = DUB, 381.
 DIB *aḥāzu*, *kamū*, *ṣabātu*, *lamāḥu*, seize, catch, take, 463.
 DAG *ebbu*, *ellu*, *namru*, bright, shining; cf. DI, DE, *nabātu*, *nummuru*, glitter, brighten, &c., 415.
 DAG *naparkū*, give way, cease, 161.
 DAL *naprušu*, fly away, 222.
 DIM *sandqu*, bind, fasten; *riksu*, bond, rope, 323.
 DIM *kīma*, like, 337.
 DUMU, DAMU, *māru*, child, son (also daughter, *mārtu*), 424.
 DI *dēnu*, judgement, 415.
 DIM-MER, DI-MER, DIN-GIR, DI-GIR, *ilu*, *iltu*, god, goddess, 144.
 DUN *patānu*, eat, swallow, 147.
 DA-RI *zāqu*, blow hard, 412.
 DAR-LUGAL *tartugallu*, Aram. *tarneḡōlā*, cock, 123.
 DUR *labāku*, *raṭbu*, to flow?, watered, moist, fresh, 419.
 TA *ina*, *kīma*, in, with, like = DA *idu*, *iltu*, side, 160, 410.
 TAM *talīmu*, brother; TAN *ḥawiru*, spouse; TAB *tappū*, companion (cf. DAM *mātu*, *aššatu*, spouse), 437.
 LAL, LA, *enšu*, weak, *mašū*, to minish, 250.
 LAB *šātuqu*, vast, huge, immense, 381.
 LAG = NAG (*šaqu*, *šatū*, irrigate, drink), swallow, eat?, 343.
 LAĞ *nāru*, *namāru*, light, shine (cf. LAG in ZA-LAG), 181, 189. Cf. RA (RAG?) *illu*, *ebbu*, *namru*, bright, pure.
 LI in LI-DU, *zamāru*, sing, 378.
 LI-LIZ *lilisū*, guitar-playing (Chinese *li*), 378.
 LI *šamnu*, oil, fat (Ch. *ni*, *li*, fat), 341.
 LI-NUN *ḥimētu*, butter, 341.
 LÜ *amēlu*, man; LÜ KINGA *mār šipri*, messenger, 123. (Cf. NU *amēlu*, *zikaru*; Ch. *nu*, *lu*, slave.)
 LUĞ *palāḥu*, be afraid, 181.
 RAĞ, RA, *raḥāqu*, to flood, wash, 341 (cf. LAĞ, LUĞ *mišū*, to wash, str. make bright or pure).
 RAĞ, RA, *rapāsu*, to strike, thresh, 412. (Cf. LAĞ *mašādu*, to smite.)
 RI, (RIĞ), *zāqu*, to blow hard; *ziqqu*, blast, 138, 374.
 RIG in U-RIG, green (Ch. *luk*, Jap. *ryoku*, green), 169.
 RU *banū*, build, make, 142 (= DU).
 RUZ (RAZ) in SHU-RUZ, *ka-bābu*, *šabābu*, *šamū*, burn, sparkle, shine, 231.
 MAL = BAL = GAL, *nabātu*, *labānu*, throw down, 229.
 MUL *kakkabu*, star; *nabātu*, *namāru*, shine, 212, 423.
 MULU - BABBAR Μολοβοβαρ, 184.
 MIM, NIG (ning), NIN, *mamma*, *mimma*, *mumma*, any one, any thing, 205.
 MUN *šikaru ša KASH*, *tābtu*, must, 371.
 MU-TIN (= GESH-TIN) *inu*, vine, wine, 371.
 MUN-GAR *makkūru*, goods, 447.
 MU(N)-SUB *šimetan*, *lilātum*, evening, 125.
 MASH *mašū*, *tu'dmu*, twin, 181 (= MAN *mašū*).
 MASH *ellu*, *ebbu*, bright, pure; *ašipu*, purifying priest, exorcist (also *mašmašu*).

MUSH *širu*, serpent (cf. Jap. *mushi*, worms, *ma-mushi*, viper), 125.

MEZ, *edlu*, ME, MU, (MISH, MESH, MUSH) *zikaru*, male, man, 199.

NA, NU, *rabācu*, lie down, *utūlu*, *çalālu*, &c., 146.

NAG = SHAG 195. NAG *šatū*, to drink, 131.

NAM-LÛGĀL, *amēlūtu*, mankind, 142. (With LÛGĀL cf. Arab. *rag'ol*, man.)

NIG, LIG, *kalbatu*, bitch; *nēštu*, lioness, 135.

NU, LA, *lā*, not, 131.

NUM, LUM, *unnubu*, *uššubu*, to grow luxuriantly, to plant, 287.

NUMUN, NU, *zēru*, seed, 142, 287.

NUN *rabū*, great; *rubū*, prince, 287.

ZAG flame? cf. ZA in ZA-LAG *nūrum ša išāti* (= 𒌦𒀭), 190.

ZA-BAR *ebbu*, *ellu*, *namru*, bright, gleaming; *šiparru*, copper, 362.

ZEB *tābu*, good, beautiful, 362 (cf. DUG and ZAG *tābu*).

ZIB, (ZIG), *šimlan*, twilight, evening (cf. SUB in MU-SUB), 125.

ZAG *tamētu*, address to a god, 238.

ZUR *kunnū*, treat tenderly, 371.

ZUR *ikribē*, prayers, 349.

SHAB *baqāmu*, *ḥarācu*, *šarāmu*, split, &c., 136; *barū ša širi*, inspect flesh of victims, 283.

SHIB (in I-SHIB *išibbu*, diviner, sorcerer) divination, 356.

SHAG, SHA, *damāqu*, *dummuqu*,

to be bright, pure; to purify metals, 190, 194, 337.

SHUB *lapātu*, to bend, bow, turn round (also SEB), 463.

(SHAD,) SAD, SATI, *bāmātu*, mountains (cf. *satum* = *šadū*; Assyr. loanword), 212.

SHID *atmū*, speech, 239.

SHA-KAN *imēru*, ass, 216.

SHEN *ebbu*, *ellu*, bright, pure, 194.

SHER *rakāsu*, *riksu*, *qačāru*, bind, bond.

SHER *šarāru*, splendour; SIR, SI, *nūru*, *namāru*, light, to shine, 173.

SHUG, SHUKU, *kurummatu*, sustenance, bread, 131.

SHU-RIN *tinūru*, clay oven, fire-pot, 356.

SUB (GEN-TA-) *limmašiš*, *limtessī*, let him be purified! 160.

SAG *māmītu*, charm (cf. ZAG *tamēlu*), 238.

SAG-DU *qaqqādu*, head, 458.

SA-ĠAR *ep̄ru*, dust, earth, 235.

SIG *damāqu*, *dummuqu*, *čurruqu*, to be bright, pure, to purify, smelt or refine metals, 194, 337 (cf. SHAG).

SIG *argu*, green, yellow, 337.

SIG *šipātu*, *šupātu*, fleece, woollen stuff, 177.

SIL, SUL, *sūqu*, *sulū*, road or street, 232. (Cf. SIR in E-SIR.)

SIR, SUR, *zamāru*, sing; *čardḥu*, shriek, scream, 355.

SIR BALAGGA *zamār balaggi*, harp-music, 349.

SIR *šerā*, depart (cf. SUD and E-SIR), 232.

SIM in IR-SIM, *armannu*, *erēšu*, smell, fragrance, 376.



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